

HISTORY OF MICRONESIA
A COLLECTION OF SOURCE
DOCUMENTS

VOLUME 26

HISTORY OF THE
MICRONESIAN MISSION
ABCFM, BOSTON

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VOLUME 26

HISTORY OF THE

MICRONESIAN MISSION

**AMERICAN BOARD OF COMMISSIONERS
FOR FOREIGN MISSIONS,**

1852-1909

Compiled and edited
by

Rodrigue Lévesque.

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Foreword

“The story of those years in Micronesia is very simply told by those who lived it. It showed a life of mingled threads; study of the language, preaching and teaching, medical work, physical discomfort, mental hunger, the annual mail, disappointment, heartache, encouragement, and hope. These were the various threads that formed the warp and woof of daily living.”

Frances Gulick Jewett, in her biography of Dr. L. H. Gulick.

...

Documents 1852M1

Creation of the Micronesian Mission

Source: The Friend, Honolulu, August 1852.

Inauguration Meeting at Honolulu

At the Seamen's Chapel, Sabbath Evening, July 11th, 1852.

[Program]

1. Invocation, by Rev. T. E. Taylor.
2. SINGING, "Wake isles of the South:"

"Wake, isles of the South! your redemption is near,
 No longer repose in the borders of gloom;
 The strength of his chosen in love will appear,
 And light shall arise on the verge of the tomb;
 Alleluia to the Lamb who hath purchased our pardon,
 We will praise him again, when we pass over Jordan.

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

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

"He then will hasten to welcome the time,
 The day-spring the prophet in vision once saw,
 When the beams of Messiah will illuminate each clime,

And the isles of the ocean shall wait for his law.
 Alleluia to the Lamb who hath purchased our pardon,
 We will praise him again, when we pass over Jordan.”

2. Reading the minutes of the council, for the organization of “the Mission Church of Micronesia,” by S. C. Damon, Scribe [see below].
4. Reading articles and covenant, by Rev. L. Smith [see below].
5. Consecrating prayer, by Rev. R. Armstrong.
6. Fellowship of the churches, Rev. S. C. Damon.
7. Charge and instructions, Rev. E. W. Clark.
8. Remarks in native, Rev. Mr. Kekela.
9. Remarks, by Rev. L. H. Gulick.
10. SINGING, “Ye christian heroes, go proclaim.”

Ye christian heroes, go proclaim
 Salvation through Immanuel’s name;
 To barren climes the tidings bear,
 And plant the rose of Sharon there.

He’ll shield you with a wall of fire,
 With flaming zeal your breasts inspire,
 Bid raging winds their fury cease,
 And hush the tempest into peace.

And when our labors all are o’er,
 Then we shall meet to part no more;
 Meet with the blood bought throng to fall,
 And crown our Jesus Lord of all.

[11.] Benediction.

Minutes of the Council.

Agreeable to letters-missive the following churches were represented in an ecclesiastical council, at the Rev. Mr. Armstrong’s, July 6th, 1852:—

- Bethel Union Church, by Rev. S. C. Damon, Pastor, H. M. Whitney, Del.
- 2d Foreign Church, by Rev. T. E. Taylor, Pastor.
- 1st Native Church, by Rev. E. W. Clark, Pastor.
- 2d Native Church, by Rev. L. Smith, Pastor, Bro. Solomona, Del.

Also, Rev. Messrs. Armstrong, Dole, Paris and Gulick, were present by invitation.
 The council was organized by the Rev. P.

[1 line missing]

Rev. S. C. Damon, scribe.

Prayer was offered by Rev. E. W. Clark.

It was voted, that the covenant and articles be read, which had been drawn up by those who wished to be formed into a Church.

These were presented, read and translated into Hawaiian.

It was voted that this covenant and articles should be considered as satisfactory—
When the following persons assented to the same, viz.:

Rev. B. G. **Snow** and Mrs. L. V. Snow.

Rev. A. A. **Sturges** and Mrs. S. M. Sturges.

Rev. L. H. **Gulick** and Mrs. L. Gulick.

Also, Daniela **Opunui** and Berita Kaaikaula.

Debora **Kaimiala** and Doreka Kahoolua.

It was then voted that the above persons be constituted a church of Jesus Christ, under the name of

THE MISSION CHURCH OF MICRONESIA.

Prayer by Rev. P. J. Gulick in English, and by Rev. L. Smith in native.

The necessary arrangements were then made for a public meeting, on the following Sabbath evening, at the Seamen's Chapel.

S. C. Damon, Scribe.

Covenant and Articles of Faith.

Under the name of the **Mission Church of Micronesia**—We covenant and engage as fellow Christians of one faith, and partakers of the same hope and joy, to give up ourselves unto the Lord, for the observance of the ordinances of Christ together in the same society, and to unite together in one body—for the public worship of God—for the mutual edification one of another in the fellowship of the Lord Jesus, and for the extension of the Redeemer's kingdom.

Articles of Faith.

I. We believe that the Scriptures of the Old and New Testaments are the Word of God, and the only infallible rule of faith and practice.

II. We believe in One God, subsisting in three persons, the Father, the Son and the Holy Ghost; eternal, unchangeable and omnipresent; infinite in power, wisdom and holiness; the Creator and Preserver of all things; whose purposes and providence extend to all events, and who exercises a righteous moral government over all his intelligent creatures.

III. We believe that Man was originally holy; that our first parents disobeyed the command of God; and that in consequence of their apostasy, all their descendants do also transgress His Law, and come under its just condemnation.

IV. We believe that God has provided a way of salvation for all mankind; that the Lord Jesus Christ, the Son of God, having taken upon himself our nature, has, by his voluntary sufferings and death made an atonement for sin; and that every one who,

with repentance for sin believes in Christ, will be pardoned, justified, and saved through that faith alone.

[1 line missing: V. We believe that ...]

freely offered to all men, none do truly repent and believe in Christ but those who, according to the sovereign grace and eternal purpose of God, are renewed and sanctified by His Holy Spirit, in obeying the Gospel; and that none who are thus renewed and chosen to eternal life, will be permitted so to fall away as finally to perish.

VI. We believe that there will be a resurrection of all the dead, and that God will hereafter judge all men, and award to them eternal happiness or eternal misery.

VII. We believe, that in this world, the Lord Jesus Christ has a visible church, in which the proper condition of membership is a public profession of faith in Christ, sustained by credible evidence of that holiness which is the result of renewing grace in the heart.

VIII. We believe that Baptism and the Lord's Supper are the ordinances appointed by Christ to be observed in the church to the end of the world, that none but members of the church in regular standing, have a right to partake of the Supper, and that none but believers, and their children are proper subjects of Baptism.

After the reading of the above, the Rev. L. Smith proceeded as follows:

Do you now severally, and jointly adopt the sentiments and, articles of faith just read as your own?

I now therefore, in the same, and behalf of the ecclesiastical council, which at your instance, convened at the house of Rev. R. ARMstrong on the evening of the 6th instant, pronounce you a church of the Lord Jesus Christ, duly authorised to administer the ordinances of the Gospel, as recorded in the New Testament.

As His professed followers, I exhort you to be faithful to yourselves, and to watch over and care for each other, as brethren and sisters in the Lord.

You will remember that you are set apart to be a light, to lighten the gentiles, even the poor benighted heathen in the North Pacific Ocean.

You are to be like cities upon the hills of Micronesia. Let your light so shine before the inhabitants of those islands, that they may see your good works, and be led to glorify your Father who is in Heaven.

In conclusion, allow me to say, that when you shall have embarked on board the schooner **Caroline**, for your field of labor, it will give us much pleasure to remember you in our prayers, not only as a band of professing christians, but as a *regularly organized church of Christ*. And may the great head of the Church watch over, protect and bless you while upon the great deep; and may he give you an open door, and an abundant entrance into whose islands, *now* destitute of the means of grace. And by the blessing of God upon your self-denying labors, may the time soon come, when, instead of *one church*, there may be *thirty, sixty, nay, an hundred churches, organized, established, and flourishing, all over the islands of Micronesia*.



**First group of missionaries sent to Micronesia in 1852:
Dr. and Mrs. Gulick, Rev. and Mrs. Sturges, Rev. and Mrs.
*Snow.***



Dr. and Mrs. Gulick.

Documents 1852M2

The Gulick family

1. Background on the Gulick family, from the autobiography of John T. Gulick

Source: John Thomas Gulick's Papers, Mss. 72/161c v. 3, in the Bancroft Library, Berkeley, California.

Outline of my Life.

The Dutch name Gulick seems to be allied to the German name Juliche and the Roman name Julius.

...

Our ancestor Hendrick Gulick migrated to New York in 1653.

...

My father, Peter Johnson Gulick... after taking his college and theological studies at Princeton, {he} offered himself as a missionary to Hawaii, then known as the Sandwich Islands...

On Apr. 30, 1828, after about six months' voyage, the Brig arrived at the Islands.

...

I was born on that beautiful island [Kauai] on the 13th of March, 1832, the day following my father's 35th birthday. I was the third son of the family.

...

[The author went to New England, then to California, where he panned for gold for only one month, then returned to Hawaii aboard the Brig **Eagle**, arriving at the big island on 1 June 1850.

...

In March, 1852 Halsey and his bride and Mr. and Mrs. Snow came on their way to Micronesia. Brother Halsey started the Mission Children's Society, one of the objects being to help his work in Micronesia. Halsey at this time gave talks in different parts of the Islands, using the Hawaiian language, though he had been away since the age of twelve years.

On the 15th of July, 1852, began the first missionary voyage to Micronesia on the Schooner **Caroline**. Rev. E. W. Clark was appointed to accompany the new missionaries, and I went with them to bring a report to the Society. On the fifth of August we

reached Butaritari of the Kingsmill group, and Mr. Clark and myself reached Honolulu on our return Nov. 28.

I saw many curious things on the journey. The native costumes were fringed skirts about a foot long, made of narrow strips of palm leaves tied to a string girdle. Their houses had thatched roofs with open sides for free passage of the air. The Kingsmill group are almost under the equator, south of the Marshall Islands. They are coral reefs raised above the ocean, half a mile in width, with a lagoon in the center.

We proceeded further west to Kusae or Strong's Island and Ponape. Mr. and Mrs. Snow took a field on the first, brother Halsey and his wife and Mr. and Mrs. Sturges on Ponape or Ascension Island, as it is sometimes called. These are regular mountain islands.

For a sketch of my brother's life at this time see the Life of Luther Halsey Gulick.¹

I returned to Hawaii with Mr. Clark on the schooner, and we were about 45 days to Honolulu from Strong's Island.

For about a year I gave myself chiefly to collecting the land shells of Oahu...

Summary of the rest of his life, by R. L.

He left Oahu for San Francisco aboard the Brig **Boston** in November 1853, then caught the steamer to Nicaragua where he crossed over to the lake and the river to reach the Gulf of Mexico, and from there by steamer to New York, where he arrived in January 1854. He graduated from Williams College in 1859. He then spent two years at the Union Theological Seminary in New York City. In 1861, he set out for New Granada (now Columbia) to collect shells for Prof. Agassiz of New Haven; however, when he reached Colón (now Panama), he found the country under revolution. He had made up his mind to become a missionary to Japan, ever since Commodore Perry had opened the country to the rest of the world. He went to San Francisco aboard the steamer **Golden Gate**, where he arrived in September, and began teaching at Santa Clara. He joined the party of the first U.S. consul to Japan, and travelled with him to Japan aboard the chartered bark **Ringleader**, landing at Yokohama in April 1862. Those were hard times for foreigners living at Yedo (now Tokyo). The British legation was attacked many times and guards killed, temples were burned, etc. Even in June 1863, the small U.S. steamer named **Pembroke** was fired upon by warships belonging to the Daimyo of Chosiu. A French gunboat and a Dutch warship were similarly treated... These countries retaliated in 1864. Only then did the author offered to the ABCFM to become their missionary in Japan, but on account of the civil war raging in the U.S., there were no funds... He then decided to go to China and become a missionary there. He was shipwrecked along the way, in the vicinity of Formosa. He studied the language in Peking for almost one year. His mission station was at Kalgan, 140 miles northwest of Peking. In 1875, he returned to Japan, for health reasons, and remained there. For the first five

1 Ed. note: By Frances Gulick Jewett (Boston and Chicago, Congregational Sunday-School and Publishing Society, 1895). LC number BV3705.G8 J4.

years, he was a missionary in Kobe, then in 1880 he moved to Osaka. The persecution of the new Christians had ceased with the Meiji restoration. In 1888, he was granted a furlough and embarked for the U.S. by way of Europe. A second furlough came in 1899, and he went back to the Hawaiian Islands where he had been born. By 1906, he was living in Ohio and writing not only this summary autobiography, but a complete Journal which he intended to call his Sunset Memories.

2. Extracts from the journal of John T. Gulick

Sources: As above, but vol. 4 (which is vol. 2 of his journal, covering the period from 17 June 1852 to 7 July 1862); copy in HMCS Honolulu, in Box 1, Folder 6; articles in The Friend, Honolulu, from Dec. 1852 to March 1853.

...

Voyage of the Caroline to Micronesia.

Late News from Micronesia.

...

Visit Pitt's Island or Tari Tari—Makin or Muggin—Strong's and Ascension—return to Strong's Island—Location of the Mission Families—Shipping—Commerce and Prospects of the Mission—Natives understand English—English Language to be taught, &c., &c.

It affords us great delight to announce the safe arrival of the Missionary schooner, **Caroline**, Capt. Holdsworth, 45 days from Strong's Island. It will be recollected that this vessel sailed from Honolulu, July 15th, for the purpose of conveying several Mission families, destined for the new Mission to the Kings Mills' group, or Micronesia. They had a pleasant passage of 17 days, from Kauai, to Pitt's Island, the most northerly of the group. Pitt's Island is called Tari Tari [sic] by the natives. At this island was found good anchorage. A company of English traders were found established, engaged in trade with the natives for cocoa-nut oil.

An English whaler, the **Lord Nelson**, was lying off and on. They spent three days there including a Sabbath, having been well received by both the English and natives.

The **Caroline** next proceeded to Strong's [Kosrae] Island, where King George gave them a cordial reception, and from thence to Ascension [Pohnpei], touching at one or two small islands. Having been favored with full communications from Rev. Messrs. Sturges, Snow and Gulick, we prefer presenting our readers with a narrative of the expedition, in their own language, merely adding that the Rev. Mr. and Mrs. Snow are located at Strong's Island; and Rev. Messrs. Gulick and Sturges, with their wives at the lee harbor of Ascension. One Sandwich Island family is located at each station. The **Caroline** brought back two natives of Tari Tari.

...

Schooner Caroline, 1852.

Leave Rono Kitta Harbor.—Steer for Wellington.—Passengers.—Previous History of the Island.—We Arrive.—Startling Intelligence.—Horrible Crime.—Return to Ascension with Passengers.

September 29th.

Early in the morning we weighed anchor, and spreading our sails to a gentle breath of air from the land, moved slowly toward the narrow entrance of the harbor; but the breeze died away, the sails hung slack, and a minute after the muddy water that rose from beneath, told us that we were aground. A hawser was soon attached to the chain of the **Kohinoor**, and we drew ourselves off. The land breeze which had now freshened, carried us safely out of the harbor, and we bore away for Wellington Island.

Wellington or Duperrey [Mokil] Island is a coral reef about eight miles in circumference, with three little islets bordering the lagoon on the north and east sides. It lies about 80 miles east of Ascension, in lat. 6°39' north, long. 150°49' east, and is occasionally visited by vessels desirous of obtaining supplies of fowl, swine, green turtle, in which the island abounds. It is also richer in vegetable products than many coral islands; for the bread-fruit grows in abundance, and taro and bananas of superior quality are easily raised, while the cocoanut which is common to all, furnishes its supplies.

In search of this little green grove in the midst of the ocean, we were now started; and with us a Mr. [Charles] Biddle, of Ascension, who had once lived several months on the island, and for more than a year had been seeking an opportunity to return. He and his companions had made several unsuccessful attempts to reach it in an open boat; and the last time, after spending nine days in the fruitless search, returned almost exhausted with hunger, thirst and continual labor without sleep. That they were not able to find the island is not strange; for it is so small and so slightly elevated as to be seen only 10 or 15 miles, and while they were carried in various directions by the rapid currents, the only instruments they possessed for regulating their course was a compass and quadrant. Baffled in all their attempts to reach it in their boat, they had determined to wait patiently till they could obtain a passage in some larger vessel, and were rejoiced when they heard that we had determined to touch at the island and were willing to take them.

A few days previous to the time of our sailing, their anxieties had been greatly increased; for a certain Mr. Huntington, who was bitter in his feelings toward Mr. Biddle, had a few weeks previous left Ascension clandestinely, with three comrades, and was now reported by Capt. Levien, of the **Kohinoor**, to be on Wellington Island, rapidly disposing of the live-stock, in which Mr. Biddle claimed a share. Those who accompanied Mr. Biddle at this time were Jack Simpson and Ned Owen, who had been with him when attempting to reach the island by boat; also, a native of Ascension, a native of Wellington Island, his wife and the wife of his friend Jack Simpson, both Ascension women. It was evident from the number of their fire-arms, that they felt the necessity of being prepared for any emergency, when they should meet the white men on the island. They said that they were prepared to defend themselves if attacked, but they would not use their arms unless obliged to. They thought that the natives would take part with Mr. Biddle and allow no-one to harm him.

Concerning the history of this island I had learned several interesting facts previous to our sailing, and that afternoon when our little vessel was driving on before a strong wind, and Ascension was fast receding from our view, I repaired to the quarters of Mr. Biddle, and heard from him a correct account of what had transpired on the island, since foreigners had resided there. It was a short and tragical history—and when I saw the miskets and revolvers, which they had been loading and putting in perfect order, I feared that the tragedy was not ended.

The first foreign residents on this island were James Striker and Francis Mason, who came from Ascension in 1847, with Capt. Hamlyn, of the whale ship **Nile**. They were known on Ascension by the names of Lorey and Frank. Mr. Striker kept a journal from the time they came to the island till Oct. 1850, when he was lost. Mr. Biddle had had possession of this journal when on the island and was able to give some quotations from it. Franck had the reputation of being a very quarrelsome fellow, on Ascension, and it appears from the journal, that on Wellington Island, he and Mr. Striker were frequently at swords' points.

On one occasion Mr. Striker records:—"Had a fight with Mason to-day; beat him fairly at English play,"—under another date—"Frank ran at me with a knife, and crossed my breast; I took it from him and told him to take care"—and again another page—"When at work I turned and saw Frank with his gun leveled at my head; I asked him what he was doing, and he said, looking at the barrel of his gun, to see if it was straight, for he let it fall the other day." The last mention he makes of Mason, is where he writes of having had a fight with him, and says:—"He thrust at me and I thrust at him—he came off second best."

The natives say that Mason was killed at this time, and show the sword that Striker used. They say that his body was thrown into the ocean beyond the reef. A little after this, Capt. Barker [sic], of the **Elizabeth**,¹ touched at the island, and was told that Mason left in a trading vessel. But Mr. Striker makes no statement of this kind in his journal.

From what he afterward records, it is probable, that when he had killed his companion and was left alone to reflection, the lous voice of his conscience forced him to think on his ways, and perhaps lead to true repentance and reformation. It was probably April, 1850, when Mason was killed, and in June or July of the same year, he records:—"This morning I called the natives together and consulted with them about their religion, and proposed to them to worship the Lord Jesus Christ in our manner and form." He states that they immediately consented, burned their idols, and commenced building a church. After this he mentions the progress of the work from time to time,—the burning of lime—plastering the house—fitting it with seats, &c. Mr. Biddle says that their church measured about 40 feet by 20, and afforded ample room for seating all the inhabitants, who, including women and children, number about 120. The roof was thatched with *lau-hala* or pandanus leaves, and the sides were lathed and plastered with-

1 Ed. note: Either the English ship, Captain Bunker, or the U.S. ship, Captain Baker.

in and without. It was furnished with a pulpit and desk and two rows of seats with an aisle in the centre. The backs of the seats, the pulpit, desk, &c., were painted red. But Mr. Striker never had the pleasure of gathering the people into his little church, and preaching to them from its pulpit, for Providence ordered otherwise.

Early in the morning of the 1st of Oct. he was at work with his brush putting on the last strokes of paint, when the schooner **Vanguard** came in sight, and he went off to her. He was probably expecting that the paint would soon dry, and on the coming Sabbath he and his people would meet in their church. But night came and Mr. Striker and those who were with him did not return—Sabbath came and went, but the people waited in vain for their teacher. They reached the schooner about 9 o'clock, and remained on board till 4 in the afternoon. The island was then about 15 miles distant, and could be seen only from the mast-head. Capt. Richards tried to persuade them to give up returning in the boat, and go with him to Ascension, but they were anxious to return to their friends, and taking the bearing of the island as pointed out to them from the mast-head, they started homeward. The King of the island, his two sons, and two other natives were in the boat with Mr. Striker. That night the wind blew fiercely, so as even to endanger the schooner, and the unfortunate boat's company were undoubtedly buried in the waves.

Capt. Joseph Tolman [rather Tallman], of the barque **Hydaspe**, touched there a day or two after, and reported at Ascension on the 4th, that Striker and his company had not been seen since they went off to the **Vanguard**. Charles Biddle, who had previously resided five years on the Marquesas Islands, and had now been 10 months on Ascension, heard of it and resolved to go and fill the vacancy that had been occasioned by Mr. Striker's death. The **Hydaspe** returned in about ten days, and Mr. Biddle took passage in her. When he landed he found the natives in deep mourning. The voice of wailing was ascending from every part of the island, for they had lost not only their teacher and friend, but also their King and his sons, who were their only chiefs. They had moreover returned to their idol gods and were manufacturing new idols, for, as for their Moses, they knew not what had become of him. But when Mr. Biddle came they desired him to be their ruler and teacher. He accordingly appointed five of their own number to act as magistrates under him, and established many salutary regulations. Mr. Striker had already taught them to keep the Sabbath, and to number the days and weeks as they passed, on strings of beads, to which they added one each day, placing a white one for the Sabbath. While Mr. Biddle was there they kept the day with much strictness, being careful to prepare their necessary food on the preceding day.

Mr. Biddle said that he lived very happily, till he received on the island a man by the name of Daniel Wilson, who was brought there by Capt. Smith, of the ship **Falcon**—Dan Wilson came from Ocean [Banaba] Island, where he had been residing several years, and brought with him his wife and child, and several men who were natives of that island. They arrived in April 1851, when Mr. Biddle had been on the island six months; and on account of the Captain's representations, and the respectable appearance of the man, they were kindly received by him.—But it was the commencement of

sorrows with Mr. Biddle, for Dan was regardless of the Sabbath and set at naught all the good regulations of the island. In less than a week after this Mr. Biddle was taken sick, and fearing to trust himself with Dan Wilson, took passage to Ascension in a ship that tuched there. He was too sick to care much for his little property, and consequently most of his things were left on the island. Amongst the things left were his own journal and the one kept by Mr. Striker.

Mr. Biddle had with him a little bible that was left by Mr. Striker, and had several sentences penciled by him on the blank leaves. On one page was written:—"James C. Striker, born Feb. 28th, 1822, Poplar, Middlesex, London." On the next:—"Wellington Island, born on Nov. 10th, in the morning, about 4 o'clock, my child, John Striker, 1849." Mr. Biddle said that John Striker and his mother, who is a native of the island, were living.

Six months passed after Mr. Biddle left, before he found an opportunity to return.—Captain Woodin, of the trading barque Helen [rather **Eleonora**], then took him back with the intention of securing Dan Wilson and removing him to the Raven Islands. Mr. Biddle spent one night on shore and was surrounded by 20 or 30 natives, who staid by him to protect him from any evil designs of Dan Wilson. But Capt. Woodin was unable to secure Dan, and being unwilling to leave Mr. Biddle in such circumstances, he carried him back to Ascension, promising to come again in March and take more efficient measures.—Capt. Woodin did not come again as he had promised, and Mr. Biddle had heard through Capt. McKenzie, of the **Sea Nymph** that he was cast away and lost his life on some island south of the line.

Last Nov. a little after Mr. Biddle was there, Capt. Almy, of the barque **Harvest** [of New Bedford], touched at the island, and left with Dan Wilson a sick Scotch boy, a native of Edinburgh, who was known by the name of John. His second mate Lucien Huntington, deserted at the same time and remained on the island. Last March Mr. Huntington went over to Ascension, and remained there till about the middle of August, when Capt. Samson, of the California schooner **Glencoe**, gave him passage back to Wellington Island. Bristol Tom as he was called on Ascension, who was said to be a convict from Hobart Town, and a native of Bristol, and Charles Walker, another Englishman, went with Huntington in the **Glencoe**. When Capt. McKenzie was at the island, then days previous to our visit they had Dan Wilson in confinement. Two or three days after, when Capt. Levien was there, Huntington came off and reported that *he was the only white man living on the island.*

September 30th.—

By observation at noon, we found ourselves twenty miles south of Wellington. Immediately changing our course and bearing north, we saw land at 2 o'clock, about 12 miles distant. From 4 till dark we were lying off and on near the west side of the island. When we approached Mr. Huntington came off in a boat with 7 or 8 natives. We immediately asked how many whites there were on the island, and our blood ran cold when he told us that but eight days had passed since three of their number, Dan Wil-

son, Tom and John, the Scotch boy, had been bound by the natives and turned adrift in a canoe to meet a dreadful lingering death, and that beside himself but two remained. The suspicion that Huntington himself was accessory to the horrid crime, was however forced upon our minds, not only by our previous knowledge of the fact that there had been a sharp quarrel amongst the whites, and that Huntington and his fellows had put Dan in confinement; but also by his guilty appearance, and more than all, by the rambling accounts in which he contradicted himself, and tried to justify the crime. When asked what the others had done to incense the natives, he first replied: "they committed murder," and then gave a long account of how they had irritated the natives by continuing to fire at marks when they were desired to desist, and by treating the women badly; and moreover how they had threatened to kill him. The natives at last became exasperated, seized them, bound them, and prepared to send them away, and though Huntington used all his influence to prevent this, he was able to save only one, Charles Walker, whom they liberated, and to obtain for the others a promise from the natives that when they had taken them beyond the reef they would cut their bonds and give them each a paddle and some cocoanuts.

Mr. Biddle and the others who were acquainted with him, who had kept out of sight while he was giving the foregoing account now came on deck and accosted him. He turned and exclaimed with much surprise:—"Charles, you here.—Jack, you here!" Mr. Biddle then asked how many whites there were on the island, and whether things were in a quiet state. He replied that there were three whites on the island, and all was quiet. When told that Capt. Levien heard from him that he was the only white on the island, he seemed taken aback and declared that we must be mistaken, for he never told Capt. Levien so; he also sent his boat ashore to bring off the others that his word might be verified.

He then turns to Mr. Biddle and says:

—"But what brought you here, Charlie?"

—"To take possession of my island."

—"Your island! What claim have you on that island?"

—"None, except that *I came here first*," said Mr. Biddle, "and have fostered the people and things so long."

—"How long? how long? I have as good claim to the island as you. We'll see what the natives say."

Several other sentences passed between them before they were checked. They afterwards had a quiet conversation, and Mr. Huntington told Mr. Biddle, that he and the natives were willing that Mr. B. himself should stop on the island, but if the others remained it would make trouble.

The boat returned after sundown with Charles Walker and Albert [bland], who confirmed the statement that three had been sent away by the natives. They joined in saying that if the men who came with us stopped on the island, there would soon be bloodshed. Mr. Snow did his best to induce them to compromise, and agree to live peaceably on the island till Capt. McKenzie should come and settle their difficulties. But Mr.

Huntington declared that if they stopped on the island, he would remain in the vessel; for he knew what they came for,—to demand the island of them, and if they did not give it up, to blow their brains out. After all this, when they were stepping into the boat, Mr. Huntington urged Mr. Biddle to go with them, and solemnly promised that not a hair of his head should be hurt. Mr. Biddle replied that he would expect to be turned adrift as the others were, if he went with them. So they left us, and we were glad to steer away from the island, for it was dark, and if the wind had failed, it would have left us in a dangerous position.

Albert, whose surname I have forgotten, said that he was from Providence, Rhode Island, had been in the Pacific nine or ten years, and had frequently stopped at the Sandwich Islands. He had also lived on Strong's Island, but was so badly treated by the chiefs and people that he left. We afterwards heard of him on Strong's Island, as a lawless villain, whom with others King George had expelled from his kingdom—or at least by forbidding his subjects to furnish them food, or harbor them in their houses, had forced them to leave of their own free will.

If we may believe what Mr. Huntington says, he let Capt. Samson of the **Glencoe** have seventy hogs and a large amount of other provisions, the returns for which (contrary to the custom of the whites) he gave wholly to the natives,—undoubtedly for the purpose of buying them over to his interests. This, of course, excited the hostility of Dan Wilson, who had resided long on the island, and claimed the sole right of disposing of its products, as agent for the natives. Mr. Biddle states that Dan Wilson had several hundred dollars in cash, which may have been an additional inducement to turn him adrift.

Mr. Huntington told Mr. Biddle that the journals and other things that he left on the island were all safe; but he told others that the journals, which he said were of no interest or value, had been destroyed, and the church he had torn down and taken the material for his own dwelling house.

Upon consultation it was decided to return and land Mr. Biddle and his company on Ascension; and the next day at 5 P.M. we were opposite Matalanim a few miles from the shore. One of the pilots came off to us, supposing us to be some other vessel desiring to anchor. He reported that the Nanwariki, or king, of the Kitti tribe was dead, and said that it was rumored amongst the natives, that the medicine given him by Dr. Glick, was the occasion of his death. A little before sundown Mr. Biddle and his company left for the shore in their own boat, spreading their little sail to the wind, while we tacked ship and bore away to the East.

...
We made Oahu on the 27th of Nov, and on the 28th Sabbath morning, we anchored in Honolulu Harbor 45 days after leaving Lilla Harbor. Before we reached Mr. Clark's

house we met Orramel & several of Mr. C's family returning from Sabbath-school. The meeting was as joyous, as it was unexpected on their part. The following Wed., I rode over to Waialua with O. & Wm. Found parents and brothers in usual health."¹

3. Bio-sketch of Rev. L. H. Gulick

Source: From the Introduction of the 1944 edition of his Lectures on Micronesia.

Note: He wrote these lectures immediately upon his return to Honolulu from 8 years of missionary work on Pohnpei and Ebon.

...
Dr. Gulick ... was the eldest son of the Rev. and Mrs. Peter J. Gulick. He was born in Honolulu on June 10, 1828. At eleven years of age, he left Hawaii to receive his education in New England. He was both a medical doctor and an ordained minister when he returned in 1852 as one of the little group who were to start the Christian missions in Micronesia. Dr. Gulick and his associate, the Rev. A. A. Sturges, pioneered the work on Ponape. With them was the Hawaiian helper Kaaikaula. The third member, the Rev. B. G. Snow went to Kusaie, accompanied by his Hawaiian assistant Opunui.

In 1859 Dr. Gulick was transferred to Ebon to start the mission in the Marshall Islands with the Rev. George Pierson. Thus when Gulick's health failed as a result of overwork in the trying climate and he returned to Honolulu with his wife and children in October, 1860, he had had 8 years in the Caroline and Marshall Islands.

Dr. Gulick spent the rest of his life in mission work. He became corresponding secretary of the Hawaiian Board of Missions upon its reorganization in 1863. Later he served the American Board of Commissioners for Foreign Missions in the United States and in Europe, chiefly in Italy. After that he was special agent for the American Bible Society in the publication and distribution of the Scriptures in Japan and China. He died at the home of his son, Dr. Luther Gulick at Springfield, Massachusetts, on April 8, 1891.

1 Ed. note: A note published in *The Friend* of Dec. 17, 1852, adds that the Caroline then sailed to San Francisco, to return, as she was expected to be chartered a second time for another voyage to Micronesia.

Documents 1852M3

Voyage of the *Caroline*—First letters from the missionaries

Source: Unless otherwise noted, articles in The Friend, Honolulu, December 1852.

1. Letter from the Rev. L. H. Gulick

Micronesia, [on board] Missionary Sch. *Caroline*.
[To] Rev. Mr. Damon,
Dear Sir:

It may be interesting to the readers of the *Friend* to receive a condensation of the facts of nautical interest connected with such points as we have visited in these seas.

We reached Tari Tari, of the King's Mills group, Aug. 6th, 1852. Under the lee of the S.W. point of Tari Tari, we found good open anchorage. The natives are perfectly safe. Immediately on shore at this place, Mr. Randell lives under the protection of the British flag which waves over his roof, just under the edge of the cocoa-nut trees.

Cocoa-nuts may be procured here to any extent. Good water may also be found in Mr. Randell's well. He assured us it was perpetual, and could not be exhausted. He keeps on hand but a small supply of ship-stores, and yet a few may sometimes be procured of him. He has a forge and employs a blacksmith who performs work well and expeditiously. But little more can be said of the inducements that Tari Tari offers to passing vessels. Already a number of vessels touch here, as I learned from the Pitt's Island Journal. I regret not having secured a shipping list from it for your paper.

We found there the ship **Lord Nelson**, of London, Capt. Dobson, laying off and on.—No oil.

I made the following interesting extract from the Pitt's Island Journal, kept by Messrs. Randell & Durant.

“Tuesday, Jan. 13th, 1852.

The **Ontario**, of New Bedford, Capt. Slocum, struck on the N.E. reef, at 11 P.M. Monday; she is now lying a complete wreck. She had 1,800 whale and 90 bbls. sperm on board; one and a half months from the Sandwich Islands.”

The circumstances of the wreck I have learned to be as follows: She followed Norrie's chart, which places Makin N.W. of Tari Tari. Having made Makin that day, she purposed laying to under its lee until Tuesday morning, and stood to the South, supposing the coast clear. But as Makin lies N.E. from Tari Tari, the north reef of Tari Tari, as will be seen from Capt. Wilkes' chart, lies precisely in the **Ontario's** course; she consequently struck. Several hundred bbls. of her oil were saved, but much of it went to sea. Capt. Slocum afterward left the island in the ship **Phocion**. It is possible you may have received all these particulars ere this reaches Honolulu.¹

For a day we lay off and on under the lee of Makin or "Muggin," as it is by the islanders pronounced. Mr. Durant lives here, and as one with Mr. Randell and a considerable firm for the purchase of cocoa-nut oil. They collect oil from all the islands of the group, and send it to the Sydney market. There is scarce anything to be procured at Makin but cocoa-nuts.

Before reaching Makin, we passed a brig at a considerable distance. We afterward learned from Mr. Durant, that she was the **William Penn**, Capt. Hussey, from Strong's Island. Capt. Hussey has for about 18 months been residing on Strong's Island, where he left his ship, the **Planter**, and sent her home to Nantucket. The owner of that ship recently visited Strong's Island and put under his command this brig, with which he is now whaling. In December he is to return to Strong's Island, then take the brig to San Francisco; and from thence we learn, Capt. Hussey thinks of visiting the States. We regretted deeply not being able to communicate with Capt. Hussey before our own visit to Strong's Island, but the darkness of the night prevented.

We reached Strong's Island, Aug. 22, anchored in the weather, or "Lili Harbor," by Capt. Duperrey. It is one of the safest harbors in the world, and is by far the largest and best on the island. Coquille, or the lee harbor, on the west side, has this advantage, that the east winds favor an escape from it. But its capacity is small, and the greater body of the population is on the windward side. The south harbor is small, and I am told somewhat difficult of access. Mr. Kirkland acts as pilot, as also does a Rotuma native, by the name of "Rotuma Tom." Mr. Kirkland's pilot fee in and out is ten dollars. He assured us that vessels, at no season of the year, were long detained in the weather harbor, from adverse wind. Besides himself, there are but two whites on the island, and only one of them is permanently settled, the other having been there but a few days. So far as our experience reveals, a vessel is as safe here from violence as it is possible to be.

No vessel has been cut off here, since the **Waverly** and **Harriet**, and perhaps an American whaler in 1835.²

The **Waverly** from Oahu, was cut off in the weather harbor, by order of the present King's predecessor.—The provocation is said to be that the daughter of a chief was thrown overboard and drowned.

1 Ed. note: He had. See Doc. 1852G2.

2 Ed. note: Both the **Waverly** and the **Honduras** were cut off there in 1835, and the **Harriet** in 1842.

The **Harriet** anchored in the lee harbor about two years after the present King George commenced his reign. While the King and chiefs were on the windward side, a quarrel occurred between some of the ship's crew and the islanders, in which the whites were killed. The natives thinking it a necessary act of self-protection immediately attacked the ship and killed all hands. The King hastened to the spot and as punishment executed, it is said, all of his subjects principally engaged in the affair, both men and women.

From Mr. Corgat, of Ascension island, we learn that soon after the capture of the **Waverly**, Mr. Dudoit's vessel, **Honduras**, under command of Capt. Stock [rather Scott], in the windward harbor lost her Capt. and all her hands but two, and then escaped. The **Waverly**, he informs us, lay in the lee harbor, and the **Honduras**, **Harriet** and an American whaler, in the windward. I give both statements.¹

Already wood and water, bread-fruit, bananas, taro and wild yams may be procured at Strong's Island. Mr. Kirkland is making earnest efforts to be able to furnish shipping with other articles, such as goats and pigs, yams, beans, potatoes, pumpkins, &c., and he will no doubt succeed. Strong's Island, I have little doubt, will yet be a place of considerable resort for whalers and vessels between Sydney and China. Its capacities for producing cannot be readily limited, for its fertility is very great.

As yet, no active and settled system of trade has been established. The whole of purchases is accomplished through the King and Chiefs. The common people are but serfs and have nothing to offer. Cloths and hardware are in demand. Could monied currency be introduced, I think it would be a great advantage to all parties. The population is probably about fifteen hundred.

Rev. B. G. Snow, of our Mission, purposes settling immediately in the weather harbor of this island.

2. Extract from a Letter of the Rev. Mr. Snow

Strong's Island, Oct. 14, 1852.

Rev. Mr. Damon,

Dear Sir:

Here I am on the much talked of island, and Mrs. S. with myself and one of the Hawaiian families are to remain with the far-famed King George. I would be flad to give you a full account of things here, and of the many interesting incidents and scenes we have passed through since you *prayed* us away from the crowded wharf at Honolulu. But I feel this is less important, as I presume [blank] has given you a chapter for the Friend.

We are on the ground, and in want of means to work with. We find many of the natives, (but not all) do speak quite an intelligible English, being sttrongly desirous of learning to read and write it; which you know will take books, slates, &c. But that is

¹ Ed. note: At this conjecture, it was political for him to ignore the fact that the native chiefs had been motivated by greed.

not so much the part I want of you as in the other part of my field, viz: sailors. They need bibles, good books, &c. You understand their wants better than I do, and can select more judiciously such things as I need. The two dozen Seamen's hymn-books, you sent were kept at Ascension, as they have quite a number of foreigners there. There have been already two whale ships here since our arrival. One of them yesterday, the **Nar-ragansett**, of Nantucket, Capt. Coleman, 15 months out, 650 sperm. He has his wife and two children with him, all in good health, or so they appear. Mrs. S. and myself, with Bro. Clark took tea with them yesterday—enjoyed the call very much, and I am inclined to think it was as pleasant to them as it was unexpected. I shall try to get a chance to preach to them on board, for I like a sailor-audience. The crew thus far, appear to be a very orderly set of fellows; and I like the open-hearted and yet modest bearing of the Captain and his family very much. The daughter has a melodeon which afforded me a little musical entertainment last evening.

As King George has no chapel built yet, I incline very much to occupying Mr. Kirkland's bowling alley for a chapel, especially as he never allows any gambling in it, nor allows any rolling on the Sabbath. Are the alleys at Honolulu *as moral* as at Strong's Island? I preached to a respectably large and very attentive congregation in a bowling alley at Ascension. If swords are going to be beaten into plow-shares, why not bowling alleys be converted into chapels?

3. Letters from the Rev. Mr. Sturges

Sources: Except for the letter dated 28 September, the ms. letters are to be found in the Houghton Library, Harvard University, Cambridge, Massachusetts, U.S.A. The correspondence of Rev. Sturges alone fill hundreds of pages in those archives.

Note: Dr. Anderson was Chairman of the American Board of Commissioners for Foreign Missions, in Boston.

Ascension, Sep. 16th, 1852.
[To] Rev. Dr. Anderson,

Dear Sir,

I am feelingly sensible of the fact that this is an interesting day with you, and all the friends of the A.B. also that it is an eventful one in the history of our new enterprise. We have just closed our interview with the chief Authorities of the principal tribe of Ascension (or Bonabe) and have received their full sanction, also the desire of the people, both native, and foreign, to remain here as missionaries. God's name be praised!

This is indeed a crisis, and we pause to invoke a blessing. We trust a better day is dawning upon this gem of the ocean, "where every prospect indeed pleases and only man is vile." How happy the thought, this day so eventful to us, is the day of the Anniversary of the dear American Board. We doubt not our hearts are in sympathy with yours, and thousands of others scattered all over this sin-ruined world. Our little company will observe the close of the day religiously; and hope by its exercises and reflections, to be better prepared for an onset upon this Strong Hold of Darkness.

As Brother G. will report the particulars of this field, I say no more respecting it, at present.

Such was our haste in leaving Boston that we did not procure a supply of books, which we greatly need. I received fifty dollars, of the one hundred and fifty eight spent in traveling; also about five hundred of allowance for outfit, leave a part of the remainder he yet allowed for the purchase of books? If so, will you please give Mr. Tomlinson orders to that effect? I will send him a list.

Our passage to the S. Is. was quite pleasant though somewhat tedious and perilous. We shall never regret our stay there. While there we learned much of the power of the gospel, and the modes of giving it to a dark people.

we greatly rejoice that we have reached our field of labor, and are now to enter upon it.

Mrs. S. joins me in sending regards to yourself and family; also to the brethren of the Rooms.

Affectionately,
Albert A. Sturges.

Micronesia, Sep. 17th, 1852.
Rev. Anderson,

Dear Sir,

The contemplated voyage of exploration in Micronesia with a view to the establishment of missions, is now successfully completed. As a company we feel called upon to bless God for his favoring goodness, and to put forth new efforts that the wide and promising fields opened before us be speedily occupied.

We left Honolulu, July 13th in the Missionary Schooner **Caroline**, H. J. Holdsworth Capt., and, after a pleasant passage of 13 days sighted Pitts island, the most Northerly of the King's Mill Group, where we were cordially received by the natives and by some English traders residing among them, from whom we received much valuable information.

The entire Group consists of fifteen principal islands, all coral, densely covered with cocoanut groves, with a population of about fifty thousand, having a oneness of origin, language, habits, faiths. These islands are governed by independent kings, have a limited intercourse with each other, are resorted to by whalers, and occupied by a company of English traders who gather annually more than twelve hundred barrels of cocoanut oil from Pitts island alone. The natives are of a medium size, dark complexion, inquiring minds, showing more than ordinary skill and perseverance in the structure of their houses, boats, etc. They are mild and peaceable generally. Pitts, the only one we visited, consists of two, known to the natives by the names of Tarritarri, and Muggin. The former is a coral reef, from 1/8 to 3/4 miles in width, elevated in spots above the sea, enclosing a lagoon, not unlike the figure of a triangle, about twelve miles across. The latter, Muggin, is about six by three miles, also enclosing a lagoon.

The following description of the natives of Pitts island is generally true of the entire group. Their life is one of indolence. The cocoanut, which everywhere abounds, supplies their few wants with little labor. Their chief employment is the manufacture of cocoanut oil, which is now a source of great profit to the few traders, and might bring a great revenue to the people. They also make an excellent kind of molasses from the cocoanut sap. From this tree almost every thing which they eat, drink, wear, live in, or use in any way, is obtained. Probably no other tree answers so many useful purposes.

Their social state is thus. The population is divided into three classes, chiefs, landholders, slaves. They live in small communities, regarding the oldest of their number as a kind of patriarch. Polygamy is common. As a nation they are hospitable, seldom allowing a stranger to pass the doors without asking him in to drink "toddy," (a pleasant drink from the cocoanut). They share to the last morsel with the needy. In each town is the "maniap," or "strangers house," where travelers, strangers, and the destitute, find temporary homes. These houses are immensely large, neatly and substantially built. They serve too as council chambers, and places for feasts, dances, singing amusements, of which they are passionately fond, gathering, on such occasions, not only from different towns, but from different islands.

Their **religion** scarcely deserves the name, is little esteemed by them, and, according to the opinion of foreigners intimate with them, could be easily exchanged for another. They have no temples, no idols, no priests, (this is certainly true of the Northern part of the Group, and probably of all). They have a loose system of "spirit worship," but their confidence in it is weakened by the prevalence of a recent sickness among them, which has carried off its thousands, notwithstanding the attempts to propitiate the spirits. This worship is mere veneration for the spirits of the dead, whose favor they hope to secure by a few simple ceremonies. When one dies the body is placed upon mats in the center of the house, and rubbed with cocoanut oil by the friends, until the flesh is entirely gone, when the bones are placed upon the loft, or thrown into the sea. During this time a general wailing continues, and a constant fire is kept burning. A stone is paced near the house, as the resting place of the spirit, to which offerings of cocoanuts are brought twice a year. The Taboo system is of but little force. They have but few traditions, and cannot be considered as very superstitious.

Such is the wide field opened to Christian effort. Shall it be occupied? If so, when, and how? In favor of its immediate occupation, besides the considerations common to other fields, several special ones may be urged.

The people are tired of their old religion, and seem ready for a new one. Shall it be ours?

As a nation they are falling before their vices. The Gospel is their only remedy.

Another important reason is involved in the answer to the question, "How shall it be occupied?" Our answer is, by the Hawaiian Churches, and for the following reasons.

These Churches need a foreign field for their own healthy growth. They need it now, and this seems to be the very field for them. Having reached a crisis in their own development, being deeply interested, at present, in the Micronesian enterprise, and, espe-

cially having sons and daughters in readiness for the work, several of whom are already pledged to come whenever called for, it seems plain to us that now is the time to strike. Shall this awakened interest, shall these channels of benevolence, so strongly setting in this direction, be suffered to stagnate? But these Churches, and these candidates, so recently lifted from heathenism, are not sufficiently skilled and strengthened, to take the entire charge of a mission; they need the wisdom of American leaders. Will you send one or two such leaders? Thus, you will gratify and bless the Hawaiian Churches, and contribute to the present and eternal Salvation of 50,000 sould.

But you will naturally ask, "Why not employ the Hawaiians at Ascension and Strongs? This we intend doing, to some extent, so far as they can usefully operate. For several considerations we think they will be more useful at the Kingsmills, than with us. In our fields we shall make much use of the English language, which will not be the case there. These brethren cannot readily acquire the English, but most likely can the language of the Group. Such is the opinion of the native missionaries with us now. Again, they can better adopt themselves to the condition of things there, than can Americans.

It is due to say to candidates who may offer for this field, that its chief attractions lie in the work itself, and not in the field. The islands are not productive, almost the only growth being the cocoanut, hence food must be brought from other parts. Worldly men, however, live there for gain; why should not Christians, for souls?

In closing this, my first report, I wish to record devout thanks to God for his goodness to us, during our long, and somewhat perilous passage to the Sandwich Islands; for the happiness and instruction afforded us in mingling with the dear brethren of that favored mission, and especially, for bringing me to these shores, and permitting me to enter upon the work of my heart. The present is the happiest period of my life. Here I would live, toil and end my days in efforts to lift these dark heathen to light, holiness, and heaven.

Respectfully and affectionately yours,
Albert A. Sturges.

Micronesia, Sept. 28, 1852.

Dear Brother Damon:

Knowing the deep interest you and your people feel in our enterprise, I send you a few facts respecting its progress thus far. Everywhere the Providence of God anticipated our coming, removed obstacles, and opened before us wide and promising fields. Thousands and tens of thousands have come up to us from their homes of darkness, pleading with language, mighty to move Christian sympathy. "The isles literally wait for God's law."

At the Kingsmill group is an important field. Fifty thousand, in the most deplorable condition, appear to be in a state of readiness for the Gospel. They are tired of their old religion; they are falling before their vices—they are interested in what has been done for other islands, and now wait in the anxious state for something new. Shall we

give them the Gospel? They must and will have this something *soon*. Why suffer them to pass this interesting crisis without affording them the only remedy? Who will come to their rescue? Is not this the very field for your Hawaiian Churches? And will not some of your young converts come to the rescue?

Our intercourse with the natives was perfectly friendly. We were very cordially received by some English traders, who have been some ten years upon the islands, and have stations throughout the Group. They showed us no little kindness, and would most likely favor missionary efforts, at least, would not oppose them. The present king of Pitt's is a bright boy of about 14, is the grandson of the king who died some two weeks before our arrival. Now seems to be a favorable time to strike. With one or two energetic, devoted, self-denying missionaries of the Board, as leaders of Hawaiians, the whole Group might be occupied at once.

We next visited Strong's Island, where we were surprised to find the people speaking English, and so familiar with our customs. They must have a wonderful aptness to learn or they could not have improved as is manifest they have, from their little intercourse with shipping. Brother Snow expects to labor there. May the God bless them.

We next came to Ascension, where we found men and things in a confused state. From sixty to eighty foreigners stop upon this island, some of whom are of the most abandoned character, and have nearly ruined one of the most interesting people in the world. The presence of a Man-of-War will most likely be necessary to settle the affair at the Weather Harbor. We first went to that harbor, being decoyed in, but did not attempt the establishment of a mission, because it was not judged safe. Here, at the Lee Harbor, we find altogether a better state of things; the foreigners are of a better class, and the authorities of the tribe afford protection. We have been both surprised and encouraged at the cordial reception, and assistance on the part of foreigners here. They have done deeds worthy of imitation. One man far the most influential, (*Lewis Corgat*)¹ upon the island, has been with us from the very first; assisting us in our transactions with the king, etc. He has also done repairs upon our schooner to the amount of more than sixty dollars, and refuses to take one cent pay, saying, "That instead of the ship being indebted to him, he is indebted to it for bringing missionaries." Such a man must be of great benefit to us. Others co-operate in the same manner.

Two vessels have just arrived, 20 days from Honolulu, and are preparing for the establishment of trading houses. They promise to co-operate with us.

Concerning our field we may say, literally, "every prospect pleases, and only man is vile." The natives are very bright, energetic people, not very strongly attached to any customs, but show an anxiety to learn our language, and adopt our ways. They believe in the existence of three gods, and many spirits; they think the souls of the good will be happy after death, and the bad unhappy. The great barrier here, as elsewhere in warm climates, will be the indolence of life, arising from the ease with which all their wants are supplied. The bread-fruit abounds here, and is *tyhe food* of the island. Many things,

1 Ed. note: Rather Louis Corgat, a Frenchman.

however, are cultivated, to some extent. The island is very productive, and for several reasons must become of great importance to shipping and commerce. There is an exhaustless supply of the best of timber for ship-building and repairing—good water, good supplies, etc. We shall probably have to do an important work with the many sailors that come to us from time to time. Will you send us a few bibles, books and tracts to ehlp on in this blessed worl?

We enter upon our work with strong hearts, feeling assured that the enterprise must and will prevail. God has brought us hither, introduced us to the friendship and help of the population—we trust in Christ—determined to go forward, and why should we not prevail? Full long enough has Satan ruled this gem of the ocean; his kingdom must come down. The land will order it. Let us feel that we have a *.special* interest in your prayers. We feel that we have *.been literally wafted* to our work, on the *breath of prayer*, and we have no doubt you *will* remember us.

The probabilities are that we shall establish schools for teaching the English language, expecting to make this the language of the island. We shall be obliged, however, to master the native tongue, though we may not reduce it to writing. The natives, particularly the children catch our sound very readily. I do not think it will be any more difficult to teach them to read our books than it is children at home, if we can have them under our care.

We have services each Sabbath in English, and have quite a congregation. It begins to seem quite like home here.

Please give my love to your people; I remember them with pleasure.

Mrs. S. joins me in sending love to them, also to your family. Is not Bonabe a part of your parish? If so, may we not hope to see you down here some time?

Affectionately,
Albert A. Sturges.

Rono Kitty, Bonabe, Oct. 11, 1852.
Dr. Anderson,

Rev. and dear Sir,

At this early date of our enterprise, you will expect but little of interest or fruit. An incident of yessterday, however, we think worthy of record.

Early in the morning, (it being the Sabbath) a message came from the Nanakin of this tribe, requesting us to hold service for his people, in his Feasting house. At the appointed time, we went, found a large crowd of natives, with some foreigners, all of whom seated themselves in good order. Luke 2:10, "Fear not, for behold I bring you good tidings of great joy, which shall be to all people," served as text. Wishing to meet attempts to excite fears against us; also to explain our real designs in coming, accommodating the text to the occasion, we spoke of the tidings we bring and why they are good. The Nanakin, his chiefs, and generally his people, were attentive. The first, particularly, seems anxious to get a distinct view of every word; his meditative look, his repeated re-

quest for the preacher to stop, for the interpreter to explain, his significant "memon" = very good, his assurances that he had no fears of our designs, that he knew our coming was for their good;—telling us not to listen to what wicked men say, for he did not, convinced us that our enterprise has taken a deep hold upon his mind and heart, and that foreign opposition will affect us but little.

This ruler is about 50 years of age, shows a surprising growth of intellect, and by his bravery, has made himself the Man of the whole island. God seems to have raised him up as a special instrument for our work.

another incident, of recent occurrence, though somewhat amusing, shows what his bent of feelings is. Calling at our house, soon after we came ashore, we gave him an elementary book, in English, assisting him some in pronouncing; he thanked us for it, and a few moments afterwards said to some foreigners, standing by, "I am going to learn English. I am going to make the "Cooper" etc. help me. If they don't, I'll pound them," and then said, "you must ask the missionary to pray to God to help me learn English."

It is generally thought that this man will soon be brought over to the truth. To effect this, shall be our special effort.

[P.S.] Oct. 13th

Christian marriage.—

This morning two couples presented themselves for Marriage; the husbands are foreigners, the wives natives. They gave good evidence of their good intentions, and of their correct views of the marriage relations. Many natives were present, to witness the service. We hope a favourable impression has been made, and that this is but the beginning of giving Gospel institutions to this very interesting people. We feel greatly encouraged, and doubt not that a better day is dawning upon this island, and that light will be reflected, and illuminate these wide seas.¹

We feel that the Board must send us helpers. Your patrons have long prayed that God would open doors to the heathen. God has answered these prayers, has wide opened doors to important and promising fields, and why are they not possessed? Churches at home must cease praying, or do more; they must not ask for blessing unless they prepare for receiving blessing. Would that some of our young men and women at home, could get but a glimpse at the real condition of heathenism, as we see it, how soon would the Gospel fly to these lovely gems of the ocean.

Affectionately,
Albert A. Sturges.

1 Ed. note: A notice printed in *The Friend* of June 1853 gives the names of the married couple thus: "**Married.**—Married at the Mission House, Boneby, on the Island of Ascension, Oct. 13, 1852, by Rev. A. A. Sturges, Mr. Charles Beedle, to Leantingunita, and Mr. John Simpson, to Lemander." Ed. comment: Beedle, or Biddle, as Rev. Clark says. These people were intent on returning to Mokil.

Document 1852M4

**Voyage of the Caroline—The journal of Rev.
E. W. Clark****Extract regarding his visit to Butaritari, Kosrae, and
Pohnpei**

*Sources: Ms. journal possibly kept at the Houghton Library, Harvard University; extracts already published in a slightly modified form in *The Friend*, Honolulu, December 17, 1852, and also in N° 151 (1982); also in the *Missionary Herald*, Boston, March 1853, and elsewhere where its authorship was erroneously attributed to Rev. Alexander.*

...

Physical aspect of [Bu-] Taritari and Makin.

We approached Taritari from the eastward. The first appearance of land presented itself as a long range of trees standing up out of the sea, extending 14 to 20 miles, interrupted by a few openings. As we approached nearer, the surf could be seen breaking on the shore, and a narrow beach between the trees and the water. As we came to anchor, little was to be seen but the beach and a thick grove of coconut, pandanus, and some other trees. No houses were to be seen except the factory of the oil traders. The houses of the people were concealed by the trees. The coconut groves were unlike most of the coconut groves at the Sandwich Islands. The trees stood thicker together and of various sizes, and with other trees and underbrush formed quite a forest. On approaching the shore, we found the land elevated only 8 or 10 feet above the surface of the sea. The soil was very sandy, mixed with a little vegetable mould. In many places the surface was covered with rubbish and broken coral. A few tufts of coarse grass were to be seen, but they were few and far between. The soil seemed well adapted to the coconut tree, which grows with great luxuriance. Some of the trees were loaded with more than a hundred coconuts, which we were informed was about a common yield. The *hala* or pandanus, the jack-fruit, an inferior kind of breadfruit, the *kamani* [type of breadfruit], and some other trees grew to considerable height. In addition to these, there was the mangrove, and several other kinds of bushes and vines. We were informed that different kinds of vegetables had been planted, but they did not come to anything, owing to the shallowness of the soil.

Taritari, like nearly all the islands of the Kingsmill group, consist of a narrow strip of land from 1/4 of a mile to a mile wide on the windward side of the lagoon. The leeward side of the lagoon is a sunken reef upon which the surf sometimes breaks. The lagoon of Taritari is quite an inland sea, thirty or forty miles in circumference. Standing on the windward side, we could just discern some of the little islets covered with coconut trees on the opposite side of the lagoon. On the lagoon side of the island there seem to be some quite extensive flats, some a few feet under water and some entirely above water except in very high tides. These flats seemed to us to be rising higher and higher by the influence of sand and shells, and thus enlarging the dry land of the island. Vegetation was beginning to spring up on some of these flats, and by a little labor in making embankments to keep out the sea, many acres might be planted with coconuts. The continuous land on Taritari is probably about 15 miles long by 3/4 broad. Besides this, there are several small islets surrounded by water.

The island of Makin, politically connected with Taritari, is not united to it by a reef, there being a channel between them of 2 or 3 miles. The island of Makin has two or three small islands connected with it by a reef extending towards Taritari. Makin is a beautiful little island, quite fertile. The soil seemed deeper than on Taritari. The late king resided on this island. We were informed that it contained a lagoon about a mile across, nearly surrounded by land. This possibly escaped the notice of the exploring squadron, as it is not visible from sea.¹ We found here a gigantic species of the taro, or *ape*. The people evidently do not suffer for want of food.

The physical aspect of all the Kingsmill islands was very similar to those above described. Some of them are a little larger than Taritari, others are smaller, but all are of coral formation, rising a few feet above the surface of the water.

Population.

The estimate for the population of the Kingsmill group has been various. No very correct data for estimating the population has yet been obtained. Wildes estimates the population of the whole group at 60,000. But his estimate of the population of some of the islands is manifestly too high. Mr. Randell has been in the group 7 or 8 years and has visited most of the islands. He said he had not the means of estimating the population correctly. But at our request he consented to give a rough estimate according to the best of his knowledge of the different islands beginning at the southeast. I give the names in the order he gave them. His pronunciation of the native names varied considerably from that given in Wilkes. I give the foreign names as he gave them, and the native names as given in Wilkes' Voyage.

¹ Ed. note: He refers to the Wilkes Expedition of 1841.

Names	Population	[Modern Names]¹
Arorai	2,500	[Arorae]
Byron or Nukunau	3,000	[Nikunau]
Perut	1,500	[Beru]
Roach's or Tamana	2,000	[Tamana]
Clark's or Onoutu	3,500	[Onotoa]
Drummond or Taputeuea	4,000	[Tabiteuea]
Sydenham or Nonouti	3,500	[Nonouti]
Simpsons or Apamama	4,500	[Abemama]
Henderville or Nanouki	2,500	[Aranuka]
Woodles or Kuria	3,000	[Kuria]
Halls or Maiana	4,000	[Maiana]
Knowx or Tarawa	3,000	[Tarawa]
Charlotte or Apia	3,500	[Abaiang]
Matthews or Maraki	3,500	[Marakei]
Pitts or Taritari & Makin	2,000	[Butaritari & Makin]

	46,000	

Mr. R. thought this estimate too low rather than too high. From what we saw of the people of Taritari and Makin, I should think his estimate of those islands rather low. At the interview with the king, I estimated the number present at about 400. This included most of the people of the village, but not all. The proportion of children was very great. There are 3 other towns on Taritari, besides some scattered houses. Estimating the number of people in each of the 4 towns at 400, this would make 1,600 over Taritari. The estimate for Makin was 500. This would make 2,100 for both islands. We were informed that not long since a sickness prevailed which carried off a good many of the people, especially the older class. A good deal of mortality prevails. The people have probably diminished since the Exploring Squadron was here, though the proportion of children was great compared with the children at the Sandwich Islands. Taritari and Makin are evidently capable of supporting a much greater population.

There are two other inhabited islands just south of the line a little to the westward of the Kingsmill Islands, Ocean [Banaba] and Pleasant [Nauru] Islands. Their population I did not ascertain. They are often visited by vessels. Mulgrave or Mille Islands are about 150 miles north of Makin. Mr. R. has visited them and found the people friendly. The population is not large.

Productions.

Capt. Wilkes represents the Kingsmill Islands as furnishing no articles of commerce, and scarcely any inducements for whale ships to visit them. Experience has found that

1 Ed. note: Given by Edwin H. Bryan, Jr..

this representation is not strictly correct. It is true that almost the only articles which the islands furnish are the products of the coconut tree. But the value of this tree to the people of these low islands, where very few other things can be raised, is incalculable. The wisdom of God is displayed in thus providing for the sustenance of man on these coral reefs of the ocean. It is surprising to how many purposes of comfort and even of luxury this single tree may be applied. At Taritari it furnishes domestic utensils, food, drink, clothing, shelter, etc. The shell of the nut is used to cook in, to hold water, syrup, oil, etc. Of the leaf, baskets and other containers are made. The meat of the nut, prepared in various ways, is used for food. The milk of the nut affords an excellent beverage, and the sap obtained by cutting the spathe furnishes a pleasant drink, and when boiled down into the shell of the nut on hot stones, makes an excellent syrup or molasses, and is used much in preparing different dishes. The young leaflets afford the material from which the principal garment of the female is made, also floor mats, etc. The cloth-like substance which supports the stem of the leaves furnishes mat sails, etc. The trunk of the trees furnish nearly all the timber of which the frames of their houses are built, and the stem of the leaf furnishes the *ahu* or crop sticks and even floors. And the leaf is sometimes used for thatching their roofs. The wood is also used in canoe building, and sennit and other cordage made of the fiber of the husk is used for fastenings to their houses, canoes, etc., instead of nails, and for other purposes for which cordage is needed. It makes a very strong and durable cordage for ships, called coir in India. In addition to all other things, the meat of the nuts affords an oil which has become an important article of commerce and may be made a source of wealth to the dwellers on these specks in the ocean. We were informed by Randell and Co. that they obtained yearly from the little islands of Taritari and Makin about 1,200 barrels of coconut oil for the Sydney market. This oil is obtained by scraping out the meat of the nuts and leaving it about 10 days to decay, when the oil separates and is drained off. The natives furnish the oil, for which they receive tobacco, muskets, gun-powder and a few other articles. This oil sells for about 75 cents per gallon in Sydney or \$22.50 per barrel, reckoning 30 gallons to a barrel. So that the 1,200 barrels would amount to \$27,000 and this obtained from about 10 or 12 square miles of land, the whole dry surface of land in the islands. The same company obtain oil from 6 or 7 other islands in the group, but from no single island so much as from Taritari.

We were informed that it took 100 nuts for a bushel of oil, and 12 buckets to a barrel, making 1,200 nuts to a barrel. This would be the yearly production of about 12 trees. But the number of trees on an acre of ground is very great. The soil seems to be wonderfully adapted to their growth. More oil could probably be obtained from a tree by a more economical way of extracting it. In addition to the oil, with sufficient industry, cordage and syrup could be obtained from the coconut tree for exportation. The oil traders informed us that they had two small vessels running between the islands and Sydney to convey the oil to market.

Besides the coconut, the *hala* or pandanus tree is quite abundant at Taritari and Makin. This is also a very valuable tree. The fruit is much larger than at the Sandwich

Islands and is much used for food. It has a sweet and pleasant taste. It is cooked and with molasses made into sheets or cut up fine and put into rolls and thus preserved for a long time. The wood of the tree makes very good house timber, and the leaf is very valuable for thatching and other purposes. It makes a very neat and durable covering for their houses. Of this leaf the fine mats are made which the men wear about the loins and sometimes about the shoulders. Floor mats are also made of it, as at the Sandwich Islands. Also hats and other articles.

The *kamani* [wild breadfruit] is also found here. This is a very hard and durable wood. At Taritari the canoes are made of this wood, although the coconut is mostly used at the southern islands of the group. The boards are hewn out at great labor and waste of timber as they have no saws. The king's canoe, 63 feet long, of which I have elsewhere spoken, must have cost a great amount of lumber, as well as great labor in its construction, considering the implements with which it was made. This wood would answer well for various articles of furniture. We saw some very large trees, though the trunk soon branched out into wide spreading limbs.

No real breadfruit was found here, though the jack-fruit grows here to some extent. The tree resembles somewhat the breadfruit, but the fruit instead of being round like the breadfruit is oblong and around the pulp are many hard seeds about the size of an English walnut. Some of our number regarded it when cooked as quite palatable, but it seemed to me quite inferior to the breadfruit. Several other trees and shrubs of inferior value were found here.

A species of taro, called *ape* at the Sandwich Islands, grows well here and is much cultivated. We saw some of the roots of very large size. It is much used as an article of food, but never made into *poi*. When baked it is quite palatable, but tastes rather dry and chippy compared with the taro at the Sandwich Islands. Our [Hawaiian] natives informed us that it was vastly superior to the *ape* of the Sandwich Islands, which is scarcely used at all for food.

We found here a flowering plant called by the natives *tigiib*, which is said to produce a beautiful flower, but we saw none in blossom. It was said to be indigenous. We procured a few plants hoping to introduce it to the Sandwich Islands.

We were informed by the resident foreigners that foreign vegetables will not grow here owing to a want of vegetable mould in the soil. I think, however, places may be found where sweet potatoes and some other things will grow with sufficient care. Nothing of this kind has yet been raised. The natives who came on board our vessel were very glad to get seeds.

Very few animals were found here. The foreigners had a few pigs and goats. A few ducks and fowls are also raised. We were informed by the foreigners that when they first came to the islands, rats were exceedingly numerous and troublesome. Cats have been introduced and the rats have entirely disappeared. We saw none during our stay. But cats were common. We saw a few fish ponds, but their fish is obtained mostly from the sea. Two or three kinds were brought off to us, which we found very good. We saw them taking fish near our anchorage. The method was somewhat novel. A large frame-

work or basket, 5 or 6 feet square, was carried out on a canoe, and when they found good bottom, this was lowered down. It was prepared with an opening and something to attract the fish. When they found that a considerable number of fish had entered, they closed the net and raised it onto the canoe. We saw the fish hopping about merrily in this enclosure.

This island affords wood and water for whaleships. Coconuts within limits may be had.

It is plain from the above that the dwellers on these coral reefs have the resources for attaining a very considerable state of civilization.

Character of the People.

Capt. Wilkes represents the character of the people of Taritari and Makin in a much more favorable light than the character of the inhabitants of other islands of the King-smill group. But from what we could learn there is no very marked difference. The people of these two islands are probably less addicted to war, and have lived longer in a state of peace than the other islanders. They are also better supplied with the necessities of life than most of the other islanders. Mr. Randell expressed the opinion that the people on some of the other islands could more easily be turned to the Christian religion than the people of Taritari. The people here evidently possess many of the characteristics of the other Polynesian tribes. In their physical appearance and language they resemble the Hawaiians less than do the Tahitians or Marquesans. For this and other reasons, I cannot but think there is an infusion among them of Chinese or Japanese blood derived through the Caroline Islands. Very many of the sounds in their language are quite unlike the Hawaiian. The people are evidently mild and hospitable in their disposition, and remarkable for truthfulness, fickle and indolent in their habits. They cannot be regarded as particularly dishonest and thievish. Mr. R. regards his property as safe among them even without locks and keys. He leaves powder, tobacco and other things in different parts of the island, in the charge of natives, with perfect safety. Soon after I landed, I left my umbrella by mistake in a house at which I called. Before I had proceeded but a few steps, a little boy came running after me with it. But some of our company missed a few trifling articles, which they supposed must have been stolen. They will doubtless pilfer if they think they can do it undetected.

Like other Polynesians, they are docile and anxious to add to their little stock of knowledge. They have no knowledge of letters. But we found they were able to pronounce the letters of the English alphabet with greater facility than Hawaiians, and soon learned to count in English.

Their religious worship, if worship it may be called, seems to indicate an alliance with eastern Asia. They pay great regard to the spirits of ancestors, believing that they can confer good and avert evils. They present to them offerings of food and other things to secure their favor. They have a stone or sort of altar in most of their houses where these offerings are presented, but no images. At least this is true at Taritari and Makin. They may be used at some of the other islands. They have little of the form of religion, and

their ideas of a future state must be very vague, but they have the reputation of being very superstitious. They seem to place a good deal of confidence in the foreigners who reside among them, who evidently have much influence. It is said that a massacre of white men took place a year or two since at Simpson's [Abamama] Island, but our informant attributed the fault very much to the white men themselves. Considering the character and conduct of these men, it is rather a wonder that more are not murdered.

The Polynesian element in these islanders has evidently been derived through the Samoan group. This is indicated by their geographic position as well as many other things. Islands extend nearly all the way from Samoa to the Kingsmill. Besides this, there are several things in their manners and customs and language which point to Samoa.

[Rev.] Williams, on first visiting Samoa, found a public town house answering precisely to the *maniap* [i.e. maneaba] or town houses which we found at Taritari and Makin. They were used for the same purposes at both groups. I am not aware that such houses were in use in other islands of the Pacific.

The dress of the females bear a strong resemblance to that found by Mr. Williams at Samoa. The method of ornamenting the person by burning spots upon the skin, Mr. W. remarks, was peculiar to Samoa, but we found the practice was quite common at Taritari and Makin. Many, both males and females, had these spots on different parts of the body, put on at the death of some chief or relative, but evidently regarded as ornaments or honorable marks, as the Sandwich Islanders regard it honorable to have some of the front teeth knocked out.

Like the Samoans, and unlike most other Polynesians, they have no *heiaus* or *ma-raes* [i.e. temples], and no carved images.

Their language also corresponds more nearly with the Samoan than other Polynesian dialects, though I have not the means of making a full comparison. We found the very common word meaning good was *lelei*, the same word used at Samoa, but very different from the word used by most other Polynesians.

Hale states that they have a tradition that the islands were peopled from two sources, one pointing to Samoa, and one to the Caroline group. I am strongly of the opinion that this tradition is correct.

The question comes up, "Are the Kingsmill Islands a promising field of Missionary labor?" From my short visit there, I should answer the question in the affirmative. This is the opinion of all our number. I have little doubt of the success of missionary operations there, if not counteracted by foreign influence. I do not consider the obstacles in the way of white missionaries residing on these islands so great as I did before visiting them. A comfortable climate, wood and water and a cooling shade, house timber and many articles of food and comfort may be found here. The islands are often visited by vessels (we found two there) and supplies could be obtained in various ways. The people look up to foreigners and seek their favor. I should apprehend no special danger to life or property. Missionary families would be lonely here, but probably not more so than at some missionary posts already occupied.

It is yet a question whether we should attempt to occupy these islands permanently by foreign missionaries, or depend on Polynesian laborers superintended from Ualan [Kosrae] or Ascension [Pohnpei]. I cannot enter into the discussion of this question here. My own mind is not fully made up That they are to have the gospel preached to them I have no doubt. By whom it shall be done, Providence will, in due time, indicate.

Kusaie or Strong's Island.

This island, or rather group of islands, bounded by the same reef, presents a striking contrast in its physical aspects to the islands we have just left. Those can be seen only a few miles at sea. When we first obtained sight of this island we were probably 50 miles distant. Its first appearance at this distance resembled two hillocks or sugar loaves standing up out of the water. As we approached, other hillocks, some in pairs and some alone presented themselves. The island is quite broken and mountainous like all other volcanic islands. It differs from the Hawaiian Islands only in being completely clothed with trees and shrubbery from the water's edge to the top of the mountains, the highest peaks of which are over 2,000 feet.

We entered the east or windward harbor, which is considered the best. It is here that the king and chiefs live on a small island which bounds one side of the harbor. The harbor is a beautiful basis of smooth water nearly surrounded by land. The opening between the reef is deep but narrow, yet broad enough for any vessels to enter with a leading wind. The common wind is fair for entering, but vessels are sometimes under the necessity of towing out. About daylight is the best time to go out, when a breeze often blows from the land. The anchorage is good and the harbor quite spacious. At this place there is an opening of moderate elevation between the two highest mountains, which affords a pass across the island to the leeward harbor, or west side of the island. The distance is about 6 or 7 miles. The island is about 12 miles long and 10 broad or 30 in circumference. The land near the shore is in some places marshy, but overgrown with mangrove and other trees. Coconuts and breadfruit abound near the shore, and breadfruit and other trees extend up the sides of the mountains to the summits. In addition to the east and west harbors, there is a harbor on the south side, but not much visited.

It is evident that rain is abundant from the luxuriance of vegetation. The climate, I should think, resembles Hilo and Kolau on Maui. Some days were quite pleasant.

Productions.

Breadfruit abounds and forms an important article in the food of the people, which is often made into a sort of pudding, with coconut, called *wawa*. *The wawa* is also made of taro and bananas, crusted over with coconut meat. It is a very good dish. It was sent off to us daily by the king. The other productions are coconuts, bananas, taro, and sugar cane. Yams have been planted and grow well, also melons and squashes. Other foreign vegetables might be introduced, as the soil is good. Liveshtock does not abound—[there are only] a few hogs and fowls. Wild pigeons are abundant and may be obtained with very little expense. There is an abundant supply of wood and water

for shipping. Timber is abundant and may yet furnish an article of export. There is a great supply of stone and lime for building purposes.

Stone walls abound on the small island, where the king and chiefs reside. They are certainly a curiosity and have been the subject of considerable speculation. We were told by the king that some of the walls were made long ago for defence, when the people were much more numerous, and when wars were sometimes carried on between the large island and the small [one]. Some of the walls were built in more modern times as enclosures for the dead and other purposes. The walls are in some places 20 feet high, overgrown with creeping vines and shaded by towering trees. We saw no signs of hewn stone. These which have sometimes been regarded as such are evidently basaltic prisms in their natural state. Some of the passes or streets between the walls are very narrow, not more than 4 or 5 feet. We asked the king how some of the huge stones were raised to their present positions. He said it was by means of long timbers laid in the form of an incline plane, and that many of the large stones were brought from the other side of the harbor on rafts.

The manufactures of the people are quite unique. A sort of sash or maro made by the women from the fiber of the banana stalk shows some ingenuity. Good rope and cinet [irather sennit] are also made from the fiber of the coconut. Their houses and canoes show considerable industry and skill. Their canoes are dug out of logs like the Hawaiian and usually painted red. Some of the king's canoes are raised very high at both ends; others are less elevated than the Hawaiian. All have outriggers.

Their houses are different in construction from any I have yet seen in Polynesia. They bear no nearer resemblance to the houses of the Kingsmill group, only 600 miles distant, than to the houses of the Hawaiians. The ridge pole, instead of being a little bowing, like Hawaiian houses, highest in the center, bows the other way, being highest at the extremities, resembling somewhat a Spanish saddle. The gable ends bend in under the roof, leaving a few feet of the ridge pole and roof outside of the house. The roofs are thatched with *lauhala*, or pandanus. The lower parts of the gable ends are also thatched with the same, but the upper part is carried up under the end of the roof with strips of the *hau* tree, split out thin and about as wide or a little wider than sawed laths. These are made fast together and to the upright sticks with coconut cinet [sennit]. The same material is employed for the sides of the house all around, the roof only being thatched. These sides are usually not more than 4 or 5 feet from the ground to the eaves of the roof. The insides of the houses look better than the outside. The frames are strongly put together with coconut cord and well braced. The floors are made of a small reed or bamboo, half an inch in diameter, closely fastened together with coconut cinet [sennit].

Among the productions of the island, the *awa* or *kawa*, as it is called here,¹ bears a prominent part and is drunk to excess among the people, as is also tobacco. The latter is imported.

Number, origin, character, etc. of the people.

The small island, Lella, where the chiefs reside, is the most thickly populated part of the group. This island, about one mile long and averaging half a mile wide, is quite thickly inhabited. IN other parts of the group the people are sparse. We were informed that the whole number did not probably exceed 1,500 or 2,000. The island is capable of sustaining ten-fold this number. We were informed by the king that the number was much larger in former times. He said that many were carried off by a famine which followed a destructive hurricane when he was a boy. Their breadfruit and coconut trees were nearly all blown down. Whether the people are now increasing or dimiishing, it is not easy to say.

The physucal appearance of the people was inferior to the people of Taritari and Makin. They were smaller, and their skins were not so fair, owing probably to excessive use of the *awa*. But in their first aspect, they appeared more civilized. They were quite observant and inquisitive, and the king and chiefs have acquired considerable knowledge of the world. Their complexion is a little lighter than Hawaiians, their hair black and tied up behind. The countenances of some were remarkably mild and interesting. The children appeared sprightly. The maro is worn very generally by the men. The women and some of the men wear one foreign garment. They seem to think less of ornaments than at Taritari.

The knowledge they have acquired of the English language, considering their circumstances, abundantly proves that they are not wanting in intellect, especially in the faculty of memory. Their intercourse with white men has been exceedingly limited, extending back only a few years. They h ave had no regular instruction and cannot read or write. And their only conversation in English has been with foreigners; they never use it among themselves.

I was forcibly impressed with the truth of the observation of Mr. Hale, that they have probably descended from a higher state of civilization, as we should naturally expect from a people accidently cut off from the rest of the world, as they have been. And no one who has visited China could fail to be impressed with the belief that they had their origin in that part of the world. Their features, language, style of building, manners, religion, government, all bear marks of Chinese or Japanese origin. But there is evidently a mixture of the Polynesian or Malay race. Some of them could hardly be distinguished from Hawaiians, while others bear a strong resemblance to the Chinese. Their division into casts or occupations, their regard to departed spirits, their form of government indicate a connection with Eastern Asia. Some of their words also are Chinese,

1 Ed. note: So called by foreigners there, from the Hawaiian, a practice which the author also follows. In Kosraean, it was always *suhka*.

while others are Polynesian. The very common timber of the Sandwich Islands, called *kou*, is also found here under the same name. This and many other things indicate a connection. There is little doubt, however, as suggested by Hale, that the people owe their origin to different sources. It may be that the line of Malay migration to other parts of Polynesia was through these islands, as suggested by Latham, and that more recent immigrations have taken place from the coast of China and Japan, and mingled with the original stock. At the present day the people of these islands are occasionally driven about from island to island in their rude craft, or picked up at sea by ships. We met with several of this class far away from their native shores. Mr. Biddle informed me that an old woman was living on Wellington [Mokil] Island who was among the first settlers on that island. She arrived there in early childhood, but from whence she could not tell. Others had arrived still later in the same way.

Island of Bonabe or Ascension.

Physical aspects.

This island, in its physical aspects, resembles Strong's Island. The island is larger, the mountains, though higher, are not so abrupt. Like Strong's Islands, it is covered with verdure to the water's edge.¹ The circumference of the main island is about 60 miles, or about as large as west Maui. It is surrounded by a reef on which is situated numerous small islands, 20 or more, many of them onhabited. The circumference of the reef is nearly 100 miles. Small patches of grass land, bare of trees, are seen here and there on the highlands. It is said that these have been so from time immemorial. The land is well supplied with harbors, there being no less than 6 or 7, most of them small but quite safe. The whole population is estimated at about 6,000, the number of foreigners from 60 to 70, many of them transient residents.

The island is divided into five districts or tribes, which are quite distinct and independent. Two of these tribes, the two most powerful, are frequently at war: the Metalanim and the Kittie. These are the two tribes which we visited on the east and south of the island. It is now about 2 years since they were at open war; but hostile feelings still exist. Even while we were there a few individuals residing in one tribe were killed on passing into another. Their wars are not very bloody. A skirmish or two and a few deaths usually satisfy them for the time being.

It would probably be of great benefit if some powerful chief, like Kamehameha, should arise and bring all the tribes under his own sway, or which would be still better, if all the tribes would agree to unite under one head with a representative government.

Their social and political systems are quite unique and complex. There are three distinct classes or casts and in these casts different ranks. Persons in these ranks rise from one grade to another like military officers as a vacancy occurs until they attain the first rank in the class. Chieftainship is reckoned after the mother, and a king is not allowed

1 Rain is abundant and streams of water numerous.

to marry a high chief woman. It follows, of course, that the son of a king does not succeed to the throne. He does not belong to the class or cast of kings. In the Kittie tribe, the Nanakin who belongs to the class of Ierejohs, or second class, was the most powerful and influential man in the tribe, Yet in form, at least, he seemed to pay much deference to the king. He seemed unwilling to give his consent to missionaries stopping, until we had first obtained the consent of the king. And when we asked him for a piece of ground for buildings, he wished first to consult the king. He is evidently a man of a good deal of intelligence and energy. He promised his influence and protection in favor of the mission and sent his little adopted sister, about 8 years old, of whom he seemed quite fond, to reside in the mission family. He began also himself to learn the alphabet.

It seems rather singular that so few marks of civilization appear among the people, considering the number which have visited the island, and the number of foreigners who have resided on shore.

Very little foreign cloth is worn by the men. The women generally wear a yard or more of cloth tied about the hips. They generally have some sort of ornament on the head or about the neck. Some of these made of beads and shells are very handsome. Occasionally a piece of cloth, with a hole in it for the head, is thrown over their shoulders.

The men universally wear a sort of fringe, about 20 inches broad, made of slit coconut leaves. It is quite similar to the garment worn by the females of Pitt's Island, only here the leaf is bleached and the fringe somewhat broader. We never saw it worn here by females. It serves the purposes of decency better than the maro worn by the men at Strong's Island. Just above this fringe the beautiful belts or sashes are worn. These are worn mainly for ornament. Some of them, worn by chiefs, are beautifully ornamented with bones and shells. The men as well as women often wear ornaments about the head and neck. Most of both sexes have large holes in the ears, in which they wear bunches of leaves or flowers, or a tobacco pipe, or some other rude ornament. These deform rather than improve their persons.

It is not strange that they have so little means for procuring cloth and other articles of civilized life, when we consider that nearly all their resources are expended for tobacco, and nearly all their time employed in raising, pounding and drinking *kawa*, and in sleeping off the effects. It is astonishing what power these two articles have obtained over the people. On our arrival we were besieged incessantly for tobacco. With a little of this article we could have procured anything the island afforded, but without it we almost despaired of procuring a few articles of provision for the vessel. When they became satisfied that we had no tobacco, which they were slow to believe, we succeeded in disposing of a little cloth, knives, hatchets, etc. in barter. There was just then a scarcity of this article both among whites and natives, but their wants were relieved by a fresh arrival before we left. We had some fears that we should not be able to procure a piece of ground for buildings, because we could promise no tobacco, and the Nanakin utterly declined putting up a house because we had no tobacco by which to induce the people to work.

The narcotic root, called *keako?* [rather *jeako*, or *sakau*] or *kawa*, the *awa* of the Sandwich Islands, exerts a still more bewildering influence, if possible, than tobacco over the people. We were informed that this is about the only thing which they take pains to cultivate, appropriating to it the best lands. Much of their time is employed in pounding the root and extracting the juice. This is done by pounding the root and lower part of the stalks with stones, then mixing it with water and wringing it out; and not by mastication as in other parts of Polynesia. The taste is exceedingly bitter and unpleasant to one uninitiated. Yet those addicted to ardent spirits will lay hold of this work with great avidity, as we had ocular demonstration. This drink enters into all their feasts, which are very frequent. These feasts are also attended with the *hula*, a monotonous singing and dancing. IN this dance they stand in a row and continue in one position, moving their hands and feet in concert and keeping time with the music. This music re-sounding dolefully through the trees could be hear at almost all hours of the day and of the night. The *kawa* produces a stupefying effect, which usually passes off by sleep. It sometimes produces vomiting and a shaking of the whole system, as we witnessed in one case.

The distillation of spirits from the sap or “toddy” of the coconut tree has been introduced by foreigners. These spirits are used by white men and by natives to some extent. The Nanakin of the Kittie tribe, seeing the evil effects has prohibited distillation in his tribe, except on a small island under his own direction. Of what is here made, he claims the entire control. He employs it for his own use and to treat his white friends. On our first introduction to him, he immediately set before us the bottle, supposing, of course, that nothing could be more polite or acceptable to white men. It was, however, the only time he offered us spirits, as he soon learned that it was no acceptable offering to us. We noticed that in this tribe, where distillation is restricted, the better class of foreigners were collected, many of them comparatively temperate men. In other tribes, spirits are freely made and the baleful effects are abundantly apparent as we witnessed in the windward harbor. They are the fruitful source of quarrels on shore, and of the troubles experienced by the whaleships touching here. They keep the white men on a level, if not below the natives around them. Very few of them have attempted cultivation to any extent, and but very few have accumulated any property. But there are a few, I am happy to say, who have made some effort to introduce foreign plants and other improvements; and these few seem to look with much interest to the establishment of the mission there.

They justly consider it as the commencement of a new era at the island, and are ready to render every assistance in their power. We would mention with gratitude the kind reception we met from Mr. Louis Corgat, Mr. James Headly, Mr. Reynolds, Mr. Cook and others. They rendered us essential aid and I trust they will continue to afford much

aid to our brethren there, in the commencement of their work, as will Mr. Kirkland at Strong's Islands.¹

Productions of the Island.

This island has as yet been of little importance in the commercial world. It has furnished a little beche-de-Mar and a few tortoise shell for the China market. But the supply from this island has been small. Captain McKenzie and Capt. Levien arrived with two small vessels while we were there, in pursuit of these articles.² They were about to establish a depot at the South Harbor of Ascension, but they were expecting to extend their trade to other islands in the vicinity.

In addition to these articles, the island affords supplies for whaleships to some extent. A good supply of wood and water may be obtained with little trouble. Coconuts, yams, bananas, pigs and fowls may be obtained to some extent, though these articles did not seem to be very abundant. Breadfruit abounds, and affords the principal article of food to the natives. Mammy apples or papayas are also abundant and good. Many other articles might be easily cultivated with a little labor in clearing off the trees. Mr. Corgat has probably done more in introducing new plants than any other foreigner. But his plantation was mostly destroyed during a temporary absence, as well as one or two meat cattle which he had introduced. No cattle or horses are to be found on the island.

A plantain is found here, from the fiber of which the beautiful sashes or belts are woven, both here and at Strong's Island. Whether it is the same plantain from which the Manilla hemp is made I am unable to say. The raw material resembles the Manilla hemp very much. At any rate, I have no doubt the Manilla plantain would grow well here. The climate and soil must be similar to Manilla. This hemp affords a very important article of export at Manilla. I see not why it may not be raised here for export with equal cheapness.

I doubt whether sugar could ever be made profitable here. The labor of clearing the ground would be too great. Coffee may do well if the climate is not too wet. With an enterprising population, the island would evidently produce something for exportation.

[The Nanmadol Ruins]³

The ruins or ancient structures found on the island of Bonabe deserve some notice. Those consist of old walls and mounds of earth thrown up for considerable extent in different parts of the island. But the most remarkable are the ruins near the Metalanim or Windward Harbor. These ruins have been noticed by different writers, and there has been much speculation about their origin; but I have never seen them fully described.

1 Ed. note: The names of those foreigners, plus those of the two Captains below, mark the year as 1853.

2 Ed. note: Commanded ships Kohinoor and Minerna Smyth respectively.

3 Ed. note: This last part has already been published in *The Friend* of December 17, 1852.

They are situated upon low land extending out upon the flats which surround the island. We approached them from the inland side by crossing a creek or canal 20 or 30 feet wide, walled on both sides. This led us to the outer entrance to the ruins or fortifications, which was through a large gate way. These ruins consist of two quadrangular walls, one within the other. The length and breadth of the outer wall we found by measurement to be 236 by 162 feet, from 6 to 10 feet thick, and in some places 25 feet high on the outside. This wall seemed to be entire in some places, and in others broken down, and overgrown with vines and trees. Proceeding a few paces from the outer wall,

we came to the entrance to the inner enclosure, which faces the entrance to the outer. In front of the inner wall is a raised platform 10 or 12 feet wide. The inner wall was about 14 feet high, where it was not broken down, and 6 feet thick. The top rows of basaltic prisms, of which it was built, projected over about 2 feet on the outside, apparently to prevent the wall being scaled from without. The inner enclosure was about 95 feet by 75 feet on the outside. In the center of this, a little raised above the surrounding ground, was a large vault. The ancient entrance to it was thoroughly closed by basaltic prisms, but I entered through a crevice in the top. The vault was about 15 ft. by 10 inside and 7 or 8 feet deep. The bottom was uneven with broken coral and volcanic stones, having been apparently dug up by former visitors in search of treasure or other curiosities. The top of this vault was covered with immense basaltic prisms extending the whole length and measuring 17 feet. ON the top of this vault a large breadfruit tree was growing, whose roots extended down through the vault to the ground beneath. There are several similar vaults in different parts of the ruins, as we were informed—Small pieces of ancient coin, a silver crucifix and a pair of silver dividers, have been found; also a small brass cannon far inland. These were probably left here by Spanish adventurers long before the island was known to the civilized world.

These structures exhibit no great mechanical skill. No lime, cement or hewn stone are used in their construction. The walls are built almost entirely of basaltic prisms in their natural state. These prisms are of all sizes up to immense 7- and 8-sided basaltic columns 18 feet long and 2-1/2 feet in diameter. A vast number of columns of this size or near this size are found in different parts of these ruins, some of them raised 8 or 10 feet above the ground. We were informed that similar prisms are found at the foot of a precipice¹ in the north part of the island, about 15 miles distant. These prisms were probably brought from that place by water and placed in their present position.—By whom and for what purpose? This probably, will never be known. The present inhabitants can give no light on the subject. The volcanic rock composing these prisms is very compact and of great specific gravity, so that the largest of them must weigh several tons.

Some have supposed these ruins to be the strongholds of Spanish buccaneers. But why should they lay out such immense labor in this distant island of the ocean? And by whom was the labor performed; by themselves, or by natives subjected to their power? I am inclined to think they were built by the ancestors of the present race for purposes of defence against hostile tribes, when the p[er]ple were much more numerous than at present, and when they possessed more physical, if not more mental ability.

Walls somewhat similar are found on Strong's [Kosrae] Island, near the King's residence on the small island of Lele, built in part of basaltic prisms. The King represented them as having been built by their ancestors, when the people were very numer-

1 Ed. note: Sokehs Rock.

ous, and there was “too much fight,” as he expressed it.—We asked him how such large stones were brought and raised to their places. He said they were brought from the other side of the bay on rafts, and raised on inclined timbers, or by means of an inclined plane. Some of these stones were very large, though not as large as the prisms described above.¹

...²

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- 1 Ed. note: Rev. Gulick, who lived on this island for a few years, has made his own description of those ruins, in 1857 (see Doc. 1857D).
 - 2 Ed. note: There follows a description of his visit to Wellington, or Duperrey, i.e. Mokil, Island.

Documents 1852M5

News from Micronesia

Source: Articles in The Friend, Honolulu, June 2, 1853.

Intelligence via China and San Francisco

has been received from Strong's Island as late as December 26th, and from Ascension, Dec. 30th [1852]. At those dates the Mission families were all in health, and engaged in their Missionary work. The Rev. Mr. Snow writes as follows, under date of Strong's Island, Dec. 30th [sic].

"We are getting along here quite pleasantly, and are in good health. I have had meetings with the natives in my house three Sabbaths, and they give good attention. I have also begun a school which promises quite fairly for numbers, for interest and improvement."

The King of Strong's Island has already proclaimed a law in favor of the Sabbath, and has shown a disposition to promote the objects of the Mission. Several whalers had visited the port, and the Rev. Mr. Snow had preached on board every Sabbath while they were in port.

Intelligence from Ascension is also of an encouraging nature. The Rev. Dr. Gulick had made a tour of the island, an account of which, will, in part be found in the sub-joined letter. In regard to the visit of whale ships and other vessels, he writes us as follows, under date of Dec. 25th.

"By the Shipping List which I send, you will notice that several vessels have touched here.¹ By the Captains of them all, we have been treated with great kindness. To enumerate,—Capt. Woodin gave us tea, sugar, a pit saw, and several other little articles. Capt. Jones gave me several dollars for Medical services. Capt. Swain gave Mrs. Sturges a parrot and also several hams. Capt. Barnes gave us a number of mackerel. Capt. Royce [rather Roys] gave us unsolicitee, a good whale boat, which has been and will be of great service. You may very well suppose that these gifts have not been without intrinsic value to us; but they have also been sources of great satisfaction, as expressive of the good will of our sea-faring brethren."

1 Ed. note: See Doc. 1852G6.

Letter of Rev. Gulick, dated Pohnpei 25 December 1852.

Rono Kittie, Ascension Is.,
Dec. 25th, 1852.

[To] Rev. E. W. Clark,
Cor. Sec. Hawaiian Missionary Soc'y.

Dear Sir,

It is now nearly two months since we had an opportunity of writing to you by Capt. E. Woodin, who left here for Hong Kong on the 18th of October. We know that the gradual development of time among us will be interesting to yourself, to your Society, and to the Hawaiian Churches—and will furnish topics of prayer to all.

We have been quietly occupied in efforts partially successful to gain the acquaintance and good-will of our brethren neighbors, and to learn their language. They have treated us very kindly. The energetic Nanakin of the tribe has so effectually exercised his authority for us that only the most trifling articles have been stolen.

...
During the first few weeks of our residence here, the Nanakin was in the vicinity, and frequently called on us. He was then somewhat interested in his spelling book, and a number of times took informal lessons from Mr. Sturges. He even built a house just above us on the hill, for the purpose, as he said, of having some place where he might invite Captains, and occasionally to live near us. For the last six weeks, however, he has been at Warner [Wone], more or less engrossed with the excitements of so-called war, and we have not seen him but once during that time.

...
This port has already been visited since your departure by four American whalers and two Traders. There have been anchored here at one time the two trading vessels of Capts. McKenzie & Levienm¹ and two whalers. We have been treated with uniform kindness by them all, and are indebted to them for many material favors which we take pleasure in acknowledging.

...
Monday, the 29th of November, I started on a trip of five days to visit the windward tribes. By offering a large price, I induced a few natives of this tribe to take me by canoe to the Jekoits [Jokaj or Sokehs] Island. They returned immediately and left me alone among people I had never before seen. I could scarcely, however, been treated with more kindness and consideration. The Wadjai of the tribe supplied me with food and lodging, and gave me a seat by himself when drinking *awa*² in his immense feast house which is the largest on the island. My carpet-bag which I left completely exposed for a

1 Ed. note: The Sea Nymph and the Kohinoor respectively.

2 Ed. note: This is the Hawaiian way of pronouncing the Polynesian word "kawa" or "kava." The Pohnpeian word is "sakau."

while might in the house where I first lodged, and which contained a number of articles to them very valuable, was not, that I am aware of, ever opened. This attention and protection is, however, what they would render to any respectable traveler. A permanent resident there would be treated with a little less consideration. I was, however, told by the only white man now living in that tribe—a resident of about twelve years—that nothing had ever been stolen from him there.

I had several very interesting conversations with the chiefs, through one of them, who is quite familiar with English. They were interested in the Ten Commandments: some of them acknowledged that these had been violated by them all; and were then, I thought, somewhat further interested in the statement that Jesus saves us from our sins; but it is quite questionable whether their ideas were either full or correct. It must be our constant prayer that their understandings may be enlightened and their hearts inclined.

...

Drinking spirituous liquors is one of the banes of Ascension Is. A number of the highest chiefs of all the tribes are slaves to it—not excepting, probably, the Nanakin of this tribe, who so effectually protects us. But this evil is, I think, most rampant on the windward side of the island. In the Kittie tribe, the common natives are prohibited from making it save when special permission is granted, which, as we are given to understand, is only allowed to some natives of the King Mill Islands, living on Nalap, the little island at the entrance of the Rono Kittie Harbor. But there is no general restriction among any of the windward tribes. Nearly all there do as they wish, if able to command the use of an iron pot with which to distill the cocoanut sap. Of all the places, however, on the whole island, Taback¹ exceeds every other, I think, in its reckless drunkenness on this island, an exhibition of bravery to wound one's self with large knives; but on Taback this is carried beyond the practice of any other portion. Scarce any young man I met there had less than four, and many had eight or ten scars, two or three inches in length on their bare breasts and arms, making a most savage display.—These are inflicted during the drunken reveries. Capt. Lincoln, of the **Wm. Penn**, who visited this island Feb. 1844, on his first arrival, as I have been told, inquired whether the natives had learned to make "dent" (cocoanut spirits),² and upon learning that they had, remarked that the island was then damned. And indeed, unless the Gospel have the power to save, I readily believe that the prospects of its present inhabitants are blasted.

The young chief of Taback was so much in liquor during most of my stay, that I had no very favorable opportunity of introducing religious topics. He however said he wished very much to learn to read. After two days' absence I returned to Jekoits, and Dec. 18th, I reached our home at Rono Kittie, having during a whole week been in the complete power of the natives, and yet not being in a single instance treated with indignity, nor having lost a single article.

1 Ed. note: I.e. Tapak Island, B-3 in Bryan's Place Names.

2 Ed. note: "Dent" was a corruption of the Spanish word "aguardiente."

As to the query whether we could safely reside on the windward side of the island,— I have no doubt the Jekoits or Warnega tribes would be feasible places. As yet, of course, the principal thought they have regarding us is that they will, in some way, be increased in wealth, and that perhaps not in the most honorable or just modes. But I see in this no reason why we may not trust ourselves among them with only a limited amount of such articles as they may covet. Something more explicit regarding their intentions must transpire to deter myself from moving there so soon as Providence otherwise permits.

[Population of Pohnpei in 1852]

As a result of my several tours, my estimates of the population of this island have very much increased. I have little doubt but there are ten thousand souls. The greater part of the Jekoits tribe is, in its more northern limits, and this is also true of the Matanim tribe; which makes the windward side of Ascension Is. much the most populous.

...

Let me now refer to two subjects not to be considered as news.

In the first place, you will remember that the question of the sailors of our missionary schooner having liberty on the Sabbath was once or twice broached during our exploring voyage; but that it seemed a matter so in the hands of our Captain that nothing was done. I earnestly hope that your Society will make such arrangements with whoever may be her next captain, that the hands shall have all necessary liberty on other days than The Lord's. They need liberty for health's sake, and it is their due as to any other servants—why oblige them to take it on the Sabbath, and that when they are too ready to improve the privilege—all, save our persecuted steward, Keawe, who twice refused his liberty lest his thoughts should be drawn off from the appropriate duties of the day! Would that rebukes were always administered to us in as christian a manner as were those of Keawe! But again, independent of the interest right and wrong, and of the general aroma of the bad example in a missionary schooner—there may come a time when we shall here be especially mortified by the openly meanly or shameful acts of our sailors on the Sabbath. As owners of the vessel, you have certainly a right to stipulate regarding this with the Captain, even if her general interest be damaged thereby;—but who believes they will?

[Missionaries for the Gilbert Islands]

The second subject to which I referred, is an offer I wish to make regarding my future life. You will bear me witness that from the first I spoke of interest in the Kings Mill Islands, and that I have spoken of the possibilities of a residence there. My location here has not prevented me from thinking of the probabilities of being yet stationed on that group. There are several reasons why they are in themselves a very interesting and important people, and why my sympathies are drawn towards them.

The fact that they live on islands where there is very little natural to attract seems to be their misfortune, and misfortune begets sympathy. had a few hills been added to

their scenery, we should not in the first instance have passed them by to continue their gropings in darkness. Still, destitute as they are, I have little doubt but that such as myself and wife, who are young, of good health, who are fast learning to make the coconut our staple, who already eat *poi*, and are learning to eat *mar*, would readily find there a comfortable home. The fact that I am a physician ought also to better fit me for the necessities of such a life.

It is by no means probable that there is another such a body of people in Micronesia, so closely related both geographically and ethnologically. I presume it is your plan that they shall be the next position for us to occupy in this ocean. Why search further for territory to the total or partial neglect of this fact that they are so numerous renders the idea of laboring among them more satisfactory to me, though I know that where I am the population is considerable, and that I may suppose myself laboring for more than the population of this single island.

Then again, the fact that their language is more nearly related to the Hawaiian than any other of Micronesia, and that consequently S. Islanders will probably, among them be most useful, will also give such as I an advantage from my acquaintance with the Hawaiian tongue. Very many of the reasons which we hope will make it a field of usefulness for Sandwich Is. missionaries will, I think, make it such for me who am also a Hawaiian. My wife too is fast learning the S. Is. tongue.

Again, my acquaintance with the Hawaiian language will enable me to labor in connection with Sandwich Islanders. It is not probable that you will have soon in this part of Micronesia, much of S. Is. agency, and my S. Is. tongue will therefore be of less service than it might otherwise be. Notwithstanding the many difficulties which I know will be involved in any superintending of Hawaiian agents, still it will be to me very pleasant to be a laborer with my fellow countrymen. My natural love for the land of my birth, and for my dark-colored fellow islanders, which, I doubt not, seems to many very youthful and savoring of folly. I feel perfectly justified in maintaining, and I only hope it will strengthen with my years;—and this leads me to love even the halting companionship of my fellow Hawaiian missionaries.

And further, tho' it is true that this whole mission will be the child of the Hawaiian churches, yet, wherever Hawaiian agents shall be most sent, there will the peculiar energies of the Sandwich Island christians be most expended, and it will be to me especially pleasant to be engaged where they are most interested. I shall then feel myself most directly employed in developing those reflex influences which form one of the very important hoped for results of this missionary project. I am glad that it is for yourselves to judge whether this desire is commendable, or improper, or wrong—whether reasonable, or ill advised, or totally impolitic. It is, I know, proper for me to give all my reasons, and I as candidly speak my mind when I say, I shall concerning this unhesitatingly acquiesce in whatever may be your wishes.

My wife is equally ready with myself. I shall be prepared to take the step at the earliest period upon which you may decide, tho' I have no definite idea as to the time upon which you may fix for occupying another point in Micronesia, not knowing how facts

may be developing themselves both in the Sandwich Islands and America. The possibility which I shall suppose to exist of my yet being stationed on the Kingsmill Is. will be to me an additional stimulus for pursuing with ardor every physical and intellectual, and above all, religious attainment;—tho' I shall with equal ardor guard against omitting or relaxing from any missionary duty where I now am.

I sent maps of Ualan [Kosrae] & Bonabe, which I thought you would be pleased to receive. The names on Ualan are precisely those given by Capt. Lütke—it is questionable whether they will be found correct. His names of Bonabe I have entirely omitted, and give the native names. Capt. Lütke only sailed round the island and consequently his chart was, in a number of particulars incorrect. I am confident the draft I send very much improved, tho' still susceptible of correction.

Please to give messages of affection to all our friends,
And believe me Yours, with sincerest respect,
L. H. Gulick.

Document 1852M6

**Letter from King Kamehameha to the chiefs of
Micronesia**

Source: 1) Frances Gulick Jewett, in "Luther Halsey Gulick" (Boston, 1895), pp. 107-108; 2) Theodora Crossby Bliss, in "Micronesia" (Boston, 1906), pp. 8-10.

**Letter of introduction by King Kamehameha III of the
Hawaiian Islands**

Kamehameha III. of the Hawaiian Islands, Hawaii, Maui, Molokai, Lanai, Oahu, Kauai, and Niihau, King, sends greetings to all chiefs of the islands in this great ocean to the Westward, called Caroline Islands, Kingsmill Group, etc. Peace and happiness to you all, now and forever.

Here is my friendly message to you all. There are about to sail for your islands some teachers of the Most High God, Jehovah, to make known unto you His word for your eternal salvation. A part of them are white men from the United States of American, and a part of them belong to my islands. Their names are as follows: B. G. Snow and wife; L. H. Gulick and wife; A. A. Sturges and wife; E. W. Clark, J. T. Gulick,¹ Opunui and wife; Kaaikaula and wife; and Kekela; H. Holdsworth is captain of the vessel. I, therefore, take the liberty to commend these good teachers to your care and friendship, to exhort you to listen to their instructions, and seek their acquaintance. I have seen the value of such teachers. We, here on my islands, once lived in ignorance and idolatry. We were given to war, and we were very poor. Now my people are enlightened. We live in peace, and some have acquired property. Our condition is very greatly improved on what it was once, and the Word of God has been the great cause of our improvement. Many of my people regard the Word of God Jehovah, and pray to Him, and He has greatly blessed us. I advise you to throw away your idols, take the Lord Jehovah for your God, worship and love Him, and he will bless and save you. May he make these new teachers a great blessing to you and your people and withhold from you no good thing!

KAMEHAMEHA.

1 Ed. note: Rev. Clark was the Delegate of the Hawaiian Board, and John Gulick was a passenger.

Editor's comments.

This letter was interpreted as best as possible to the king of Butaritari by an English trader on the island; he refused to accept missionaries.

It was also read to King George of Kosrae who understood it more or less. When he was asked what was his answer to King Kamehameha, he replied in good English: "Tell him that I will be a father to Mr. and Mrs. Snow."

As for the chiefs of Pohnpei, only the King and Nanakin of the Kiti tribe were asked for their opinion, and they accepted the missionaries.

Document 1852M7

Dr. Gulick's journals, 1852-57

Sources: Original ms. journals kept in the Houghton Library? Exerpts published in Jewett's biography of L. H. Gulick, and partly in Crosby Bliss' Micronesia.

Note: When his wife was absent, Dr. Gulick wrote a private journal for her eyes only.

Extracts from Dr. Gulick's journals

...

[Upon nearing his mission post at Pohnpei, he wrote:]

The breeze seems by a rebound from the hills to subside with the sea. We are evidently approaching one of nature's sanctuaries. We glide more and more gently. The sailor at his post eyes the paradise with the knowing look of one who has seen the world and will be surprised at nothing, while his whole soul is evidently stirred as he responds to the vigorously uttered command from the quarter-deck by a more than prompt 'Ay, ay sir,' and a dashing obedience that spins the vessel from side to side.

...

As the tide was low, we immediately commenced that course of wading and dragging and sweltering so long our privilege on this heathen island; only that, fortunately, our first experiences were enlivened by the romance of novelty, and were relieved from real labor by efficient natives. We had not yet acquired that carelessness regarding the immersion of shoes in salt water which soon grew upon us, and were content to be handled like babes, to be carried on in advance of the canoes, and to be left perched on toppling stones while the natives returned to drag the canoes toward us.

...

The waters enclosed within the barrier reef were our only roads, and our passages, even for short distances, are very much regulated by the tides, the observance of which is, therefore, more important to us than that of our clocks.

...

Let the philanthropist and friend of missions but vividly realize the heathen's infancy, and his wonder will cease that generations must lapse before a race can be civilized.

As in the hotbeds of American democracy, that latest development of modern civilization, there are no children, only infants and men, so on Ponape. The Ponapean passes from infantile dirt to the niceties of a dandy. His head is as carefully oiled as that

of anyone else. He has as much to say as anyone. He takes as important a part in providing for the family as any other individual. Who may then obstruct his personal liberty? Not but that the father commands and the youth obeys, but the obedience is as optional with the youth as the command with the father.

No Solomon has taught, on Ponape, the blessing of the rod, and woe to the parent who should insanely attempt its application! Indeed, no Ponapean has the remotest conception of punishment from other impulse than that of anger. No word in the language conveys the idea of deliberate, just retribution for misdeeds.

...
How difficult to sustain hope in one's heart when planning for the elevation of a people whose contact with the representatives of civilization serves, with but few exceptions, to render their diseases more deadly, their vices more vicious!

...
Our native boy did very well till I gave him a shirt. He then became of more consequence in his own eyes, and avoided all outdoor work. About two weeks since I gave Olel and Laiten each a pair of trowsers. This seemed to throw them very nearly off their balance. They began to be impudent. Yesterday Laiten sold both his shirt and trowsers for a bottle of grog; and now he is striding about as destitute as ever. But there is one good thing about it: he is not so impudent without his trowsers.

...
[1854: Upon learning that the **Caroline** has been sold]
Our hearts received a stunning blow when we heard that the only cord of connection between ourselves and the Christian world was by their act dissevered, and that, so far as the slightest extra provision was made, we were left to sink or swim, as God might please. Our hearts almost rebelled.

...
Spent the whole day in work; erected the frame of my so-called hospital.
Worked all the afternoon up to my knees in water getting out timber for building.
I pray for grace to enable me to make even my physical labors tend to missionary usefulness.

Worked hewing out logs for washstand and pulpit stand. Set up new bedstead n our room. How I grudge the time!

[Mrs. Gulick was ill for months]
Attended to meals, to washing clothes, and to getting firewood.
So fatigued with household work and with mending my back veranda that I retire early.

Last night mended my own and Louisa's shoes. The next time I shall succeed more like a workman.

I am doing very little direct missionary work. Our hearts ache; but what can we do? Wife is sick. Nearly all the household and outdoor work falls on myself alone, washing

and everything. We have had a nurse for a short period, otherwise we have had no help for about four months.

Washed clothes, got breakfast, and while doing it read some.

Wife sick. Went to Takaiu.¹ Bought a canoe. Got dinner. Read Gibbon. Meditated on sermon for to-morrow.

Rose before daylight, which is my habit, for the purpose of securing a little time for my Greek Testament and private preparation for the day.

Not felt well. Planted bananas, Made bread and pudding. Read Father Bipa's "Residence in China." Wife sick.

Would that tears of sorrow could avail against these difficulties! Prayerful tears may; we therefore pray much. The hardest labors would be easier than this forced, struggling, inglorious quiescence.

Hope ever! Good shall yet come out of this apparently fruitless life.

I do seem to need a servant. My salary will hardly pay for keeping a foreigner, yet I seem to myself hardly the person for a cook. Mr. Sturges has been in the same difficulty for over a year. He is not yet delivered. Am I to remain in the same for as long a time? I pray for grace.

During these seasons of enforced scarcity, tropical fruit ripening over our heads without our being able to buy them, we fell back on our foreign supplies, consisting mainly of salted meats and flour. But these were often poor or quite uneatable from the dampness of the torrid zone. The flour in the barrels was often so caked by moisture that we had to cut it out with hatchets, and worms an inch long often developed in it numerously.

So long as we retained our health we got along very well, but when health and appetite both failed we were at a disadvantage.

During shipping season, which is from October to May, it is difficult for us to purchase a breadfruit or bunch of bananas, or to hire a native for any purpose.

We are becoming quite needy. Will not the Lord soon provide and soon relieve us?

...

[No mail]

My heart would hardly be quieted at night as I felt that nine ships had disappointed us.

We scan the horizon every morning with the deepest interest, and the shout of 'Chop! chop!' thrills all our frame.

Thirteen ships have anchored in the harbor of the island, yet only one brought us letters.

There are times in our beloved Micronesia when we are put upon looking toward the unseen to keep our hearts from utter failure.

1 Ed. note: An islet on the north shore of Metalanim Bay. His own mission station was on the north side of Tamwen Island, at Shalong.

It is hard to let go our last links to the outside world. But we may ereelong learn to be content alone with the remembrance of our heavenly Father.

Our hearts are sick, our souls faint, our eyes wearied in the watching.

We readily confess to an almost nervous fear that has preyed upon us during the last month. Day by day and many times a day, have our eyes involuntarily ranged the horizon. Minute darkened clouds, to our ready imagination, have assumed the appearance of vessels, and our spy glasses have alone dispelled the pleasing illusion. The peculiar shouting of the natives when a ship was certainly in sight has thrilled us like shocks of electricity. As the gallant ships have passed along our coast for one of the more southern harbors of the island, with what excited nerves have we attempted to perform our regular routine of missionary duty of teaching, or translating, reading, or working, till in some way we have definitely learned, two or three days later, that there was no mail on board. And when that information has, after the lapse of two or three days, at last arrived, how have our hearts sunk, that fellow-countrymen could come direct from the Sandwich Islands, and not offer to bring a letter!

...

Nor does our excitement abate with the actual arrival of the thirteen months' mail. On its first announcement, how the heart leaps! The canoe is hastily launched, the paddles splash the brine regularly, the sail almost spontaneously spreads itself; and so we speed along for perhaps twenty miles. The magic package of letters is at last secured. The fever is at its height. The crisis arrives. Envelope after envelope is rapidly torn, its contents barely skimmed. Thrills of joy and spasms of sorrow flash through us, till at last the overstrained nerves almost cease to react under either stimulation. The face is flushed; the mind confused; the heart surcharged. We return to our home to reread the budget more at leisure and talk it over and dream it over. A twelve months' mail is a blessed privilege, but a sad shock.¹

...

We are looking patiently for the **Morning Star**. It is not quite time for us to look out upon the sea with an earnest gaze, hoping to catch a view, though dim, of the white sails of that precious packet. We will patiently wait until about the time of her expected arrival, and then, if ever we stood with our glasses scanning the horizon, torturing every fleecy white cloud into the long-wished-for object, then will be the time.

...

Books, are Louisa's and my life. They are more important to us than beef or pork, or even red flannel and red beads.

We must have books if nothing else. To deprive us of them is cruelty.²

1 Ed. note: One New England newspaper on board this whaler had a news item about a missionary vessel which was about to be launched, and was destined to the Micronesian Mission.

2 Ed. note: Dr. Gulick arrived at Pohnpei with 400 books; every year his collection grew, until it numbered 1,000 books when he left in 1859. From these books he got his information to write his "Lectures on Micronesia."

Am engaged in Biblical studies, Greek, Hebrew, and English. At intervals, also am pursuing my investigations regarding FNew England theology. Have been reading the younger Edwards and Mahan, of Oberlin [College]. The latter has very little metaphysical talent, I fancy. He deals in assertions rather than reasonings on all the hinge questions.

have accomplished much in the study of Greek and of modern history during the past year, for which I am grateful.

...
For weeks and often for months together, I neither see nor converse with a 'white face,' save my precious wife. I work in my garden, read and write in my pleasant library, paddle my canoe from place to place to tell of divine pardon, and occasionally paddle to Rono Kiti on some errand to my fellow missionary; and thus do my days float past, noiseless as unimpeded waves of air. It is with some difficulty we keep correct record of our days, there is so very little to distinguish one from another. We often temporarily lose or gain a day, and one of my fellow missionaries recently gained a whole week.

I must bear up against the tendency of all things here to listless idleness.

I must learn to be content with this sleepy Ponape life, for Providence has evidently led me into it.

In this land of sleep no life could flow more quietly than mine. I can scarcely hear it ripple about me and am just conscious of motion.

What an isolated being I am! How even the flow of my days! Perhaps it is as well. I shall be able to concentrate my mind the more.

[The native religion]

These peoples have consciences, to which I appeal without hesitation on all the cardinal points of morality, and they respond correctly. It may, however, quite safely be said that they are destitute of pure moral principle. When truthful, honest, and virtuous, it is because present interest constraints; and generally even the strongest of present interests will not secure such high-principled action.

[The smallpox epidemic of 1854]

During June and July when the disease was raging in our immediate neighborhood, scarce a native visited our house. Grass grew in all the paths far and wide about us, and the disease was the only topic of conversation the island round. The incessant query was for the latest reports from the various tribes as to places attacked and the number of the dead. As one and another chief of our own or some other tribe fell, the panic increased. Whole families and neighborhoods were so prostrated at once that frequently scarce an individual escaped to procure water and food of the coarsest quality for the sick; thus many died of starvation.

The propensity was to crowd houses full; and there they lay, occupying frequently every square foot, groaning, gasping, and sweltering in the poisoned compound of air, heat, smoke, and smallpox effluvia till death released the greater number.

I never before was among more horrible wretchedness... Our hearts are rent.

I have never before witnessed such wretched and harrowing misery.

Such misery I never before saw, and hope never again to meet, unless I can give more efficient assistance than I find it possible now to render.

We still hear but too distinctly the groaning and screeching that echoed through whole neighborhoods of breadfruit groves. We can give no adequate idea of the deadly gloom that hung over us during those dreadful months.

...

[Visit to a chief]

I carried him some food, without any medicine, that I might avoid the remotest occasion for remark. It was both amusing and painful to see with what suspicions he received my dainties; he examined them carefully, even smelling of them, calling them 'beautiful,' but he could not summon up courage to taste them. This chief carries on conversation in sailor English, and it would be pleasant to hear him, did he not interlard every sentence with profanity which he ignorantly supposes very elegant. Visiting among the sick has become most painful. Those who are well have turned from me in scorn, denying there is any sickness. All meet me with more or less suspicion, and take pains to deceive me. None but my nearest neighbors will take medicine from me.

One boy has just told me in a very impudent manner that the Ishipau [Isipahu] and Wajai [Wasai] are coming to Shalong to shoot me for bringing the smallpox here; there is a long story afloat that Mr. Sturges and I brought it in boxes. I assured any informant that I was afraid of God, the Great Spirit, but not of Ponape chiefs. Afterward, on my visit to the Notch [Noahs], who is doing well under the influence of inoculation, I asked if he and the other chiefs intended to shoot one. Of course, he denied it, saying, "Ponape natives are great liars." I told him that love to Christ and the Ponape people brought me here, and that I came prepared to be killed, but I advised them to wait until the whole disease had done its work, and they could judge better how much mischief I had done.

5 August 1854]

The scene was to me a new one in my Ponape life. I found them ready and impatient to be inoculated. As I sat in the little house they crowded about the side doors, waiting their turns with impatience. They came of every age and size. Fathers and mothers brought their infants and held them firmly for me to operate on. Some of the children just old enough to be frightened shouted lustily, of course. Those of the same age, yet outdoors and about to be brought in, joined in the chorus; and these baby screechings, with the exceedingly vigorous vociferations of twenty-five or thirty adults, made a glorious din.

...

At last I close my practice amid the ravages of the small-pox, with great thankfulness. My character has been vindicated, and I have increased influence with the people, which cannot easily be destroyed.

[1857: A printing press and the first book printed locally—A Primer]

Our people all seem anxious to learn and scholars are waiting about our front porch most of the time. We have now about one hundred.

Several natives around us read everything as fast as we print.

Went with wife to teach the Wajai and family; found them all well started through the teaching of his child. Encouraging! Thus shall the waves spread! Hope on!

Goliah and his three wives have commenced to read.

We have now about one hundred and twenty scholars, including the wives of all our pilots.

Many readers are in the second book, a few in the third.

It does almost seem as though better days must be dawning—the interest is so great, though silent. Oh for the spirit of power and grace! Why may not souls be brought into the kingdom? I make it a topic of special prayer.

...

Documents 1853M1

Some letters written in 1853

1. Extract from Captain Gelett's autobiography

Source: Captain Charles Wetherby Gelett. A Life on the Ocean (Hawaiian Gazette, Honolulu, 1917).

Note: This captain was in command of the Fairhaven whaler Arctic in 1853.

Meeting the Missionaries in Micronesia.

The mail I took to the missionaries on the Micronesian Islands [in 1853] was the first they had received since leaving their homes and friends more than a year before. I found Rev. B. G. Snow and wife on Strong's Island in good health, and doing a good work among the natives.

After staying on shore a few hours I returned to my ship and two days later touched at Ponape, or, as it is better known on [U.S.] charts, Ascension Island, where Rev. A. A. Sturges and L. H. Gulick, with their wives, were located.

Treacherous natives and vile foreigners.

These missionaries were having a hard time, the natives being treacherous. They also had to encounter a horde of vile foreigners, "enemies of all righteousness," who use all their influence with the natives to hinder any and all progress towards reform and Christianity.

After remaining at this island but a few hours, delivering their mail, I went on my course for Hongkong.

We passed near Guam, one of the Ladrone Islands, and entered the China Sea through Basi Channel, sighting the south pint of Formosa Island...

2. Letter from Rev. Gulick, dated Pohnpei 19 February 1853

Source: Article in The Friend, Honolulu, July 1, 1853.

Intelligence from Micronesia.

A California Schooner cut off.—A boat's crew murdered.—American brig "Inca" cut off at Pleasant Island.—An English Captain left his vessel.—Seaman's Chapel at Rono Kittie. Liberality of two whaling Captains.

Intelligence of much importance has been received from Ascension, via San Francisco. It would seem as if the facts we now publish would be quite sufficient to reduce those who have the direction of naval affairs in these seas to dispatch a vessel hither forthwith. Quite too long have these seas been infested with a species of semi-pirates, whose bloody acts call for merited chastisement. If the new Mission thither accomplishes no other good, we hope it may be instrumental in spreading before the world the truth and facts respecting both the foreigners and natives residing in that part of the ocean.

Ascension Island, Feb. 19, 1853.

Mr. Damon,

Dear Sir:

It is reported that a California schooner has been cut off in the Radack Range at Boston or Covell [Ebon] Island, and that a whale boat's crew who arrived there too weak to walk, were also killed as they crawled up the beach. It is among us, thought probable that the schooner was Capt. McKenzie's,¹ which left here in Oct., and was to have returned in two months.—Several whaling vessels have since taken from that island considerable sums of money. Capt. Hussey, of the **Wm. Penn**, received it is said, over a thousand dollars. It was for this money one of his crew, an Oahu native, killed him. That native has since been killed on Simpson's [Abamama] Island, by one it is said, whom he himself was about to shoot. Thus do "the dead bury their dead," and murderers execute murderers.

Within two weeks Capt. Fish, of the **Indian Chief**, came to Covell's Island. He reports them as having an abundance of money. He thinks they had a purpose of capturing him. A negro from Solomon Island is the ringleader of mischief on that island.

Capt. Barnes of the brig **Inca**, N. B. [New Bedford], has been cut off at Pleasant [Nauru] Island, to the surprise of every one acquainted with the peaceable character of those natives. It is surmised that it must have been in revenge for a Pleasant Island native who died at his hands in this very harbor, and over whom we performed the funeral ceremonies.—Capt. B. has for the last four years been practicing high-handed outrages on the inhabitants of these seas.

Capt. Oliver, just from Pleasant Island reports that the difficulty first occurred among the crew, who he thinks were previously to blame—that all the whites but one were killed—that the brig drifted off to sea—and he thinks that Capt. Swain has her chronometer and several other articles, procured from Pleasant Island. I also learn from Capt. Oliver that previous to Capt. Barnes' difficulty, five foreigners were killed by the natives of Pleasant Island probably in consequence of violence upon the natives.

Last November or December, Capt. Brown, of the **Genii** of Sydney, left his vessel at Strong's Island, for what cause we are not fully informed. King George would not allow the crew to remain on shore, and they finally took their departure. Capt. B. started in a canoe for Ascension Island.—We have heard of him as having touched at Well-

1 Ed. note: The Sea Nymph.

ton [Mokil] Island, and now we are told by natives who stole his boat from the Raven [Ngatik] Islands, that he is there. These natives also report the violent death on the Raven Islands of a foreigner named George May.

Thus do I communicate the Massacre of two ships' companies, the murder of a boat's crew, the singular desertion of another vessel by its captain, and the nearly successful mutiny of a fourth, with the death of the captain. Do not these affairs require official attention?

But I am most anxious to communicate more encouraging particulars—items of hope for these seas, in which I call upon all to rejoice with us. A Seaman's Chapel has been secured for this port by the united purchase of Captains Rowley and Gorham.¹ They paid sixty dollars and secured the property of a foreigner who was about to leave the island, which consisted of a dwelling house and bowling alley. The house I am to occupy; one part of the alley is to be converted by the united labors of several resident foreigners into a neat chapel, and the other portion perhaps into a reading room. Will you not rejoice in this as good news?

The Nanakin, our chief ruler, readily consents to this disposition of the place. Therefore, among the facts of interest I think you may mention a Seamen's Chapel and Reading Room at Rono Kittie, Ascension Island. And now may we not ask our friends and the friends of seamen, to send for this reading room all the good books and papers they can spare? Will you be so good as to forward papers by all opportunities? The work upon this building will be done after the spring ships leave us. We hope to have it ready by the fall season.

Yours,
H. Gulick.

3. Letter from Mr. Louis Corgat, dated Pohnpei 1853

Source: Enclosed with 2. above.

The following letter is from Mr. Corgat, the Pilot, who has resided about twenty years on the Island.

Dear Sir:

I am much obliged to you for the very valuable present you sent me. It is the Word of God, and therefore I value it the more. For want of it this island has remained in darkness, and nothing but the light of the bible can expel this darkness.

I am also very thankful to the good Christians of your islands, as also those of America, for sending Missionaries to us. It is what we have needed, what I have long wished for. Twenty years ago I wrote to the Sandwich Islands for Missionaries, and afterwards to Tahiti, but no Missionaries ever came. You may be assured, dear sir, that it did my heart good to have the **Caroline** come, and I was only sorry because I could do no more

¹ Ed. note: of the ships Italy, and Roscoe, respectively.

for her. I am determined to do everything that lies in my power to make your Missionaries comfortable and successful.

Should it ever come in your way to visit us I shall be very happy to see you.

4. Letter from Rev. Sturges, dated Pohnpei 2 March 1853.

Source: Same as 2. and 3. above.

Rono Kittie, March 2nd, 1853.

Rev. Mr. Damon,

Dear Sir:

You will doubtless be glad to hear respecting your out-stations and your numerous parishioners as they occasionally visit us in their wanderings up and down these wide seas. We are happy in receiving visits from them, and very happy in being able to report so favorably concerning them. Some twenty delegations have called upon us since our residence here, affording as much good society, kindly adding to our comforts, and greatly aiding our work by public proofs of sympathy and confidence in our undertaking. Two American captains, (Gorham, of the **Roscoe**, and Rowley, of the **Italy**,) have purchased grounds and buildings for a temporary chapel and parsonage, for the benefit of seamen visiting our port. The friends of the sailor, and surely they are not few, will everywhere rejoice to hear that in Bonabe there is now a Bethel, where the sons of the ocean come to worship the ocean's God, with the Bethel flag waving over them, marking the dawn of Sabbath upon this benighted island, and these dark seas! A nine-pin alley, and a place where rum was once sold, are now the blessing instead of the curse of seamen.—Foreigners on shore, have generally united in fitting this house up for service. We are also making preparations for a reading room, intending to appropriate what suitable matter we may have for this object, looking to you, and to other friends of the cause, to help us in making it an attractive, as well as profitable place, to the sailor.

As Missionaries, we have double interest in seamen. They come to us with prodigious power for good or evil; their example and influence must greatly affect our operations with the natives. We stand therefore at the gap, offering them the Gospel, welcoming them to our houses, and especially to God's house, hoping thereby to benefit their souls, and at the same time, check or purify the streams of influence they send in upon us.

You speak of our "Mission as intimately connected with the conversion of the abundance of the seas to the Lord." So we regard it. How solemn then our relations! How fearful the night that would follow our failure! Stand by us then, help us to maintain our post, give us the fuel, and the breath of the Almighty shall kindle a flame upon Bonabe that shall save many a mariner from "the way to hell, going to the chambers of death," and strike deep into the midnight darkness brooding over the fairest portions of the Pacific!

And how much have seamen to do in this work? They are first to visit these islands, are first to set in operation causes of blessing or cursing generations—they bring Missionaries and often determine whether they shall have a landing—that furnish them with supplies of food, books, etc.—they bring back reports and trophies of victories; in shor, from beginning to the end of the missionary enterprise, they form a very important part.

How responsible your post, operating as you do, at the gathering place of these mighty forces! Do them good, send them on their way to us. We have good ports, good recruits; our hearts will welcome them to all comforts; we will do our utmost to furnish recruits for mind and soul, and send them on their way to sing,

“And tell the world his power to save,
To heathen lands the Gospel bring,
To cheer their passage to the grave.”

My love to your family. The Lord bless you and your labors.
Sincerely,
Albert A. Sturges.

5. Letter from Rev. Gulick, dated Pohnpei 22 August 1853

Source: Article in The Friend, Honolulu, May 1854.

Intelligence from Ascension.

Matalanim, Bonabe, Aug. 22d, 1853.

Rev. S. C. Damon,
Dear Sir,

I am happy in reporting to you as having anchored in the Bonatik Harbor of Bonabe, on the 20th of July, the **Clara** [rather Cleora], Capt. J. L. Smith, of New Bedford, with 650 bbls sperm oil, 14 months out, and just off the New Holland grounds, where he reports many whales and where he has done well. He sailed July 30th for the King-smills.

August 19, the **Hamilton**, Capt. Keller, displayed the Chinese Imperial flag in our harbor. We are much indebted to her captain for the mail from the Sandwich Isalnds, which has gladdened our hearts.¹

[Death of Mr. Corgat]

I must now communicate the painful intelligence that Mr. Corgat, our friend, the pilot of the Rono Kittie Harbor, is dead. He died on the 14th of this month, Sabbath,

¹ Ed. note: The reference may be to Capt. Gelett, and his ship, the Arctic. The Hamilton has been condemned at Hong-Kong in 1849 (see Starbuck, p. 441).

about 7 o'clock in the evening. The disease was an inflammation of the bowels, with which he was attacked very acutely about Friday noon. He was treated by Mr. Sturges with great efficiency and discretion. Mr. S. himself, came the whole distance to Matalanim to consult me on Saturday. For the last three or four months he has been troubled with a low sub-acute inflammation wwhich on a sudden has burst into a flame and destroyed him.

He had just erected a house near to Mr. Sturges' residence where he might be near his children who are with Mr. S. His purpose was now to endeavor to live a civilized life and to lay up money for the complete education of his children, in whom his whole soul seemed centered. His friends and relations abroad will be pleased to know that kind friends were with him to the last and smoothed his dying pillow, and wept bitter tears over his grave.

We scarce know what we have lost in him, but we shall begin immediately to learn. It is painful for us to think on the subject.—Without him, it is impossible to say what might have been the past history of our residence here. With him, we have lived in the most perfect security during the most critical period of our mission. OUR weeping hearts ask why he might not yet longer have been spared to us and to the cause of missions in Micronesia.

We have some reason for hoping that his trust in Christ was a Scriptural one, though his mind was still far from being fully enlightened. His uniform reverence of all holy things, and devoutness of aspect in attendance on religious services was a cordial to our souls. Till three or four years since he was among the most dissipated of the whites, but the effects of a serious illness roused him to religious thoughtfulness and to reform. We hope this external reformation may have progressed to an internal.

It may be difficult for some, unacquainted with him, to understand how it should be that one we had so recently met, and so distant from the ordinary range of missionary intimacies, should be mourned by us as a loved friend. But such need only be told of his unusual energy of character, his strict honesty, his noble generosity, his ready ear for every sufferer, and his gentlemanly manner, with his more than external devoutness. He had his frailties and faults which were sufficiently palpable, but which could not exlipse his unusual excellencies. How rare a character for one of these distant, heathen islands of the Pacific!

Before he died he left all his property to Mr. Sturges to be taken care of for his two children and his wife, in such ways as Mr. S. might think best. But I am grieved to tell you and the public, how shamefully four of Mr. Corgat's professed friends have acted since his death. I only withhold their names from you in the hopes that they may regret their outrage and make the best amends they can. Instead of allowing Mr. Sturges to take the direction of the little property Mr. Corgat left, they ahve appropriated the most of it to themselves. They made the Nanakin drunk and so induced him to join in their robberies. They indeed desired Mr. Sturges to take charge of the few things *they said* belonged to Captain Varanus Smith, but Mr. S. did right I think in refusing to have the least part in the matter unless they would, according to Mr. Corgat's wish, resign all

into his hands. The result is that one has taken his house, another his boat, and so on. The persons had no right of partnership in any of these things. We trust there is justice somewhere that will watch over the interests of these orphan children; and is there not also a kind benevolence that will remember them for their father's sake?

I will endeavor to procure from Mr. Sturges for your paper a sketch of Mr. Corgat's life which I think will be well worthy of publication.

I send accompanying, a Table of the Exports and Imports of Banabe for the year ending April 1st, 1853. I collected the date from Mr. Corgat last spring and I am confident it gives quite a correct approximation to the truth. I ought to remark first that much of the produce shipped from the harbors of the Kittie and Matalanim tribes comes from the three northern tribes, Jekoits [Sokehs], Nut, and Wanga. Secondly, I suppose that the Matalanim averages to be the same with those of Kittie.

I also send you the latest edition of the Map of Bonabe.¹ I am confident it will now be found quite correct in all essential points.

Yours ever,
L. H. Gulick.

Table of the exports and imports of Banabe, for the year ending April 1st, 1853.

Exports.

TRIBES.	Yams	Pigs	Wood	Tortoise shell	Mats	Fowls	Pigeons	Cocoanuts	Mamee apples
Kittie Tribe.									
Average by each whale ship:	46	20	12-1/2	5	17	100	150	2,000	4-1/2
Total by 15 whale ships:	700	300	200	75	255	1500	2250	30,000	70
Total 4 other vessels:	42	37	5	200	50?	200	500	?	-
Total from the Kittie Tribe:	742	337	205	275	306	1700	2750	30,000	70
Metalanim Tribe.									
Average by each whale ship:	46	20	13-1/2	5	17	100	150	20,000	?
Total by 6 whale ships:	276	120	80	30	102	600	900	12,000	?
Total by 3 other vessels:	?	?	?	120?	250	?	?	?	?
Total from Metalanim Tribe:	276	120	80	150	352	600	900	12,000	?
Total:	1818	457	285	425	658	2300	3650	21,000	80

Note on prices: Yams, at 5 lbs tobacco per bbl.; hogs, at an average of 5 lbs tobacco each; wood, at 6 lbs tobacco per boat-load; tortoise shell, at 6 lbs tobacco per pound; mats, at 1 lb tobacco each; fowls, at 1 head tobacco a piece; mamee apples [i.e. papaya], at 1 lb tobacco per bbl.

¹ Ed. note: Unfortunately not published in The Friend.

Note on miscellaneous exports: Sassafras, 10 tons; pearl oysters, 30 piculs; money cowrie [shells], 12 lbs; bananas and bread-fruit in considerable numbers; taro, arrow-root, citron, lemon, pineapple, pumpkins, in small numbers and amounts.¹

Imports.

1. **Tobacco**.—All purchases from natives are with trade, and usually payments are made half in tobacco and half in other trade.

2. **Muskets**.—150 may have been imported during the year—price from 12 to 20 lbs. tobacco.

3. **Sheath Knives**.—1 lb. tobacco a piece.

4. **Powder**.—1 lb. tobacco per pound.

5. **Shot**.

5. **Calicoes**.—2 yards, 1 lb. tobacco.

7. **Kurrey Red**.

8. **Handkerchiefs**.—from 1/2 to 1 lb. [tobacco] a piece.

9. **Ref Flannel Shirts**.—4 to 5 lbs. tobacco.

10. **Red Flannel**.

11. **Red Woolen Yarn**.

12. **Beads**.

13. **Iron Pots**.

14. **Hatchets**.—2 lbs. tobacco a piece.

15. **Axes**.

16. **Jew's Harps**.

6. Letter from Rev. Sturges, dated Pohnpei 21 August 1853

Source: Ms. letter, possibly among his Papers, in the Houghton Library, Harvard University.

Mission House,
Rono Kittie, August 21st, 1853.
Rev. Dr. Anderson,

Dear Sir,

Among the best items of news brought us by the mail of last night is the prospect of having another labour for this promising island. The reasons for an additional helper are such as might be urged for any field, where the population cannot all be reached by the present laborers, besides several that seem to apply especially to ur case.

1st. Nature has divided the island into three principal parts, furnishing three important points at proper or equal distances. Two of these points are already occupied, the one at the Weather harbor, the other at the Lee, separated some 20 miles on the West

¹ Ed. note: According to this table, a total of 27 whalers visited Pohnpei in 1852, perhpas a few visiting both during the spring and fall seasons.

side of the island, & some 60 on the East.¹ At about the centre of this latter division is an important point, a more favorable, perhaps, for operating upon a mass at once than any other upon the island. The missionary at this point would have under his eye within a few minutes some, the wweight of the population of these tribes. The make of the island is such, at this place, as to make intercourse within the three adjoining tribes quite easy.

2nd. The occupancy of this station would tend greatly to harmonise hostile tribes. One of the grat obstacles in our way here is war. After little party strife, a general engagement takes place, & thus our work is frequently interrupted. Between the Weather tribe & this there have been frequent outbreaks, but since missionaries have occupied stations in them, there is but little appearance of war. The place for the third has long been used as battle ground for other hostile tribes; breast work of stone & watch towers have been thrown up, for fighting purposes, which are truly wonderful.

3rd. It would serve to allay prejudices or jealousies. These people are exceedingly sensitive, & do not like to see others doing what they are not.

4th. Again, such an equal possession of the entire coast would doubtless tend to excite emulation between the different tribes, a motive which I think may be quite important in getting these ignorant, selfish natives to desire & struggle after a better state of things. Can we not make out a strong case, & will not the favored churches at home, send the man? If barter in perishable things were concerned, how soon would the place be occupied, & that too by the wealth of professors of religion, heathen(?) souls, thousands of deathless spirits are to be saved for heaven, how slow Christians move? Would that I could take some of the wealthy of your cities to the commanding sight where I stood a few weeks ago, with the headquarters of the tribes within sight? How would his heart-strings & purse-strings begin to loosen as he contemplated such a wide field, all given over to Satan, & apparently ready to be rendered back to him who purchased it so dearly? where are the young men of your Seminaries, whee the waiters for an eligible situation? why stand idle? come over to Bonabe, & we will give you one of the most desirable situations out of all N[ew] E[ngland]? ON a visit to the chiefs of these tribes a short time since, I found them all friendly, and seemingly glad to see & hear the missionary. Leben Nut, Head of the Nut tribe, with whom the third missionary would most likely be stationed, s the central spot, seemed particularly glad to see me as he had heard so much about missionaries, but had never seen one. He is a venerable looking man, & from what I could gather one of the better sort. He wanted to know, as did also the Nakin of the neighboring tribe (Jokoits) if I would not come there & live. I told them that I would write to America & ask somebody to come. Upon how many of my acquaintances did my mind rest, as I made this promise? Will not one of you come? Don't let us **two** labor in vain, because our force is too weak & that beautiful field lie for Satan. If it is not occupied soon by one that will labor with us, we fear it will be possessed by

1 Ed. note: Meaning, by going around the south, or north, sides of the island respectively.

the common enemy of pure religion. Surely we ought to have another family upon the ground.

[Death of Mr. Corgat]

Our mission is suddenly called to mourn the death of its most devoted friend & efficient helper. Mr. Lewis [Louis] Corgat (whose name has appeared in some of our communications & who has done so much for us) died last Sabbath night. Mr. C.'s long residence upon the island, his energy of character, & devotion of heart, made him useful, as also a comfort to us. We have had his two children in our family, since a short time after our landing, & on his death-bed he solemnly bound me to take charge of them. We hope to see them prepared for usefulness upon this island, or some other in our wide sea. The place of this man cannot be readily filled.

His death was the signal for a general rush to his property; it has been a dark week to our isolated family: greedy, drunken ones hanging on to take the substance of the dead man, & keep me from doing as the solemn promise bound me to do. It is the custom here, when one dies, or removes to a new place, for the natives, as well as some foreigners, to get what they can. I hoped to put a check upon this practice, but ruin, killing the sensibilities of foreigners, & erasing the brain of the high Chief, prevented, I hope, & trust the triumph of the wicked will be short.

In our appropriate work as missionaries, we can only say that we are making but little progress. We hope, however, that we do not live here in vain. We seem to have the entire confidence of the Authorities, who afford us complete protection. The question now comes up as to the propriety of using native words for God, etc. I am now sorry that I am not more familiar with the history of these questions in other fields.

"Sore eyes" are common, a new disease, & supposed to be caused by the missionaries. Our families have all been remarkably blessed with health. The good Shepherd has kept us safe: we feel that our cause is of the Lord, & we know it must prevail.

With sincerest regards to y our family subscribe myself yours,
A. A. Sturges.

Documents 1854M1

Rev. Sturges' house burned down

Sources: Letters quoted in E. T. Crosby Bliss' book entitled Micronesia, pp. 40-51; original mss. probably kept in the Houghton Library.

Note: His house caught fire and burned down with most of its contents: household goods, food, tools, trade goods, etc.

1. Letter of Rev. A. A. Sturges

...
We now dwelt in the wilderness and sleep in the woods. Fire has taken from us our dwelling with nearly all its fixtures and conveniences. It originated from the stone flue. Had there been a single native near I might have saved all. Many came when it was too late; some were kind, others enriched themselves with the plunder. In any circumstances the calamity is great; we feel it the more as our native family is sick and dependent upon us. War is pending between this [Kiti] tribe and the one in which Dr. Gulick lives [Metalanim], so there is no communication between us.

...
How many workers have you at home who can carry a child three years old over hill and date, through sun and mud, conduct a native service one and one-half hours in length, return the same way, preach in the chapel to seamen at ten o'clock, drag a family in a canoe four miles over the reef to a second preaching place; talk to the natives again one and one-half hours, return and preach again to the seamen on ship-board? And then repeat labors nearly as 'big' daily? If you have a good brother among you who can do more than this, then send him on, and I will gladly give him my place and go where broken-down missionaries get mended, that I may come back and match him.

2. Letter of Dr. Gulick

...
Do you wonder that our hearts are sore? Do you wonder that Mr. Sturges is perplexed as to what must be his next step? Do you wonder that he asks if the indication is that he must leave the island? These are times of great straits with us; it is impossible

for us to endure the physical part of our labors. We get no help for anything. Our own hands must do all our work, in doors and out, and if Mr. Sturges' family need medical aid I must propel my own canoe twenty-five miles, under a burning sun, and often against strong winds. Both my wife and myself have frequently been laid aside from mere physical exhaustion.

...

What a year it has been! Over the graves of half our people¹ we humble ourselves for past neglect, and resolve upon future faithfulness. The past is full of warning, the present solemn with responsibilities, and the future big with hope.

...

1 Ed. note: The 1854 smallpox epidemic (see Doc. 1852M7).

Documents 1855M1

News from the missionaries in 1855

1. Letter of Rev. Gulick, dated Pohnpei 11 May 1855

Source: Article in The Friend, Honolulu, Nov. 14, 1855; reproduced in Ward's American Activities, under Ponape 25.

Note: The mundane part of this letter appears as Doc. 1855G.

Partial contents—the religious part.

Ascension Island,
Matalenim Tribe, May 11th, 1855.
Rev. S. C. Damon,

Dear Sir:

...

Your readers will ask about our missionary work. I reply, that those who touch here think we may wait twenty thousand years before we shall accomplish any good. And we ourselves are of that opinion if the power of Him "who turns the hearts of men as the river of waters are turned," des not interpose, for we are conscious of being unable to make a sinful man holy. But with God "all things are possible" and therefore we have not the least tinge of despair or discouragement. We are willing to wait, and you must be so too. It grieves us to say that the moral influence of ships here is almost all on the wrong side. Those would boil with indignation that their sisters should be debased, join even in debasing some even of our own pupils. I will not say more, I could not say less.

Few commend, but many blame and dislike us for what we are attempting. Some think we attend too much to the secular, while others say we do not enough. Some think we are too quiet, while others think we interfere too mucvh in what does not belong to us. Some blame us for having failed in bringing vaccine matter with which to meet the small pox of last summer; some blame us for not inoculating earlier with the small pox matter; while others blame us for inoculating at all... "To our own master we stand or fall." Rom. XIV. 4.

Probably most who live here and visit here think we have accomplished, and are in the way of accomplishing but little. But it is as true with ours as with most missions,

that our work is in considerable part a silent one, deep in men's hearts, and many do not take the feeling, or are morally unable to see the most important of our doings. It is true we have not yet accomplished much of this silent work, we are conscious of an increasing influence and power for good, which we trust, with God's blessing, will result in the saving of souls.

We met a great and depressing calamity in the burning of Mr. Sturges' home on the 9th of October, by which he lost nearly everything, and by which we were for several months very much straitened.

...

Yours, in hopes of great and good things for Micronesia.

L. H. Gulick.

2. Extract from another letter, or journal entry, by Rev. Gulick

Source: Crosby Bliss' Micronesia, pp. 42-44.

By appointment I have visited a place about a mile and a half distant. This people have no idea of assembling to listen to harangues of any kind, which is one of the reasons why we have not insisted on preaching regularly, as we can effect quite as much by informal services. There were present in the house of the chief today several members of his family. Before I left they numbered twelve. I commenced with a prayer in Ponapean, then for nearly two and a half hours we carried on an active discussion on Biblical subjects, in which there was much interest manifested. On leaving I offered another prayer. This is the nearest to a Sabbath service I have yet come.

At another settlement, also visited by request, I had an audience of forty. It is strange to be particularly inquired of how God is to be worshipped, what offerings may be made, what forms of prayer may be used. It is delightfully strange to find them anxious to know how to count the days of the week, with reference to the Sabbath, and whether a night is to be kept sacred with the day, and whether it is proper to cook food on Sunday. Several individuals profess to keep the day of the Lord.

[Narciso, the Filipino man]

A Malay foreigner at one of my meetings to-day, spoke of God, as the *Anu in wai*, or 'Spirit of foreign lands,' when a native sharply corrected him by asking if He was not equally the Spirit or God of Ponape. Theirs is heathenism in one of its most spiritual forms. We therefore have little difficulty in teaching them God's spirituality. At times I can scarcely believe my own senses, in respect to the interest that is now frequently shown in religious teaching, so different is it from all our past experience.

One man says he has ceased praying to Ponape spirits, and he professes to pray to God morning and evening. He has more than once been anxious to know whether it is sufficient to pray to God and to Christ, and whether it would not be well to pray to Adam and Eve as well!

Our sleepy island is just now waked to unusual life by the descent of one of the great spirits among the people. His name is Ishipau. He may be feasted during the day-time while he remains invisible behind a curtain of mats, but after dark he appears publicly! He talks and looks strangely like a man, his fingers are tattooed to the tips, and his nails are two or three inches long. We pray the King of Kings and Lord of Lords may send this, and all his kindred spirits back to the submarine caves whence they profess to come.

...

3. Voyage of the Belle, Captain Handy

Source: Article in The Friend, Honolulu, June 15, 1855.

Departure of Missionaries for Micronesia.

On the 24th of May, embarked the Rev. Dr. Pierson and wife, accompanied by an Hawaiian, named Kanoa and his wife, on board the American whaleship **Belle**, Capt. Handy. It is the intention of Capt. Handy to cruise upon the Line, and among the Kings' Mill and Mulgrave Islands, before landing the Missionaries at Strtong's Island. By persons acquainted with Captain Handy, and the parts of the ocean over which he intends to cruise, this is regarded as a rare opportunity for missionary exploration. If we were not so much crowded for room, we should add additional remarks upon this subject.

On the evening before sailing, an interesting meeting was held at the Bethel, at which addresses were made, by Dr. Pierson, Messrs. Coan and Clark, and his Excellency Governor Kekuanono.

The following is a translation of remarks by Kanoa:

"Resident fathers of this nation and princes who have come into this assembly, great is my love to you."

"I declare to you that the former condition of this nation was that of ignorance, nakedness and extreme brutishness and poverty. Now we are changed, we have knowledge, we are greatly enlighthened."

"I also declare to you that the cause of my going out on this mission is on account of my exceeding great debt to the kingdom of God. I have land and cattle, and horses, and parents and brethren, and I have looked on all these things, but they will not cancel my debt, therefore I give my whole body and soul without reserve, for this salvation, because this treasure was freely given to us, therefore we freely give without murmuring."

"And we ask of you ye fathers of this people, to pray earnestly to God for us, as we sail to strange lands; for we know not the thoughts of that people; but our God is a very present help in time of distress."

"The sovereign of this nation has declared that the man who walks after righteousness is his man; but that the man who goes in the way of unrighteousness is none of his; therefore, O Hawaiian people, let our love gush forth at this word of our King."

“Farewell my dear friends, from HFawaii to Kauai. Let us not be sundered, let us cleave to one another for we have all one Father. And when we are gone do not cut the rope that unites us, but hold on to us still. Again, farewell.”

Kanoa.

4. Report of Rev. Pierson, summarized

Source: Article in The Friend, Honolulu, June 12, 1856.

Dr. Pierson's Explorations

By some of our readers, it will be recollected that about one year ago, Dr. Pierson and wife, with an Hawaiian assistant Missionary and wife, embarked at Honolulu on board the whaleship **Belle**, for a cruise among the King's Mill and Mulgrave Islands. Nearly a year elapsed before any intelligence was received of the party. Recently the most interesting intelligence has been received respecting their explorations.

On the 25th of June, 1855, they touched at Byron's [Nukunau], one of the southeastern of the group. After touching at several other islands, the vessel came to anchor July 2nd, at Apia on Charlotte's [Apaiang] Island, where they went on shore and remained six days. A war was raging among the islanders but the party experienced no fears of danger. This island is inhabited by some 2,900 people, is 25 miles long and “about 8 minutes walk across.”

The party returned again to this island, after making a short cruise, in the **Belle**. We would state that the vessel was bound upon a trading voyage to collect cocoanut oil as well as whales.

On the 9th of August, they touched at Pitt's [Butaritari] Island. After leaving the King's Mill Islands, the **Belle** cruised among the Mulgrave [Mili] Islands. These islands have been explored but little, upon some of them probably no white man ever landed.¹ Capt. Handy made arrangements for opening a trade with the people; which afforded our Missionary party an excellent opportunity for exploration. A Royal party consisting of Her Royal Highness, the Princess Nemira, her husband, and five attendants took passage on board the **Belle** and cruised about for several days. The natives expressed a strong desire to have missionaries located among them, and the King promised his protection. Dr. Pierson is hoping ere long to return and commence a mission there.—

We have gleaned these particulars from a private letter of Mr. Pierson addressed to a lady in Honolulu. We regret that we do not feel at liberty to make extracts. The missionary party experienced much kindness from Capt. Handy and the ship's company of the **Belle**. In the early part of October the vessel touched at Strong's Island, where the party landed and remain for the present.

1 Ed. note: How soon one forgets! Since “Mad Jack” Percival was well known in Honolulu, it could also have been remembered that he had rescued two young men from this atoll.

5. Further comments of Dr. Pierson on the religion of the Gilbertese

Source: Letter quoted in Crosby Bliss' Micronesia, pp. 49-50.

[Stone monuments seen at Apemama]

We saw several of their ghost or spirit stones. They are rough stones set upright, generally from one to three feet high; small stones are laid around in a circle about two feet from the larger stone, and inside of this, the ground is covered with white pebbles. They are placed near, and sometimes inside the house. Here they present offerings of taro or cocoanut to the departed spirits of their ancestors and friends, placing them inside the circle; sometimes a wreath of flowers is placed on top of the stone. As far as I could learn they are not particularly sacred; we could step into the circle or take hold of the stone without any objection from the people. When asked about them they pointed up, and said 'spirits.' They speak of a Great Spirit, who is ruler over all the other spirits, but they seem not to worship him.

While standing by one of these stones I asked the captain to tell them about the true great Spirit. They asked his name, and I said 'Jehovah.' They repeated it and seemed pleased. I told them that their spirits could do them no good, but Jehovah could. I read and explained a part of the third chapter of John, the captain [Handy] interpreting as he could, and then I offered a short prayer. This was probably the first public worship of God in those islands, if indeed, the voice of prayer was not for the first time heard.

...

6. Micronesia calls for Laymen!

Source: Article in The Friend, Honolulu, April 1858.

Mr. Editor:

I rejoiced to see in your last issue a letter which "touches upon a subject of vital importance to the missionary enterprise," namely: "whether laymen may not go forth and essentially promote the missionary cause?"

Are there not in the church at least one thousand laymen to every minister; and, if so, how infinitely important that this large proportion of the church be enlisted in accomplishing the great work which the church has to accomplish—the evangelization of the world.

While midnight darkness enshrouds the greater portion of the human race, can no way be devised whereby thousands of devoted laymen may assist directly in dispelling this darkness. Must this work be committed to a few ministers? Was it so in the time of the Apostles, or need it be so now?

A full and free discussion of this subject would throw much light upon it. I, for one, hope that the church will give it a most thorough examination—that her newspapers

will be free to publish on both sides, and that those who have thoughts upon the subject, and feel an interest in it, will give their thoughts and feelings to the public.

It will, perhaps, add interest in the minds of some to the following thoughts of Mr. Snow upon this subject, to know that they form a portion of the same letter, in which he gives that most touching account of the arrival of Dr. Pierson, to be found in the Oct. number of [Missionary] Herald, 1856.

Strong's Island, Oct. 1855.

Brother Clark:

...

A thought as to American laborers. It can be seen at once that our field is a peculiar one. The idea of getting ordained missionaries for any considerable portion of Micronesia, when the whole heathen world is calling so loudly for laborers, is quite out of the question. Not that there are not, and may not, be young men enough who would as soon come to Micronesia as any other portion of the heathen world; and perhaps sooner. But the question arises, can the church afford to use so much of that kind of help upon these small islands, when another, and so to speak, reserved force might be called in who could labor with equal efficiency and, perhaps, more success. I refer to something like the colporteur, and yet no colporteur about it.¹ If I am not mistaken, there may be found in our churches at home many a young man upon the farm, in the shop, behind the counter, and at his trade who have not had, and would not be likely to get, a liberal education, yet in whose heart the love of Christ and the love for souls is like a glowing fire, and would leap for joy at the prospect of a way being opened for him to tell of Christ to the benighted in heathen lands. Now could we have some such young men, with good wives, to plant upon some of these thousand islands, as the Lord shall open them to us and give us means to get at them, they would be just the laborers needed—and could labor as well, and, perhaps, better than any other class of men. For, if I mistake not, we shall find such a diversity of language that it will be almost impossible to get anything like a system of instruction and uniformity of book-making as has been at other island missions. So if the Gospel is received at all, it must come from the living voice. And that living voice must be in a language which the natives can understand. Now if the hundreds of abandoned men about upon these islands can get the language as they do, and accomplish their vile purposes, why may not the Christian young man, with his faithful and devoted wife, deny themselves, labor for God and the perishing, in gathering the souls of these poor heathen into eternal life? This is not the thought of a moment with me, but has been growing in interest and importance in my mind and heart as one of real utility, and may become an urgent necessity, if it is not that already.

1 Ed. note: Colporteur is a French word meaning peddler, and newsmonger. It is obvious that the word is here used to mean a door-to-door propagandist. Kosrae, where Rev. Snow was stationed, was one of the first mission where laymen were later used, but they were unmarried women.

In case Dr. P. leaves for the Mulgraves in a year or two, how invaluable would a lay brother and sister be to him. I can understand how invaluable such companions would be, from the experience of three long years upon this dear island.

You can easily see how my own situation would be changed from what it has been by such an accession to our religious civilized community, and to our own working body. A good school-teacher would be next to a doctor to us here. And if Dr. P. goes I fear we shall look long before we shall see his place filled. Yet, if God calls him, as I have said, we cheerfully yield him.

If we become scattered upon these different and widely separated islands, unless some such plan is in operation, it will be impossible for any of us to leave our posts for General Meeting, further exploration, or anything of the sort. Even here, upon Strong's Island, I should not feel safe to leave my effects to go to Ascension without putting them under the care of some faithful white man, or foreigner. And you know that class of man is not easily obtained on these islands. Though I think we have some of them with us.

I spoke of the plan to Capt. Handy, who knows natives and native character very intimately. It seemed to commend itself at once to his approval. Dr. P. also gives very decided approval of such an arrangement. He thinks it will open a way for carrying on our work among these islands with much greater rapidity, and for greater extent, than we could reasonably hope for, from any other view of getting laborers.

I sincerely hope the thoughts will not be dismissed without serious reflection and prayerful consideration.

...

Your brother in the Gospel,
B. G. Snow.

Documents 1855M2

Mission report for 1855-56

Source: Article in The Friend, Honolulu, July 1856.

Micronesian Mission

Strong's [Kosrae] Island.

—Rev. B. G. Snow, and Rev. George Pierson, M. D., and their wives, Missionaries. Kanoa and wife—wife of Oponui (Oponui died in August, 1853)—Assistant Missionaries.

Intelligence of highly interesting nature has recently been received from the Rev. Mr. Snow. Two events of marked importance had occurred in connection with this station. The first was the arrival of the whale-ship **Belle**, Oct. 6th. This vessel left Honolulu May 24th 1855, having the Rev. Dr. Pierson and wife, Kanoa and wife on board and bound to cruise among the King's Mill and Mulgrave Islands. Four months having been occupied in the cruise, the vessel reached Strong's Island in safety, and her passengers were landed, in health.

To the missionaries (Mr. and Mrs. Snow) who had been laboring for three years alone upon the island, the arrival of fellow-missionary laborers was the occasion of much rejoicing. A letter of Mr. Snow's announcing Dr. Pierson's arrival opens with this paragraph:

"Come with me a few moments and 'rejoice with those that do rejoice.'" Never having had any American associates it may be readily imagined that their hearts were made thrice glad on this occasion.

During the cruise of the **Belle** Dr. Pierson enjoyed a most excellent opportunity for explorations, and the results will, in due time, be published. From the master, Capt. Handy, his officers and crew, our missionaries experienced much kindness. In return, it is hoped that the ship's company was signally blessed in consequence of having those missionaries on board. The spiritual benefits derived by some of the ship's company will, doubtless, prove a source of everlasting joy and thanksgiving. The 1st, 2nd and 3rd officers of the ship made a public profession of their faith in Christ, and "united," writes Mr. Snow, "with our little church. It is pleasant to us thus to have our arms stretched out upon the sea. Pray for those who have gone from us as the heralds of life

to their brethren on the ocean. Their stay with us was delightful and most cheering. May the Great Shepherd keep them in His own right way.”

If seamen generally were well-disposed to religion, and were the genuine servants of God, with what joy their visits would be hailed by the lonely missionary toiling alone on the remote islands of this vast ocean. Alas that the opposite should ever occur.

The other event to which I would allude was the “General Meeting” of the Micronesian missionaries held at Strong’s Island on the 2nd, 3rd, 4th and 5th of January last [1856]. There were present Rev. A. A. Sturges and Rev. E. T. Doane, from Ascension; and the Rev. B. G. Snow and Rev. Dr. Pierson, of Strong’s Island.

At this meeting the following subjects of importance were discussed and decided upon.

1. That, with as little delay as possible, Dr. Pierson commence a missionary station upon the Mulgrave [Mili] Islands lying in Eastern Micronesia.

2. That Mr. Doane be requested, at the earliest favorable opportunity, to commence a mission in Western Micronesia—either upon FHogoleu [Chuuk] or the Pelew [Palau] Islands.

3. That the Roman letters or characters be used as the representations of sounds in the Micronesian dialects.

4. That, in order to a successful prosecution of the Micronesian mission, a good missionary vessel should be employed to cruise among the groups.

5. That it is desirable to publish a book descriptive of Micronesia, its history and geography—the manners and customs of the people, and a sketch of the mission; but that its publication be deferred until after the explorations in the mission vessel.

In regard to the precise time when the action of this meeting can be carried out, it is quite impossible to make any definite statement. In the meantime Dr. Pierson will labor in the missionary work with Mr. Snow upon Strong’s Island. It is proposed, ere long, to occupy a new station on the lee-side of Strong’s Island, near the harbor which is now much frequented by whale-ships. The time of Mr. Snow has, during the past year, been occupied in preaching, making tours among the people, administering medicines, and otherwise laboring for the spiritual and temporal welfare of a wasting, but interesting people.

Ascension, or Ponape Island.

—**Rono Kittie: rev. A. A. Sturges, Rev. E. T. Doane, Missionaries. Matalanim: Rev. L. H. Gulick, Missionary. Rono Kittie: Kamakahiki and wife, Kani-kaula and wife, Hawaiian Missionaries.**

It is a cheering and refreshing thought that a brighter day is dawning upon this island. The faith of the missionary laborers has been severely tested. Adverse influences have compelled the missionaries to maintain that most difficult of all positions, that of waiting.

Several interesting subjects we are now called upon to contemplate.

Preaching.—Messrs. Sturges and Gulick are now able to open their lips in the Ponapian dialect and proclaim the glad news of salvation. Writes Mr. Gulick: "In May (1855) we found it possible to prove a tolerable facility in the native language, and from the curiosity of the natives, to collect small congregations and commence Sabbath services. This was first entered upon at Kittie, and then at the Matalanim tribe. Our hearts bounded with the purest earthly joy as we found our tongues loosed—a joy higher than we could have felt in another land where the gospel has long sounded—a joy which, to eternity, will be a source of gratitude." Dr. Gulick then refers to having made three tours around the island, paddling his own canoe. He finds his practice, as a physician, gradually and usefully extending among the people—one-half of whom have been swept away by the small-pox.

The Rev. Mr. Sturges under date of Jan. 24th 1856, incidentally refers to his labors upon the Sabbath in reply to a letter from these islands intimating that he was an *invalid* and *discouraged* missionary, "How many workers have you at your islands who can carry a child three years old over hill and dale, through sun and mud, conduct a native service of 1-1/2 hours in length, return in the same way, preach in a chapel to seamen at 10 o'clock; drag a family in a canoe four miles over flats to a second preaching place, talk to the natives again an hour and a half, return and preach again to seamen on ship board and then repeat labors nearly as "big" daily. If you have a good brother among you who can do more than this, (i.e.) preach four times with the three-fold move fatiguing parts of getting to and from preaching places, then send him on and I will gladly give him my place and go where broken down missionaries get mended, that I may come back to match him."

Printing Press.—The press sent forward by the Directors a few months since had arrived, and the missionaries were about getting it up and making their first effort to print in the Ponapian dialect. Although they were not printers, neither had any printer residing among them, still they were resolved to make the "types speak."

Schools.—Although the ladies of the mission have been burdened with an uncommon amount of domestic care, still Mrs. Sturges and Mrs. Gulick have found time to teach a small school.

Progress.—The missionaries are undoubtedly making progress in their work. The following extracts from a letter of one of the Hawaiian missionaries, is abundantly confirmed by other testimonials.

"The Nanakin in Mr. Sturges' field is very friendly. He is a regular attendant at church with his family, and he expects the other chiefs to attend church. He daily visits Mr. Sturges' house, where he is taught to write. He instructs Mr. Sturges in the Ponapian language."

"We rejoice," writes Dr. Gulick, "that our work has made sensible progress during the past year. The people have probably learned more of the gospel during this period than during the whole anterior period of our residence. There are five or six individuals in our two tribes who profess to pray to God, and have ceased praying to the Panpai [sic] spirits. We have received during the year more attention and more opposition to

our teachings than ever before, and both are every day increasing. There are many now who comprehend the sin condemning nature of God's law, and who know enough of Christ, intellectually, to accept of him, if they did not cling to sin with the natural stubbornness of the human will."

"Said Nanakin prohibits theft, drunkenness and licentiousness among his people. He is a chief of much note and is feared by neighboring chiefs. There is a foreigner residing on the island who has five wives, and he is afraid his domestic arrangements will be disturbed if the Nanakin becomes a christian, so he tries to dissuade him from attending upon the missionaries for instruction, but the Nanakin heeds him not. Some captains of whale ships encourage Nanakin to seek instruction, telling him that he and his people will be wiser and better if they follow the instruction of the missionaries. There is another chief of lower rank who is seeking instruction. He was formerly very hostile and declared the missionaries brought the small-pox in a box wwhich was opened in the night."

Missionary Extension.—All the missionaries are unanimous in the opinion that the time has come to occupy other islands. In an interesting letter of Mr. Doane, McAskills Island is pointed out as a most favorable location. The Rev. Messrs. Sturges and Doane, visited this island on their return from the missionary meeting at Strong's Island.

Other interesting topics might be dwelt upon, but this Report would thereby be too long. In concluding it may be confidently asserted that the missions under the direct and indirect patronage of this Society, are now being successfully prosecuted—faithful and laborous missionaries, both American and Hawaiian, are toiling among many discouragements, but with many indications betokening present progress and future triumph. While scattering gospel seed they are already permitted to thrust in the sickle and gather a harvest into the garner of the Lord. From both Marquesian and Micronesian shores, the cry comes, let us "go up and possess the land." There is no faltering among the laborers in either field. Let it be then the honored and privileged office of all the friends, patrons and officers of this Society, to second the labors and undertakings of our beloved missionaries. They may say to us in the language of Paul, "we are come,—to preach in regions *beyond* you, and not to boast in another man's line of things made ready to your hands." Truly they have gone *beyond* us, and *there* they are laboring to obey FOur Savior's last command, "Go you, into all the world, and preach the gospel to every creature."

Samuel C. Damon,
Sec'y of Hawaiian Missionary Society.

Documents 1856M1

A new missionary vessel—The Morning Star

Editor's notes.

The overall story of the first missionary vessel named **Morning Star**, or Morning Star I, lasts from 1856 to 1865. The first part has been told in a book by Mrs. J. S. Warren entitled: "The Morning Star—History of the Childrens' Missionary Vessel" (Boston, 1860). Rev. Bingham himself wrote another book, in 1866, entitled "Story of the Morning Stars."

The history of her first captain has been told by Theodore W. Livingston in an article entitled: "Capt. Samuel G. Moore of the Morning Star," published in the Hawaiian Journal of History 3 (1969): 50-65.

1. Launch of the Morning Star

Sources: Article in the Salem Gazette, Nov. 14, 1856; copied from an article in the Boston Post.

The hermaphrodite brig **Morning Star**, built by the contributions of Sunday School children, to be used in carrying missionaries from port to port among the islands in the Pacific Ocean, under the command of Capt. Samuel Moore, was launched from the yard of Jonathan Stetson, in Chelsea, in the presence of thousands of spectators, composed chiefly of Sabbath School children and teachers. Rev. Dr. Pomeroy, secretary of the A.B.C.F.M., called the vast company to order, and stated the circumstances connected with the occasion. There was wanted, he said, a little vessel to carry missionaries and the Bible from place to place in the islands in the Pacific, and this vessel has been built for the purpose by contributions of Sabbath School children. As the morning star precedes the sun and betokens day, so the ship was called **Morning Star** because it is to bear the missionaries and the Bible, to usher into the dark lands of the Pacific Ocean the sun of righteousness, by bearing the gospel to them.

The Missionary Hymn was then sung, and prayer was offered by Rev. Dr. Worcester, of Salem. Rev. Mr. Langwoithy, of Chelsea, then made a brief address appropriate to the occasion. They had seen, he said, many ships launched, and had noticed the pride with which the owners had looked upon the scene, because they saw a work built for them, which was to go to foreign lands, and from port to port, and bring back wealth to them. But here were perhaps three thousand stockholders in this little vessel, and she

is not to bring back wealth to them; she is given to God, who gives us all things, and as she sails away, she will go with the thanks of thousands. He has caused her to be sent forth.

The Doxology, "Praise God from whom all blessing flow," etc., was then sung, and then the order, "Wedge up," was given. After a few blows from the sledge-hammer the cry arose, "There she goes," and away she glided with perfect ease and stillness, and as she rested gracefully on the water, the whole audience broke forth in cheers.

The **Morning Star** is to be commanded by Capt. Samuel G. Moore, of New York. She will sail from Boston on the 29th inst., and will make her first voyage to the Sandwich Islands and from there to various other islands in the Pacific. We understand that Mr. Hiram Bingham and wife are to sail in her.—

Boston Post.

2. Launch of the Missionary Schooner Morning Star

Source: Article in a Boston newspaper, copied in The Friend, Honolulu, Feb. 1857.

One of those moral sublimities which dot the surface of this worldly age, and show that there is yet a living principle of religious faith and duty strongly incorporated in the public mind, was seen at Chelsea, Wednesday, in the launch of the missionary schooner **Morning Star**—the contribution of the Sabbath School scholars of the Orthodox Congregational Churches throughout the country to the cause of missions. The scene was one of the most interesting we ever witnessed and the enjoyment of the occasion was participated in by nearly 4000 people, three-fourths of which number were children and youths. The Winter Street Sabbath School of this city sent 200 of its pupils to witness the launch.

The **Morning Star** was built by Jetham Stetson, Esq., ship-builder near the ferry in Chelsea. She is a beautifully modeled carft, and most substantially built—that quality being preferred to mere adornment, and wisely so. Her finishing inside is quite plain, although nothing has been left undone which comfort on board may require. The thousands who visited her on Wednesday were loud in their admiration of the arrangements which, while they made the officers' cabins comfortable, were equally as carefully attended to in respect to those of the men. The vessel will cost \$12,000. The amount is divided into 120,000 shares of ten cents each. Every scholar who takes a share receives a certificate from the Treasurer of the Board. The vessel is rigged hermaphrodite fashion. She is about to sail for the Pacific on her first missionary voyage; and Capt. Moore, who will command her, may be assured that the earnest prayers of thousands of her disinterested owners will follow him along his ocean path to the accomplishment of the truest charity and love.

We had almost forgotten to state that the figure-head of the **Morning Star** represents Faith, and that the little ornamental work on the vessel is chastely and beautifully executed. The schooner draws ten feet; and, if the authority of experts is worthy quoting, "she is the handsomest little thing that has danced on these northern waters." She

is coppered to the bends, and has all the newest and most valuable appointments in the shape of rigging and machinery. Her register is 150 tons.

At ten minutes past 12 in the afternoon, the vessel having been cleared of all those who were not invited to remain on board during the launch, the services preliminary to that accomplishment took place on a platform alongside.

The audience then, by request of Dr. Pomroy, sung that Missionary hymn—"From Greenland's icy mountains &c.

An impressive prayer was next offered by Rev. Dr. Worcester, of Salem.

Rev. Mr. Longworthy, of Chelsea, made a brief address to the little owners of the splendid little craft just about to be launched, urging them, for the sake of the interests of the heathen, and as a duty taught them by Him who knew all things, to have and retain the same interest in the **Morning Star** as if she was as other ships are, a means of bringing them wealth from foreign lands. His remarks were very appropriate and familiar to the comprehensions of his little hearers, whom he advised to cheer their loudest when the schooner was launched.

The audience next, at the suggestion of Mr. Longworthy, sung the Doxology:

"From all that dwell below the skies."

Preparation was now made for the launch. The final wedging up, and releasing the schooner from the keel-docks, were the labor of but five minutes, after which she slid down the ways like a swan, and floated on the element for which she was destined, almost without causing a ripple.

Then went up a shout—a glorious shout, from the little owners—glorious from the total absence of all selfish cause for joy. Many old people stood round, and with tears in their eyes, witnessed the consummation of a scheme which, we hope, is fraught with innumerable future blessings.

After a few moments the steam-tug **Huron** came alongside the schooner, and towed her to her wharf down the harbor, and the crowd dispersed.

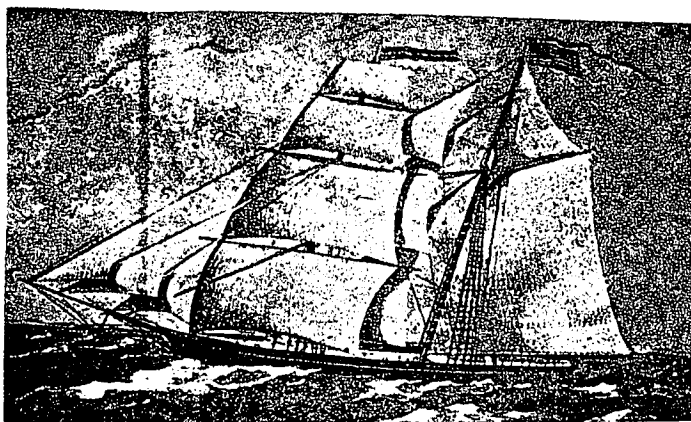
3. Speech made in the Massachusetts House of Representative

Source: Crosby Bliss' Micronesia, pp. 55-57.

Note: The name of the speaker is not given.

Permit me to recall to the House a notable instance just transpired. A few days ago, there lay at one of the wharves of this city, a beautiful vessel, called the **Morning Star**. In the far distant Pacific, there are groups of islands just now coming into notice, known as Micronesia. They are inhabited by a race of savages, perhaps not unlike the Hawaiians of fifty years ago. Now there were found in New England, men, and women, too, who were willing to give their lives to the elevation socially, civilly and religiously, of these far distant and poor people. But how get there? Commerce does everything, dares everything, where gain allures. But these, rude people had little about them to attract thither the ships of commerce. Some one suggested, 'let us build a missionary ship.'

The Board of gentlemen, who preside over this magnificent charity, and who this year will disburse more than one-third of a million of dollars of voluntary offerings, find already the field too great for their harvesters. They can spare nothing. 'Let us,' says another, 'lay the burden on the shoulders of the little children.' The thought was the deed. The keel of the ship was laid on the shore of the Mystic, and while she was receiving form and symmetry, the word went out: 'The children are to build a missionary ship, and every child who can contribute a single dime may feel that it has a proprietary interest in the undertaking.' At once the little rills began to flow down from every hillside in New England; they came from the Middle, Southern, and Western States, the far distant Territories, a little from over the border of Queen Victoria's dominions [i.e. Canada], and even the Choctaw Mission, and the poor remnant of Tuscarora Indians did not fail in contributing their mites. It was supposed this ship would cost six, then ten, and finally twelve thousand dollars. How is it now in the treasury? As all these little gatherings poured in they began to swell up, until there were eight, ten, twelve, eighteen, twenty-four thousands dollars, and though the good secretaries held up their hands crying, 'hold, enough,' no one could tell where it would end. The little ship is complete, freight and all is on board, and she is now ready to sail away, and I know that the prayers and blessings of the little proprietors are following her.



Morning Star I, a hermaphrodite brig built in 1856.

Documents 1856M2

Encounter with the native religion on Pohnpei

1. Letter from Rev. Sturges, dated 22 May 1856

Source: Article in The Friend, Honolulu, Oct. 1856.

Intelligence from Ascension.

Many of our readers will peruse with interest the following letter from the Rev. Mr. Sturges. The missionaries on Ascension are pursuing their labors with diligence, but amid many obstacles. Their work has hitherto been one of faith. They are, however, beginning to see that ere long success must and will crown their efforts. The gospels of Matthew, Luke and John are nearly translated into the Bonapian language.

The manifestation of spirits from another world, an account of which is given in the following letter, is no more strange than the abominable humbug of spirit rappings which have been made so prominent in American papers. We would suggest to the dupes of the rappers to visit Ascension and witness an additional display of the evil spirits:

Ascension or Bonapi, May 22d, 1856.

Dear Sir:

We long to hear from the busy world; it seems an age almost since our last dates, but as we cannot hear from you we will do the next best thing—let you hear from us.

So far, this year has been the most remarkable for fine weather known to our oldest natives—no rain from the middle of December till the last of March, and just showers enough since to keep our island verdant.

We are just now passing through scenes of great excitement occasioned by the return of an ancient god to this people. His name is **Kopau**, and is really doing wonders in the way of scaring the poor natives. On a tour of the island week before last I heard much of this wonderful being, and when I returned home found the people here in great consternation. Our Nanakin came and expressed a strong wish that I should go and investigate the matter. I told him I was ashamed to notice such a thing. He seemed really to believe a spirit had come from the other world, though I had thought before that he had lost all faith in such things. As he and other high chiefs, with all the people, were making presents, visits, &c. to this said deity, I concluded I too would call in and see.

So last week, as I was returning from Mr. Doane's, Mr. D. and myself called. We were received very cordially by the chief with whom the *guest* had taken up his quarters, and after waiting some two hours had the satisfaction of hearing the announcement of his arrival from *Pasit*,¹ his land under the sea, where he spends most of his time during day-light. He announced his approach by much stamping, scraping, breaking of sticks, &c., &c., outside of the house at the secret door where he entered, and after entering his dark room in one corner of the house there was a similar expenditure of strength and breath in efforts to scare the already trembling, prostrated multitude gathered in the house. After the ghost had given several orders to the chief, such as calling for a pipe, food, &c., he ordered the missionaries to come. We approached a very dark corner of the house, separated from the rest by mats, and finally got over and under so as to take our seat upon the same mat with him. His talk was all in loud shispers. We at once saw it was a woman dressed in a men's clothes, but as we wished to lead her out we asked many questions about the land of her residence, &c., and she did the same to us. At length, matters being ripe, we accused her of being a woman, and told her the wickedness of deceiving the people. On this she affirmed her deityship and called for a gun, thinking no doubt to put a summary stop to our impertinence, but no gun came! We continued our interview for some half hour or more, told her of the wickedness of such a course, then threw the mats aside that screened her from the crowd, hoping they would see for themselves, but they closed their eyes and scampered out of the house!

During the evening we came again to the house and found a large crowd there, some of whom were possessed by the spirit, and were crying, singing, praying and throwing themselves into all sorts of contortions and shapes most frightful.

Being earnestly requested to stay and so have another sight in the morning, we consented to do so on condition that the chief would accompany us, whose faith seemed failing. At early daylight we went; the chief approached near the room and gave back; we were ordered to retreat by the two old hags of woomen that kept the approach, but as missionaries act under a higher order, they pushed on, threw down the mats and exposed the person of his majesty sitting on a mat, shorn of all ornaments! but the crowd soon dispersed, and nothing would induce them to see.

This is one of the greatest spirits ever known to this poor people, and we hope they are seeing from this exposure how foolish it is to trust in them. We are coming down upon them for their superstition, and hope they are now seeing the truthfulness of what we tell them.

We are getting on in our work much after the old style, trying to do what we can, but seem to make little progress. We have several small congregations, and some seem to listen with interest. We have had a long and dark night, but we trust day is breaking. At any rate we cheerfully work on, put in the seed and wait God's own time, which is always the best.

We rejoice in the prosperity of your Islands.

1 Ed. note: From the two words "pah," under, and "sehd," sea.

We greatly need reading matter for our seamen. Our families are generally pretty well; our sisterhood have too much hard work, so are pretty well worn out. Please give our salutations to your people.

yours truly,
A. A. Sturges.

2. Follow-up—1859 entries in Rev. Sturges' journal

Source: Quoted in Crosby Bliss' Micronesia, pp. 81-82.

To show the things against which we have to fight, and the need of celestial weapons, let me tell of the great event of this season. It is now nearly four months since we have had any rain, a circumstance very unusual. The natives are anxious for rain. They have frequently resorted to a celebrated priestess on the north side of the island who holds intercourse with the spirit of one of their celebrated chiefs, who came from a foreign land, and whose name is Ichokulkul. She has been down among this tribe, being feasted by our high chiefs, for if she is propitiated she will propitiate Ichokulkul. And now, this week, we are favored with a slight relaxation of our furious trade winds and with slight showers! It is hard to meet the force of this fact on the superstitious, ignorant mind.

...

[Death of Kaaikaula]

Our Hawaiian helper, Kaaikaula, is ill. To-night, as I was sitting by his side, a strange feeling of loneliness and responsibility took hold of me, and it seemed that I must have some one with the sick brother who knows more of disease and remedies than I do, so I have dispatched a note to Dr. Gulick, asking him to come. I know not why such a feeling came over me.

...

It is just a week since Kaaikaula was taken sick, and now he is gone from us. To-day we buried him in a lovely spot in our garden under a magnificent breadfruit tree. He was a consistent, steadfast worker.

Document 1857M2

News from Dr. Pierson in Kosrae

Source: Note in The Friend, Honolulu, Oct. 24, 1857.

News from Strong's Island.

Letters have been received from Rev. Dr. Pierson, at Strong's Island, up to March 20 [1857]. Families all well.

A large number of letters forwarded from Micronesian missionaries are supposed to have been destroyed in the "trouble" at Guam. Dr. Pierson writes: "We, of this station, sent fifty letters—some were long. If they are lost, we shall be very sorry."

Editor's note.

Were these letters received at Honolulu later, or at Boston? If so, they must have been partly published in the Missionary Herald, and be kept at the Houghton Library at Harvard University.

Regarding the so-called 'trouble' at Guam, it probably refers to the non acceptance by the Spanish Governor of the presence of the so-called U.S. Consul, Samuel Masters, who has probably been relied upon to forward the missionaries' packet of letters.

Documents 1857M3

The first voyage of the Morning Star to Micronesia—Departure

1. Departure from the Hawaiian Islands

Source: Article in The Friend, Honolulu, August 1857.

Sailing of the “Morning Star” for Micronesia.

The vessel left on the evening of the 7th instant [August 1857] for a trip among the islands of Micronesia. News has already been received from Kauai, that she touched at Koloa and Waimea, where the natives generously supplied her with all the fresh recruits she would need before reaching Strong’s Island.

Before leaving, religious exercises were held at the wharf. Prayer was offered in Hawaiian by the Rev. L. Smith. Remarks were made by the Rev. H. Hingham, junr., the substance of which will be found below. Prayer was offered in English by Rev. E. W. Clark—then followed the singing of the missionary hymn:

From Greenland’s icy mountains,” &c.

The benediction was invoked by the Rev. S. C. Damon.

Mr. Bingham spoke in substance, as follows:

“The scene before me to-day recalls one which occurred seventeen years ago last Monday, (Aug. 3, 1840). Upon one of these wharves were then assembled, probably five times as many natives as are now present. I was, at the time, a boy of nine years,¹ and about to embark, not as now for Micronesia, but for the United States of America, with my parents and sisters. While others were shedding tears, and natives wailing because about to part for a season with their teacher, I was happy, experiencing no cares, no sorrows, but stationed myself at the stern of the vessel, where I was soon busily engaged in fishing. I had little idea of what was before me as to what would be my course of life. I have no reason to believe that I then exercised a hopeful faith in Christ, and I went forth with no definite object in view—the general idea that I was “going to America” was the absorbing theme. By the grace of God, my later years have been

¹ Ed. note: Rev. Bingham, Jr. was then only 26 years old.

devoted to preparation for the service of Christ. By His providence I have been permitted to re-visit the land of my birth, and to spend a quarter of a year in witnessing what God has wrought for this people; and thus, to have my faith strengthened, and myself better fitted, I trust, for the great work before me, and now I bless God that to-day I am permitted to go forth with the news of salvation to the perishing heathen of Micronesia. We go forth, not knowing what may be the will of God in reference to us. If it be His will that my labors be speedily terminated, as were John Williams', when on his errand of love to the benighted, I can only say "His will be done."

We trust, however, we hope that God has a work for us to do, and that by His aid we may witness great changes among the islands of the Pacific. Yes, I am happy in this blessed privilege of going forth for the honor of Christ, and for the good of our fellow-men. We trust that the **Morning Star** may again and again bring back joyous tidings, that conquests have been made, and victories gained for Messiah.

To you, my countrymen, Hawaiians, let me appeal. It is the wish of many of you that I remain here to follow in the steps of my father. But the Gospel has been proclaimed to you for nearly forty years. The offer of salvation has been freely made. The heathen of Micronesia are still in darkness, and have they not a claim stronger than yours? The blessings of a Christian civilization now surround you. Show your gratitude to Christ by going forth yourselves with the news of salvation.

I see before me children of the American missionaries. My cousins, we will welcome you to the islands of Micronesia—come and help us. Here is a vessel made to convey you to perishing souls. How more appropriately could she be employed than in thus taking to the benighted isles of the Pacific the children of the American missionaries at the Sandwich Islands. Oh, it is a blessed work to labor thus for Christ. I repeat it—I thank God that to-day he permits me to go forth in this vessel to perishing heathen.

Let me say to the foreign residents before me—the Americans and Englishmen—to all—we meet again. Christ's kingdom will be triumphant. If you lead your aid to its progress, give it your prayers, your sympathies—give for it of your means—it will be yours to participate in the joys of that final day, when the followers of the Lamb shall enter into the joy of their Lord. I bid you all a kind farewell!"

It is expected that the **Morning Star** will be absent from seven to eight months. After visiting Strong's Island, and Ascension, it is somewhat uncertain what her cruise may be, but the probability is, that she will visit Hogoleu Island, to the westward, and returning, cruise among the Mulgrave Islands, to the eastward—thence visit Strong's Island, and Ascension, take her departure for Honolulu, leaving on or about January 1, 1858, and arriving on or about March 1st.

The Rev. P. J. Gulick¹ sailed as a delegate of the Hawaiian Missionary Society. His son, Capt. O. Gulick, went as 2d mate. Several native passengers, and among them a printer, employed by the Missionary Society.²

2. Arrival at Pohnpei, by Dr. Gulick

Source: Letter, or journal entry, partly printed in Crosby Bliss' Micronesia, p. 61.

About noon of Thursday, September 24th, 1857, the **Morning Star** appeared off our harbor, and was already approaching the anchorage before I could get on board. Need I tell you how my heart throbbed as I reached the deck and embraced my aged father? Need I tell you how I welcomed my Micronesia fellow missionaries and Captain Moore, and my oldest brother, one of the officers of the **Morning Star**? Need I tell you how angel-like the **Morning Star** appeared to our Micronesian eyes and hearts as she winged her way to within half a mile of our thatched cottage?

The whole of her visit at this island is one of those rare providences God occasionally vouchsafes to illuminate life's gloom. Though naturally no more of a singer than Zacharias during his dumbness, I almost burst into song every time I see the beautiful apparition!

3. Departure of Rev. Doane from Pohnpei

Source: Crosby Bliss, op. cit., p. 62-63, 84.

Note: In the General Meeting held at Pohnpei, Rev. Doane was ordered to a new mission station, at Ebon. He was to return later to Pohnpei and remain for the rest of his missionary life.

[Rev. Sturges reports:]

If I could only bring before you the scene of yesterday when Mr. Doane's farewell letter was read in church; if you could have seen boys and girls, men and women, those too, who once were savage, warlike people, mingle their heartfelt tears together, and with a child-like trust turn to us, and ask if we could not prevent his going. If you could have seen all this you would feel with us even more than ever...

After Wednesday our force will number but three. Is it any wonder when we realize this that our faith is a little dim?

””
It was hard when their house was torn down for transportation to Ebon. It was hard, too, the next morning, when bidding my brother, who has so nobly stood by my side during the long night of toil, a final good-bye, and wishing him a pleasant passage to

1 Ed. note: Peter Johnson Gulick, the father of Rev. Luther Halsey Gulick, and his brothers John T., and Captain Orramel, the latter mentioned below.

2 Ed. note: According to a note by Crosby Bliss, the flag of the ship was of white bunting, 12 x 20 feet in size, having a star in the center, and directly under it was the word "Morning," and in the right-hand corner was a dove, all of dark blue, which stood out vividly against the white.

his new home, to be interrupted with the choking reply, "I have no more home here below—I hope I have above." The fact is, this tearing down of missionary houses, and breaking up of missionary associations, is pretty well fitted to wean us from the world, and lead us to desire a better country, that is a heavenly.

4. New Bethel at Ascension

Source: Notice in The Friend, Honolulu, August 1857.

Under date of January 7, 1857, we received an application from the Rev. Mr. Glick for aid in building a small chapel for the use of seamen. "I, this year," he writes "endeavored to put up a seamen's chapel at the Ponatik harbor, and actually went so far as to get the frame ready for a house 30 feet by 20, but the King refused ipermission to erect it, though we offered avery large price for the native work. The thing will yet be accomplished. I have already received contributions to the amount of thirty dollars from

—Capt. Coffin, of the **Roscoe** \$20.00

—Capt. Huntington, of Wellington Is... \$10.00

Others may be willing to place additional moneys in my hands for this purpose."

We are most happy to report that on presenting this application at the last month-ly concert at Fort Street Church, the sum of \$68.42 was readily and cheerfully con-tributed. This amount was immediately laid out in the purchase of lumber and nails, which were forwarded, *gratis*, per **Morning Star**.

5. Comments of Rev. Bingham upon arriving at Apaiang

Source: Crosby Bliss', op. cit., pp. 65-66.

So long as the means may be furnished for supplying us with even only the above ar-ticles [i.e. flour, rice, beef, and salt fish], I trust we would never feel ourselves too des-titute of means for our adequate sustenance and comfort. We have very little to fear from starvation, or serious suffering, even were we to fail in receiving our supplies by the **Morning Star**.

But what shall I say of the people among whom we have come to live? The sight of naked men, boys and girls, and more than half naked women; the observance of their extreme poverty; their worship of false gods; their extremely immodest manners and customs; their licentiousness; their covetednous, their unbounded lying, their thievish-ness, their bloody warfare, make me long to teach them. But no miraculous gift of ton-gues comes to the missionary now-a-days. I have had to set myself to work to pick up one word after another, one sentence after another of heathen jargon, which noisy sav-ages are shouting about my ears.

...

6. Arrival of Rev. Doane and Dr. Pierson at Ebon

Source: Crosby Bliss', op. cit., pp. 66-67.

[Dr. Pierson writes:]

We came to anchor about the middle of the afternoon, and toward evening Mr. Doane and I went ashore with Kaibuki.¹ Since my first visit here, there has been a continued chain of incidents through which the people have heard of me, and they are all favorably disposed. As we walked through the island, a large company of natives accompanied us, and when we came near a house, some one would call out 'Here is the dokitor,' whereupon the people would rush out and join the crowd. We are more than glad because there is no people in Micronesia so badly spoken of by foreigners and especially by commanders of vessels. They are represented as mercilessly savage.

We told them Saturday evening that the next day was a sacred day, and we did not want any one to come on board. They promised to comply with our request, and did so. Not a canoe came alongside till sunset, and then they came to ask if Sunday was ended. We said 'No,' and they returned to the shore.

On Monday morning, we came ashore and selected our building sites, given us by the chief. It is delightful to see the natives at work, they do it with such will and hearty cheerfulness. The roof is now on my house, and most of my things are there, exposed, but on one offers to touch them.

...

1 Ed. note: Kaibuki was the name of the high chief of Ebon.

Rev. Hiram Bingham, Jr.



Rev. Edward T. Doane.



Documents 1857M4

The first voyage of the *Morning Star*—First news

1. Short notices published in Honolulu

Source: Article in The Friend, February 1858.

“*Morning Star*.”

Just as our paper was going to press, the *Morning Star* made its appearance, and we hasten to make a brief report of her successful cruise among the islands of Micronesia. She has been absent about a few days less than six months. During her absence she has visited the following islands:

Arrived at Strong’s Island Sept. 8, and left on the 15th for Ascension, touching at Duperrey’s. Arrived at Ascension Sept. 23, and there remained 24 days, visiting the different harbors. Left on the 17th, bringing away the wife of Dr. Gulick and children, together with the REv. Mr. Doane and family. Touching at Duperrey’s and McAskill’s and reaching Strong’s Island the 28th of October, she proceeded to Covell’s, or Boston [Ebon] Island, the most southern of the Ralick group, lying N. lat. 4°34’, E. long. 168°45’—there it was determined to establish a new Mission Station. She then proceeded to Apian, (or Apia or Charlotte’s) where another Station was taken, at which the Rev. H. Bingham is located. REMaining a few days at Apian, until a house was fitted up for Mr. Bingham, she then returned to Covell’s Island to locate Messrs. Doane and Pierson, with their families. Although reports had been unfavorable, in regard to the natives of Covell’s Island, representing them fierce and treacherous, yet they were found mild, and extremely desirous of having missionaries located among them.

While passing through the Ralick group, a new island was discovered, not found as laid down upon any [U.S. made] chart. It was less than two miles in circumference, and contained twenty-three inhabitants. Its position was N. lat. 8°15’, E. long. 168°28’.¹

The cruise of the *Morning Star* has been quite successful, and her return a month earlier than was anticipated. We regret that our limits do not allow us to make a more full report [at this time].

1 Ed. note: This is the position of Lib Island, previously discovered, of course.

...

On the arrival of the **Morning Star** at Covell's Island, inhabited by *savages*, it was discovered that they had in safe keeping letters for Dr. Pierson, which had been forwarded by whaleship **Norman**, from Honolulu...

The only news received by the **Morning Star**, during its absence, was derived from the September and October numbers of the *Friend*, left by the whaleship **Norman** among the savages of Covell's Island. We hope our readers will pardon this egotistical item!

2. Shorter notices published one or two months later.

Source: Article in The Friend, Honolulu, March 1858, and April 1858.

Passengers.

From Micronesia—per **Morning Star**, Jan 28—Rev. P. J. Gulick [i.e. Halsey's father], Mrs. L. H. Gulick and 3 children, Kamakahiki, and Doreka and 1 child.

...

The **Morning Star**.—This vessel sailed for the Marquesas on Tuesday morning, March 16, under command of Capt. Johnson, who came from Boston 2d mate, but had been promoted to be mate of the vessel. The Rev. Mr. Bicknell and three Hawaiian missionaries took passage, beside the Rev. A. Bishop who went as delegate of the Hawaiian Missionary Society.

3. Reports published in New England newspapers

Sources: Article in the Daily Evening Standard, New Bedford, Apr. 14, 1858; similar reports in the Boston Daily Advertiser, Apr. 17; reproduced in Ward's American Activities, under Lib 3.

From the Sandwich Islands.

The missionary brig **Morning Star**, arrived at Honolulu on the 29th of January [1858], after an absence of six months, during which time she visited one hundred Micronesian Islands southwest of the Hawaiian group. While coming through the Ralick Chain, discovered a small island not laid down in any of their charts. Landed on the west side, and counted 23 inhabitants. The island was named "Anderson Island," after Dr. Anderson, of Boston. Capt. Moore has also noticed several errors in the existing charts. The following islands laid down in some charts are doubtful, do not exist: St. Bartholemew's Island N. lat. 15°25', E. long. 164°; Kabahaia Island, N. lat. 10°5', E. lon. 166°45'; Wilson's Island, N. lat. 19°, E. lon. 166°45'. Neither of the above-reported islands exist, as the **Morning Star** sailed over the positions laid down.¹

1 Ed. note: San Bartolomé is Taongi Atoll, correct position 14°31' N. and 169°E. Kabahaia exists; it is the N.W. end of Wotho Island, on Wotho Atoll; the group's exact longitude is 166°00'. Wilson's is a misprint for Wake's, whose position is indeed 19° N. and 166°37' E.

4. Mrs. Bingham's letters partly published in other newspapers

Sources: Article in the Whalemens's Shipping List, New Bedford, Apr. 27, 1858; reprinted from the Northampton Gazette of April 20, 1858.

Cruise of the Missionary Ship Morning Star.

Discovery of a New Island in the Pacific.

We are permitted to make the following extracts, from letters received in town from Mrs. Hiran Bingham Jr., which we doubt not will be of interest to many of our readers:—

The missionary packet **Morning Star** left Honolulu August 10, 1857, and arrived at Ascension Island September 23. We passed around and among various groups of islands, many of which appear to be connected with each other by a white sand beach. From one island we perceived a boat approaching us, in which were four natives. They could not be induced to come on board our vessel, but Mr. Bingham wrote a letter, stating who and what we were, the name of the ship, its destination, and then presented the Gospel by its texts. "Glory to God in the highest, and on earth peace and good will towards man," and "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." This was sent on shore, thinking perchance some white person might be there that would gladly receive it.

September 8—We came in full view of Strong's Island. The **Star** was towed in by five small boats and it was truly pleasant to see the delight and joy which this message of peace gave to the island. And then these missionaries have received no supplies or letters since January, 1856.—Therefore you can imagine that we were gladly welcomed. Yet, as they said, God had not left them to actual want. The last of September we left this island to attend a general meeting at Ascension island, when we were appointed to Narrel Apaia [sic], of the Kingsmill group. This group comprises some fifteen islands, with 30,000 inhabitants at the lowest estimate.

Our island is about fifty miles in circumference. We arrived here Nov. 16. 1857, and were kindly received by the King, who urged us to remain with them, giving us permission to build our home wherever they pleased. Our house, which we procured at Honolulu, was so nearly finished that we moved our goods into it and took our first meal in our home on the 2nd of December, just one year from the day we sailed from Boston. The cruising of the **Morning Star** has resulted in the discovery of an island not laid down on the maps, and has been named Anderson Island in honor of The Rev. Dr. Anderson, of Boston. The **Star** landed on the west side of the island and twenty three inhabitants were counted.—

5. The correct pronunciation of the name Apaiang

Source: Article in The Friend, Honolulu, Oct. 13, 1858.

We would acknowledge the reception of an interesting letter from Rev. H. Bingham, junr., of Apian. The principal contents of the letter will be found in another part of our columns, but previously published in the Advertiser. In regard to the pronunciation of the name of the island, Mr. B. remarks, "It is pronounced Ap-py-an, the 'an' being like the French nasal 'an.' It is neither *a*, or *an*, or *ang*, but rather between them all. The accent is on the second syllable. If you will take pains to teach the right pronunciation from this instruction, I will be greatly obliged."

We hope our readers will give the name of the above-mentioned island a proper degree of attention as to its pronunciation. If you fail, Mr. B. and the Ed. of the *Friend* consider themselves free from blame!

6. Lib Atoll already known

Source: Article in The Friend, Honolulu, Dec. 1, 1959.

Letter of Rev. Pierson, dated Ebon 28 February 1859.

Covel's Island, Feb. 18, 1859.

Rev. S. C. Damon,

Dear Sir:

Will you allow me to make a correction to a statement that appeared in your columns of Feb. 1, 1858, which has also gone the rounds of the papers, both at your islands and also in the United States. It is that a new island was discovered by Capt. Moore of the **Morning Star**. I do not wish to detract a word from the honor due to Capt. Moore—but, honor to whom honor is due. When Capt. Moore "discovered" this island, he had a book in his state room entitled "Sailing Directions for the Pacific Ocean," by A. G. Findlay: and upon this work, I understood him to say, he put more reliance than he did upon his charts. Now Capt. Moore gives the position of the island lat. 8°15' N., long. 167°28' E., while Findlay gives it lat. 8°20' N., long. 167°30' E.

This is copied from the copy of Findlay's Directions Capt. Moore had.

Findlay says that Capt. Dennet, of the **Britannia**, saw an island which he called **Princessa** Island, in lat. 8°20' N., long. 167°30' E. It has not since been seen, though Capt. Hagenmeister states that he saw an island near this spot, but Capt. Chramtschenko must have passed it by, if it existed; Admiral Krusenstern therefore is convinced that it does not."

Now, can there be any chance for a doubt as to the island being discovered before the **Morning Star** reached it? And now this little circular island, not one mile in diameter, is loaded down with two most noble foreign names.—Princessa and Anderson.

And yet it would appear from Findlay, as quoted above, that the island is omitted

on the charts on the authority of Admiral Krusenstern who, it seems, is in error in this case. And this error should make all seamen careful how they sail near the localities of other islands which are laid down on their charts near there, and which Capt. Moore says do not exist, because in passing by he did not happen to see them.

Yours truly,
George Pierson.

P.S. I hope at a future day, to write you a description of this island and people.

Document 1857M5

The first voyage of the Morning Star—Narrative of Captain Moore

Source: Article in the Nautical Magazine and Naval Chronicle, September 1858.

**Report of the First Voyage of the Missionary Packet
“Morning Star”—to the Caroline, Kings Mills, and Ralick
Chain of Islands.**

By Capt. S. G. Moore.

Having completed our outfit for a voyage of nine months, I received orders from the Directors of the Hawaiian Missionary Society to take on board as cabin passengers—Rev. P. J. Gulick, Delegate of the H.M.S.; Rev. H. Bingham and wife, missionaries; J. E. Chamberlain, Esq. Steerage passengers—Noa and wife, Hoe and wife, native domestics; Kanakaole, native printer.

My crew are as follows:—Thomas Johnson, first officer; Orramel H. Gulick, second officer; William Roynstun, steward; Martin Switz, cook; James Watson, carpenter; Wiliam D. Taber, George Wilson, Edward Jackson, Charles Grinnell, able white seamen; three kanaka seamen, and a kanaka boy to act as steward for the steerage passengers.

My instructions proceed to say:—“On leaving Honolulu you will touch at Koloa for certain supplies to be furnished through the agency of Dr. Smith. Thence you will proceed to Waimea and set on shore Mr. M. P. Whitney. From Waimea you will proceed to Strong [Kosrae] Island, and thence to Ascension [Pohnpei].”

Receiving on board a pilot, we sailed from Honolulu at five p.m., August 7th, civil time. At 8h. p.m. we shortened sail, and at 9h. a.m., the 8th, we saw the island of Kauai. I rounded to in 17 fathoms of water, and let go the anchor, which I should judge, by the working of the chain, fell on a steep declivity and rolled down. At a depth of 50 fathoms we found the anchor all clear of the bottom, and the vessel drifting off rapidly. Believing it to be useless to pay out more chain, I ordered to stop her, and sounded but could find no bottom, at which we commenced heaving up, the Trades blowing very strong. After heaving up the anchor, we reefed, and commenced beating up for the an-

chorage against wind and current. But the time of landing was so delayed that I stood off for the night, and the next morning anchored in 10 fathoms, coral bottom.

The anchorage is a more roadstead, and very unsage in the winter months. Early next morning we begana to receive beef, poultry, pigs, bananas, kalo [i.e. taro], together with twelve barrels of fine sweet potatoes. At daylight, the following morning we sailed for Waimea, and anchored at 10h. a.m. In the afternoon we spread our canvas for Strong Island.

21st.—Up to this date we have had light winds veering from E.S.E. to E.N.E., part of the time cloudy with heavy rain squalls. This day we cross the [180°] meridian, and as we have been losing time we drop one whole day. I am now steering for Uderick [Utirik] Island, one of the northernmost of the Radack chain. I shall pass through both chains on my passage down.

26th.—Last night we shortened sail, expecting to be up within then miles of land by daylight. At sunrise, this morning, discovered land right ahead. Ran within a mile and a half of the shore. saw several natives, but no canoes. At 11h. a.m. Tagai [Taka] Island bore West. Saw no natives. Supposed not to be inhabited. These islands are embraced in the great Radack chain, which has been but imperfectly explored. In the night we proceeded with great caution, shortening sail, and if not starlight we heav to.

27th.—This morning chronometer gives us ten miles West of the Legeip [Likiep] Group, but we can discover no land from mast-head. We are now steering S.S.W. for the Menzekoff [Kwajalein] Group. The winds are very light and it is very warm, thermometer 92° [Fahrenheit].

28th.—Thick, rainy, and squally all day. Got no observation, dare not run. Shortened sail and hove to.

29th.—At daylight made sail and kept her away West. Soon after, saw land right ahead. Ran along the reef for twenty-five miles and counted seventeen islands. All these islands are covered with verdure, look beautifully green and inviting, and are connected by a reef with large lagoons inside. Doubling around the southernmost island, near in, we saw several inhabitants on the beach, one of whom waved a bunch of dried leaves on a pole. The water looking bold all along shore, I ran within half a mile of the shore, which seemed too afford the natives a vast deal of satisfaction, for they danced and capered around considerably. Soon after a canoe, with a sail made of *lau hala* [pandanus] matting, was seen to shoot out from behind a farther point, with four natives on board.

In about half an hour they came alongside. They were strong, healthy, fine looking men, a shade darker then the Hawaiian people, and wore a large grass maro. We gave them some presents, but we could not induce them to come on board. While we were passing down some small presents, they seemed, all at once, to be frightened, and taking their paddles, pulled away lustily for the shore. They had not proceeded far when they were met by a single native in a canoe coming off. Joining each other they seemed to be holding a consultation, after which the single canoe came on towards us. Coming within hail he made a loud vociferation, and ceased paddling. Holding up a file he

quickly came alongside. He was a very fine looking young man. Mr. Bingham handed him an old file, which he accidentally let fall overboard; quick as thought he darted after it, but failing to arrest the truant steel, he returned evidently much disappointed. But he soon became pacified with a few fish-hooks.

The natives in the other canoe, seeing how well their friend was doing, returned, and came alongside. We were highly pleased with the appearance of these natives. They seemed like a harmless inoffensive people.

I saw no place to anchor, but there seemed to be a passage for a boat through the reef. The island lies lat. $8^{\circ}42'$, long. $167^{\circ}42'$ E. Their language was perfectly unintelligible to us. At 4h. p.m. we squared away. It soon fell calm. Just before sunset we saw a canoe approaching with a single man in it. We soon recognized the man as being the same who came before. Such was his desire to have intercourse with us, that the poor fellow had paddled five miles. Giving him some more bread and boiled sweet potatoes, he seemed highly delighted, and continued to point to the shore in a supplicating tone of voice, as if trying to persuade our return. He would not leave us till it was quite dark. A breeze springing up, we bid adieu to the island, which for the present I shall call Dove Island.¹

Monday, September 7th.—For the last eight days we have experienced very foul weather, with winds from South and S.S.W. Strong Island bears S.W. twenty miles. These head and light winds have caused us to have a very long passage. For the last eight days we have kept right along under the sun, which accounts, in some degree, for this perpetual bad weather. So soon as the sun gets two or three degrees South of us, we shall expect better weather.

8th.—At daylight close in with the land. At 8h. a.m. a pilot came on board, but it fell calm, and perceiving no indication of a breeze, he left for shore. At 10h. a.m. the ship was towed in, and we commenced discharging supplies. The causes which have brought about the unpleasant state of affairs which exist at present in this island, will be explained by Mr. Snow, so there will be no necessity of my repeating them here. Early this morning (Wednesday) a white flag was seen flying at the rendez-vous of the foreign party. Mr. Snow and Dr. Pierson immediately took a canoe and went over. Covert, the commander of the foreign party, seemed desirous to negotiate for peace, and requested that Captain Laurence and Captain Moore would visit the king, and arrange for a meeting on board the **Morning Star**. Accordingly, Captain Laurence and myself were appointed a committee to effect an interview between the hostile parties.

At 8h. p.m. a boat was manned, and we went over. We found Covert occupying a large house built on a stone foundation, rising some six feet from the ground, and barricaded inside, with a solid wall of coral stone about six feet high, above which was placed a barricade of three-inch oak plank, the whole bound together and made very strong by green withes. We expressed to him and his people our desire to do all we could to bring about an amicable arrangement of pending difficulties. He said, he wished to

1 Ed. note: In honor of the ABFCM flag on which a dove was displayed as a peace symbol.

have an interview with the king, and, if possible, prevail upon him to cease hostilities, and draw off his men from the forts or breastworks which had been thrown up on the South side of the bay. To allow him and his partner, Johnson, (I was surprised to recognize this man as one who had sailed with me some five years since,) to take care of their property unmolested, &c.

With this view we left to wait upon his Majesty, whom we found seated on a mat, accompanied by his Queen, who is of small stature, and rather pleasing countenance. He received us graciously, and ordered some cocoanut milk to be brought. After we had drunk our milk, and paid him some compliments of a nature calculated to awaken in him a just appreciation of the dignity of his position, he introduced our negotiation by asking in English, "Well, what Covert speak?" Making known to him Covert's desire for peace, he broke forth into a fit of immoderate laughter, exclaiming, "Ah, very good Covert good man, fight plenty, me laugh too much—he kill king—ha, ha, ha?—he kill all kanakas, ha, ha,—he like be king very much, but he no like kanaka's musket, ha, ha, ha!" "Well, what you do, king? you come on board **Morning Star** to-morrow at nine o'clock, and I will bring Covert on board, and we will have talk?" "Very good, me comoe, me bring my chiefs, we talk."

At 9h. a.m. the missionaries assembled, and we soon saw approaching, in his whale-boat, the king and chiefs. Manning our boats, and hoisting a white flag, we started for the rendez-vous of the foreign party. Covert seeing our approach, and anticipating the nature of our errand, was all ready for embarking, and jumping on board, we were soon alongside the peaceful **Morning Star**, with her emblems gracefully lifting in the breeze. The scene was at this time worthy of a painter's skill. The decks were crowded with natives, while all around the vessel were canoe loads of anxious spectators, with upturned eyes, eager to catch every word that fell from the interpreter's lips. The king and Covert sat opposite to each other, while the chiefs were arranged in the rear. The meeting was opened by Mr. Gulick offering prayer. Capt. Laurence was chosen to conduct the negotiations, Mr. Snow, interpreter.

Capt. Laurence.—"Mr. Covert, it seems that you have received foreigners into your house, and taken up arms against the king. What have you to say on the subject?"

Covert.—"Two or three Rotumah men were in my employ as labourers. The others were working for themselves, were peaceable, inoffensive men. Without giving any offence to the king, or his chiefs, they were attacked, and five of their number killed. The others ran to my house for protection; I felt bound to protect them, and we fought. I have no desire to keep the Rotumahmen in my house, provided the king will allow them to get food for themselves till such time as they can get away in some vessel. I and my partner wish to live here peaceably,—we have property, wives, and children. Will not join any foreign party against the king."

Mr. Snow here, partly in English and part in native tongue, explained to the king Covert's request.

He answered in broken English,—“Me like Covert, Johnson, and Rotumah men go to away. Spouse ship come, Covert speak sailors, you go and kil king, we give you plenty land. Me no like Covert stop here, better go; spouse stop here, fight too much.”

After considerable debate, it was decided that Covert and Johnson be allowed to leave their house to procure food without being fired upon; but that the Rotumah men should not be allowed to go outside the walls. Here ended the conference for the present. In the afternoon a meeting was held in Mr. Snow's house, and I gave permission for all hands too attend.

The meeting of the 15th proved fine, and at daylight the anchor was away, and with for boats ahead we quickly towed out. After getting a sufficient offing, the boats were called home, and Captain Laurence and the king bidding us farewell in the native tongue, we hauled close on the wind N.N.E., but it soon fell calm, and to account for our long passage to Ascension, I will give you a skeeton abstract of my journal.

15th.—At noon Strong Island bears West fifteen miles.

16th.—Calms and light airs from S.W., one knot N.E. current. Noon, Strong Island bears S.W.b.W. twenty miles.

17th.—Calm and rain Island bears S.W. thirty miles.

18th.—Light airs from S.W.; lat. 6°37', long. 162°41'.

19th.—Light and squally; lat. 7°24', long. 161°35'.

20th.—Calms and heavy rain, no observation.

21st.—Light breeze from W.S.W.; lat. 6°53', long. 160°4'.

22nd.—Light airs from West. Supposed ourselves to be near Duperrey [Mokil] Island. Tacked to the N.W. and again South. At daylight saw the land right ahead, about four miles off. About sunrise saw a boat moving in the lagoon. Soon after saw them launch it over the reef. Stood near in and the boat came alongside. It was a whaleboat paddled by natives, and commanded by a white man, who represented himself to be a native of Massachusetts. He said his name was Higgins; that he had resided on the island three years; that the natives were perfectly friendly, and that he would be glad to have the missionaries go on shore. The wind at this time canted N.N.W., fair for Ascension and I was anxious too proceed; but the missionaries wished to see how affairs were on shore. Consequently, we manned a boat, and Mr. Snow and Dr. Pierson went on shore.

Having bargained for 500 lbs. of turtle, both boats left the ship together, and after an absence of two hours returned, Higgins bringing 500 lbs. turtle as a present for the mission at Ascension, 10 cocoanuts for the vessel, and 500 lbs. of turtle I bargained for. These natives were fully as much civilized as those at Strong Island, and all those who came off had on pantaloons.

Duperrey or Wellington Group lies in lat. 6°40' N., long. 159°50' E. Like all coral islands they are low, and surrounded by a reef from an eighth to a quarter of a mile in extent. The circumference of the group I should judge to be about fifteen miles, embracing a lagoon; but there is no ship passage through the reef. Coconut oil is manufactured here to some extent. Mr. Snow was highly pleased with his visit on shore. He

represented the natives as being a fine healthy looking people, their houses well built, clean, and comfortable. They numbered about one hundred souls. There are two natives here belonging to the King's Mill Group. They were very anxious to be taken on board and be carried home. Perhaps we may stop and take them on our passage back, for they may be of use to us in our communications with the natives at those islands. Higgings says the natives would be glad to have a missionary come and live with them. There is a great need of native missionaries to come to these small islands. They would be well received, and I hope to have one here on my next voyage. The latter part of the day and night the wind was West, with heavy rain. At daylight it hauled N.E.

At 7h. a.m. we saw Ascension [Pohnpei], and at 1h. p.m. took a pilot and came to anchor in Metalanim Harbour. This island has been so well described by Dr. Gulick that it is unnecessary for me to say more. The pilots here are exorbitant in their charges, asking ten dollars each way. I paid him, and at the same time informed him that I would take the vessel out myself. At the expiration of a week I received orders to sail for Jokoits [Sokehs] Harbour, Mr. Doane's station, on the North-West side of the island, for the purpose of taking in his effects.

30th.—Proved foul weather, and we could do nothing. At midnight it cleared, and being calm and the tide favouring, I gave orders for getting under way. We weighed anchor and sent a boat ahead to two. Taking the lead, I commenced sounding my way along. Ten fathoms—ten fathoms, every heave. In a little while I perceived she had no headway. Supposing the tide had turned, I called out, "Pull ahead, boys; give way strong, or we shall be obliged to let go again." The mate, looking over the side, thought he saw bottom. Taking the lead over the other side, instead of ten fathoms, we found five feet, the reef being perpendicular and the vessel lying as if alongside a wharf. Taking out a kedge we hauled her away, and she drifted along out. By daylight we had arrived in the outer harbour, and a breeze springing up we shot through the passage, and at 3h. p.m. were off Jokoits; but the wind being ahead we hove to for the night. The next day was squally and heavy rain. Judging by what I could see from the ship's deck, I formed an opinion that it was unsafe to attempt the Jokoits Passage, and I was confirmed in this opinion by lowering away and going in with the boat. A heavy swell set into the passage, and I could not head off on either tack.

It was calm during the night, but with daylight a light breeze sprang up from W.N.W., and at noon we were off Roan Kiddi.¹ The pilot came on board and recommended anchoring in the outer harbour, as we could not work through the narrow channel connecting the outer and inner harbours, it being only 200 feet wide. The next morning, the wind was fair, and we ran in without difficulty, and came to in five fathoms water, about half a mile from Mr. Sturges's house.

The shore all around this island is lined with an almost impenetrable jungle of mangrove. This makes the landing in some places disagreeable, and destroys in a great degree the beauty of the line of shore, which in some places rises abruptly and in others

1 Ed. note: Rohn-kiti, on the south side of the island.

stretches away inland, burthened with a heavy growth of timber and intersected by rapid streams, affording an immense water power, where mills might be erected, and of which we opine it could never be affirmed that they were driven by the force of circumstances.

After remaining here a week I received orders to go round to Metalanim Harbour, and then to proceed to Strong Island, touching at Duperrey and McAskill [Pingelap] Islands, if circumstances would permit. We number now forty-two souls on board, all told.

October 20th.—Yesterday we hove in sight of Duperrey Island. The wind being light we were till 3h. p.m. getting up with it.

I should have noticed previous to this a circumstance that happened in coming out of Metalanim Harbour. The more experience I have in navigating these seas the more I become convinced of the necessity of extreme caution on the part of those who have the management of vessels here. During my absence at Roan Kiddi, Dr. Gulick had surveyed the reefs in the outer harbour, and planted limbs of trees on the extreme points. After we had weighed anchor I sent a boat ahead to tow, it being calm, and at the same time we manned our sweeps, and, with the tide in our favour, we swept along at about two knots. Going aloft to look out for the land-marks, I saw we were going all clear of them on our starboard bow, but the sun being directly ahead, I could not see the reef till Dr. Gulick made me aware of it from the boat. I immediately gave him orders to pull around to port. The vessel swinging around with the tide, struck on the reef, and had she struck a rock it might have damaged her seriously, but an ever watchful Providence ordered it otherwise, and we went clear. This reef had escaped Dr. Gulick's notice, and not only he, but an old antive who was on board did not seem to be aware of it. There is nothing but extreme caution that will ensure our safety. These reefs spring up suddely from unfathomable depths, and there is no such thing as safety night or day. On coming around from Kittie Harbour, where, according to all I had heard or read, no dangers existed, I looked over the side and saw the bottom just in time to haul off. The reefs are sometimes perpendicular, and then, again, when you would suppose them to be barrier reefs, they take the form of fringe reefs, and shoal water extends a great way out. The discoloration of the water is no criterion either, for sometimes the clouds will cause one to be deceived in the appearance of the water. As yet, I have found no object in nature, that will indicate the presence of a sunken reef.

20th.—At 1h. p.m. the look-out at mast-head announced land in sight. This was McAskill [Pingelap] Island. It bore E. 20° S. The wind being light, we did not get near the land till next morning. At an early hour a canoe came off loaded with bananas and cocoanuts and containing seven men, who seemed very friendly. Their heads were bound around with wreaths of red and white flowers, and around their arms were wreaths likewise, which latter were a token of friendship. Their only covering was a belt of grass, about three inches wide, worn around the hips, which answered as a maro. After they had passed up their trade we invited them on board, and they readily complied. After looking round, they formed themselves into a circle and set up a wild cry

or chant, at the same time striking their breasts vehemently. This seemed to be an introductory ceremony, for they now seemed very familiar and fond of us, throwing their arms around us and rubbing our noses with theirs. The weather was very unpropitious. Heavy squalls of wind and rain followed each other in quick succession, which precluded the possibility of lowering our boats.

At about 10h. a.m it cleared up in some degree, and Messrs. Snow and Doane, with Dr. Pierson, went on shore, while I sounded off the village, close in, with no bottom at 100 fathoms, and sought for the ship passage through the reef which is described by Findlay and others;—but there is no ship passage, and here is another proof of how little reliance can be placed upon the statements of navigators in these seas. The king received them with great demonstrations of joy; after which he hastened off to the ship, attended by his chiefs. He was about sixty years old, well built, and exceedingly voluble,—begging, singing, and dancing almost at a breath. Here is a specimen of his acquirements in the English language,—“Capin, go shore, me give cocoanut, bananas, taro, all plenty chicken, pig, me like hatchet, tobacco, one file.” The language of these natives resembles the Bonabe language much. Mr. Doane could make himself understood. The king said he wanted a missionary to come and live on his island. He would give him land to live on, &c., &c.

I should say more about this island and its inhabitants were it not that I understand the missionaries intend to give Dr. Anderson a full description of their visit. The boat returned at 4h. p.m., and I hauled on the wind, which was now E.N.E., blowing fresh and heavy clouds rising fast. At the turning of the monsoons it sometimes happens that heavy gales will be experienced in these latitudes. The clouds assuming a more threatening aspect as night drew on, I ordered the canvas nearly all in, and battened down the hatches fore and aft. At ten o'clock it blew heavy, accompanied with sharp lightning, and very soon began to rain hard, when the wind ceased, leaving a very bad swell, causing the vessel to pitch and roll badly, doing no more damage, however, than to rile up some stomachs rather unceremoniously. At daylight a light breeze from S.W. sprang up, and we lay our course for Strong Island.

25th.—Found us close in with the land, but it being calm, Mr. Snow and family were set on shore. Heavy rain fell during the night, and daylight disclosed to us the disagreeable fact that we had drifted nearly forty miles to the eastward. All that day was spent in getting back, and hovering under the land till daylight, when we were towed in by boats from two vessels lying in the harbour. All hands were now employed in getting on board the three families that we were to take from this island, and their effects. The best possible arrangement of stowage was needful to do this, the vessel being found rather small for so many persons. We have forty-five, all told, to board, and there are only twenty-three berths. The larboard side of the quarter-deck is taken up with lumber, while on the starboard side are lashed a tier of water casks fore and aft. The main-deck is all taken up with timber, while on the forward house, besides our long-boat, are four canoes. The **Morning Star** is much more deeply laden than she was on the pas-

sage out. Her hull and upper works, and masts and rigging are all perfect, and she is the most perfect sea boat there is afloat.

November 3rd.—At daylight got under way, and was towed out of the harbour. After getting a sufficient berth, religious exercises were observed; and we then bade adieu to our friend Mr. Snow and his family—saw them safely in their boat and on their way back, when we squared away for Covell [Ebon] Group. There is a disagreement on the charts of forty-five miles in the longitude of this group.

5th.—Last night we passed over the position of an island marked on Norie's chart as "Hope Island." It does not exist.¹ It is calm and we are carried along by the current only.

November 8th.—At daylight passed Namorik, an island lying in the Ralick chain. It is a low coral island, said to be inhabited. At midnight hove to, supposing ourselves to be in the vicinity of the Covell Group, the southernmost island of the Ralick chain, where Dr. Pierson intends to locate. At daylight discovered the group about three miles to the leeward. By 7h. a.m. there were seventeen canoes off to the ship, manned by from five to ten men each. Some of these men had been to Strong Island, and on recognizing Dr. Pierson and others whom they had seen there, they seemed transported with delight.

After breakfast the bell rang for prayers, when Dr. Pierson told the chief that we were going to pray, at which he sprang up onto the quarter-rail, and cried out in a stentorian voice, "All keep still, all keep still, the missionary is going to keep Sunday;" at which they all kept silence till we were dismissed. Dr. Pierson informed them that we were coming back in about two moons, when he and Mr. Doane were coming to live with them.

A breeze springing up, we squared away for Pitt [...] Island. For two days we had very foul weather. The 12th it cleared up, and we found by observation that the current had drifted us thirty-five miles due South. Pitt Island bore N.E., and the wind being from that quarter, we squared away for Apiang, it bearing S.E. by S. fifty miles.

During the night of the 12th we carried short sail, and at 7h. am land was announced from mast-head. We stood along and doubled the S.W. point at noon. From this point to the S.E. extremity is sixteen miles. It is a continuous reef, dotted here and there with small islets, and through this reef Wilkes describes a passage leading into the lagoon. The wind did not permit us to get near enough to see it, and at sunset we stood off shore. I thought it best to give Farana a good berth, supposing that if the wind failed the current would be likely to set me over on Danger Reef, and this proved to be best, for after 12h. midnight, it fell calm, and at daylight we found ourselves twenty-five miles to the leeward. All that day we had light winds and soon no land was in sight. During Saturday night the wind hauled E.S.E., and we stood into the N.E. till 4h. p.m. Sunday, when we tacked South, supposing to head for Matthew [Marakei] Island, for which we kept a sharp look-out during the night. At daylight, Charlotte Island or Apiang bore South,

¹ Ed. note: It was another name for Kosrae, badly positioned on the chart.

which explained the cause of our not seeing Mathew Island, for again the current had set us ten miles West in sixteen hours.

The currents among the Kingsmills Group are very conflicting Farther North we had a southerly current, here it is West and S.W., and one day we had a current N.W. Running close along the reef, I saw the passage described by Wilkes, and, lowering away my boat, I went in to examine it. I found anchorage off the mouth of the passage, and, although the situation was exposed, I made signal for the vessel to stand in, thereby hoping to avoid being driven away again by the current. Just at dark we anchored in 22 fathoms, within a stone's cast of the breakers. The tide was setting out furiously, and the wind being N.E., we tailed off shore and lay snugly during the night. The next morning I took a boat and sounded out the passage leading into the lagoon. I found 2-1/2 fathoms low tide. Just inside the passage I found many rocks, some at the water's edge; but, deeming the passage feasible, and being very desirous to get into the lagoon, I determined to proceed.

The wind being fair at this time, and the sun shining bright, we made all haste to get under way. My first arrangement was to get two anchors over the stern, to which we bent hawsers all ready for running. Supposing that if the ship should suddenly encounter a shoal, as she did in Matalanim Harbour, and the anchor should be dropped ahead, she would run over and ground upon it, and perhaps it, if not the rocks, would make a rent in her bottom; but if anchors were suddenly dropped astern, they would bring her up in time, and no danger of this kind be encountered.

All being ready, we weighed and stood in. As I before observed, the sun shining bright, and it being astern, I could see from the fore-topsail yard all the dangers in my path. By a nice management of the helm, we wound our way along amid rocks and shoals for two miles, when we opened into a beautiful lagoon, the sight of which caused my heart to leap for joy. Mr. Bingham was aloft with me, and we congratulated each other; and we had abundant cause for gratitude to God for this success, for to lay at anchor off the reef we should be compelled to carry supplies in boats five miles across the lagoon, whereas now we lay within about one-fourth of a mile from where he is building his house. The bottom of the lagoon here is composed of beautiful white coral sand. It is fifteen miles long and five broad, with coral patches scattered here and there all through it. The site pitched upon for his residence will be described by himself, so I will just add its position, as found this morning by observation, viz. Apiang or Charlotte Island, lat. 1°52'30" N., long. 174°4'40" E.

There are now two brigs lying here from Sydney, N.S.W., trading for cocoanut oil. They both came in through a passage that was unknown to me, and which is represented by the masters as being a much safer passage than the one through which we came. It is five miles from Wilkes' passage. Captain Richard Randall commands one of the brigs.¹ He has greatly facilitated our intercourse with the natives.

1 Ed. note: The Sarah Ann.

December 2nd.—Came in with pleasant weather, and I gave orders for getting under way. We all repaired on shore and joined in religious exercises; after which we bid an affectionate farewell to those dear friends who have journeyed with me thousands of miles. Just one year after receiving Mr. and Mrs. Bingham on board I bid them farewell, pleasantly located on their island home. The first day of their going on shore here was the first anniversary of their marriage. Making all sail, we quickly passed out at the southern passage, and soon Apiang, with all its interesting associations, sank behind the wave.

3rd.—Strong breeze from S.E., with a heavy swell.

5th.—At noon saw Coval Island right ahead. The breeze freshening, we came up very fast and ran along the South side of the island. There were several fishing canoes off the S.W. side, and as soon as they saw the dove flying at the main, they knew us, and some came alongside, while others hastened off to the shore to convey the glad news of our arrival. After rounding the S.W. point of the reef, we hauled up for the passage, and soon were met by fifteen or twenty canoes, having on board about 150 people, who manifested their joy by every demonstration possible—shouting, dancing, and singing. To see the vessek, with all her sails and colours set, beating up to the passage with a train of fifteen or twenty large proas in her wake, alive with laughing, shouting natives, was a scene that was calculated to awaken the liveliest sensibilities in the heart of both missionaries and seamen. The King was among the first on board, and on being presented to his Majesty, he took my hand and pressed it upon his breast, at the same time placing his upon mine, this being a token of friendship. It being Saturday, I was anxious to find an anchorage, to avoid lying off and on during the Sabbath.

Leaving the vessel, I went in to sound out an anchorage. The passage to the lagoon led in between two islets, flanked by wide reefs, between which I found a depth of twenty-five fathoms, with room sufficient for the vessel to swing clear of the breakers. From this position the bottom fell off at an angle of 45°, the danger therefore being that if we dragged at all it would be off shore. Going on board and seeing all ready, we stood in and dropped both anchors. It being near night I was unable to make any further explorations. Here we were where no vessel ever was before—at least, so says the oldest man on the island—in the mouth of a passage where the tide ran prodigiously, and heavy squalls rising in the E.N.E. The first one that struck on started our anchors, and from this time till Tuesday night I scarcely closed my eyes to sleep; the harsh, grating sound of the anchors, dragging over the rough coral bottom, sounded like distant thunder.

At daylight, Sabbath morn, the wind hauled E.S.E., and then died away, when torrents of rain fell and continued till Monday morning, when it cleared up in fine weather, and, hearing of another anchorage further South. I hove up to go in quest of it, not after a faithful search, I found no such anchorage existed.

Through Dr. Pierson, I informed the King of my determination to enter the lagoon, who promised to have men stationed on the reef to haul the vessel through the next day, if the wind continued ahead. During the night the tide set us far around to the East side

of the island and we did not get up in time to go in. Thursday morning came bright and clear, and we saw the natives mustering on the reef in great numbers. The wind was light from the East. Taking in all my square sails, and having anchors and lines all ready, we stood in. The tide was flowing. Just as we arrived at the confluence of the two passages I let go an anchor to bring her to, for the purpose of running lines to the reef. There were about 150 men on the reef in readiness for their task, and most nobly did they accomplish it, for she did not touch on either side. After clearing the passage the Rev. Mr. Gulick offered prayer on deck; after which we made all sail, set our colours, and gave three cheers, taking possession of the lagoon. We stood over to the East side of the lagoon, and then up to the anchorage. Here we lay perfectly secure. Boats can go and come at any time. Good water can be procured from Dr. Pierson's well. Their houses are about forty yards apart, situated in a grove of lofty breadfruit trees, and at this season of the year it is most delightfully cool and pleasant.

Christmas morning commenced heaving short. Getting under way on a lee shore with a strong wind required some caution. Having carried out our kedge, all hands clapt on, and we soon perceived that we were hauling it home. Weighing it, we carried it much farther off. This time it held on, and we proceeded to heave up our anchor. So soon as it cleared the bottom our kedge warp parted, and we were obliged to let go anchor again. I thought it was time now to go to work, Getting up two new coils of four stranded Manila rope that we had brought out from Boston with us, we weighed the kedge the second time, and backed it by another, and carried it out 100 fathoms. There being at this time sixty to seventy natives on board, we hauled the vessel ahead and let her hang till after dinner, being now sure of getting my anchor up so I could fill away and slip my lines. This was handsomely effected, and after getting an offing I sent the officers to weigh the anchors and bring them on board. All being ready and the wind being fair, we squared away and ran through the passage and hove to off the Mission.

The Board of Directors having recommended the first day of January as being about the time of my taking my departure, I wished to spend the intervening six days, if the wind permitted, in running up the whole length of the Ralick chain and establishing the position of its several islands. Covel Island is forty-five miles too far West on the English chart. For forty-eight hours it was very foul weather, and I kept on by the southehrn islands without seeing them. Sabbath morning came in bright and clear, and we took good observations. It was clear at noon also, and we found our correct latitude. Having ascertained our position I found that we were at noon about forty miles South of the Menzikoff, and twenty miles West of the North end of the Mosquito Group. We were steering on the wind, heading N.N.W. At 2h. p.m., land was announced two points on our lee bow. After having carefully looked over my figures, and finding no error, I concluded that this land was part of the Menzikoff Group, and that it had been laid down wrong on the chart. Going aloft, I perceived at once that we were approaching a compact, small coral island, not being more than a mile and a half in circumference.¹

1 Ed. note: It is named Lib and was discovered by Captain Arellano in 1565.

Well, is this a discovery? It is not marked down on the latest charts, either English or American. Findlay says nothing about it in his description of the islands, and I know that it would be an easy matter for so small an island to be passed by and not seen. We landed on the West side. There were twenty-three inhabitants on the island, men, women, and children. It was covered with a thick growth of pandanus and a few low coconut trees. The position of the island is lat. 8°1' N., long. 167°25' E.

At 5h. p.m. we came on board and proceeded on our course. By the course we were steering I expected to be up with the land by midnight. At 12 midnight we shortened sail and all hands were ordered on the look-out. In half an hour we saw the land,—wore ship off shore; at 3h. a.m. tacked in again, and at daylight was close in. The West end of this group takes the form of a fish-hook. Shoals, reefs, and islets are thrown together promiscuously. I saw one dangerous shoal running off S.E. a great distance. None of these shoals or reefs are laid down on Norie's chart.

As we doubled around the westernmost islet a canoe came off, in which were four natives. They conversed freely with my man Rolua, who shipped with me at Ebon. This Rolua is a native of the Hogolu Islands. He, with two others, now remaining at Ebon, were drifted or blown off, and after many days were spent in fruitless toil to get back, they put before the wind, and the first land they saw was Namoreck, seventy miles N.N.W. from Ebon. He says he wants to get back to his native island, and, expecting to go thither next voyage, I believe he will be of essential service to me if he learns to speak English.

Leaving Menzikoff with strong N.E. trades, we stood away toward the doubtful group of Kahabia [sic].¹ Seeing no indications of land in this vicinity, the next we sought for was Udia Milai [i.e. Ujae]. This island is the north-westernmost of the Ralick chain. It was discovered by Kotzebue in 1825. He says,—“In regard to this island, or group of islands, I can say but little. It was blowing a heavy gale at the time, and I only saw the West side. Was very anxious to explore this group, from this very fact that it is so little known, but it was blowing strong with a heavy sea, and I thought I saw extensive reefs between two islands about eight miles distant from each other. The land trends N.E. and S.W. A long reef ran out northwardly, over which the sea broke with dreadful violence.” Position of N.E. islet: lat. 11°45' N., long. 165°40' E.

We are now clear of the Ralick chain. It will be necessary for me to stand to the N.N.W. till I get through the N.E. trade-winds, which at this season of the year may reach to the 25th parallel. Favourable winds for making East longitude are expected in about 30° N.

[An idealistic view of Marshallese life]

Before closing my report of these islands it may perhaps be well to make a few remarks relative to the manners and customs of the people who inhabit them. The two chains, Radack and Ralick (meaning East and West), might be regarded somewhat in

1 Ed. note: Rather Kabahia, or Wotho Atoll.

the light of a large town, with aleys, streets, and avenues running through it, the inhabitants passing and re-passing, engaged in like occupations, seeking the same amusements, and governed by the same laws. A great uniformity of character is observed. Influenced by no seductions, and fearful of no invasions from foreign tribes, they live a peaceful and harmless existence, supported by the same benevolent hand that rears the towering bread-fruit, under whose shady boughs they eat, and sleep, and chant their simple tales, and listen undismayed to the murmurings of old ocean, as he casts his thunders upon the coral strand.

That space of ocean comprehended between the two chains, and stretching from the Bonham [Jaluit] Islands, on the South, to the Rimski- Korsakoff [Rongelap], on the North, we will call the "Radack Sea." This sea, three hundred miles long and one hundred broad, has been, as yet, but partially explored, and in which it is supposed there exist dangers of a formidable character. How far this may be true of the southern portion I am unable to say; but having made a cautious survey of the northern arm, I am prepared to believe that navigation is endangered more by conflicting currents than by labyrinthine reefs. As may be supposed, among so many islands, there is no regularity to the set of the current. Sweeping up against the coral walls, and turned aside into channels where it is interrupted from the same natural causes that produced its check in the first instance, it is thrown into whirlpools and eddies, with no particular converging point, and hence only calculated to confuse and mislead unwary navigators.

In whatever light we may regard the opinion of men, or with whatever severity frown upon those who oppose us in our estimate of native character, there will always be found, and that too among some of our most enlightened shipmasters, men who, though possessing a considerable share of metaphysical acumen, seem to give place to and foster very many erroneous impressions regarding the character and disposition of those natives, among whom there have occurred those melancholy instances of massacre of which we are often made acquainted. Viewing this subject in its abstract, we cannot but conclude that there exists a substratum in metaphysical science which has been overlooked or not comprehended by them. Acting in concert with preconceived opinions which have no foundation, they often find, and to their cost too, that **man is man**, endowed with certain inalienable rights; and when those rights are violated who will dare dispute resorting to a most severe retaliation. It is a well known fact that there was a vessel cut off at Covel Island in 1852.¹ We are induced to inquire what were the causes that led to this melancholy event, and our inquiries will lead to a satisfactory explanation in the fact that this vessel was there for the purpose of decoying off females and taking them to California. There arrived in San Francisco, while I was there in 1850, a vessel that had been chartered for this very purpose, bringing many females from different islands, to be sold for so exorbitant passage fee. Though the enormity of these crimes stand out in bold relief, still, where they are resisted and men fall a sacrifice to

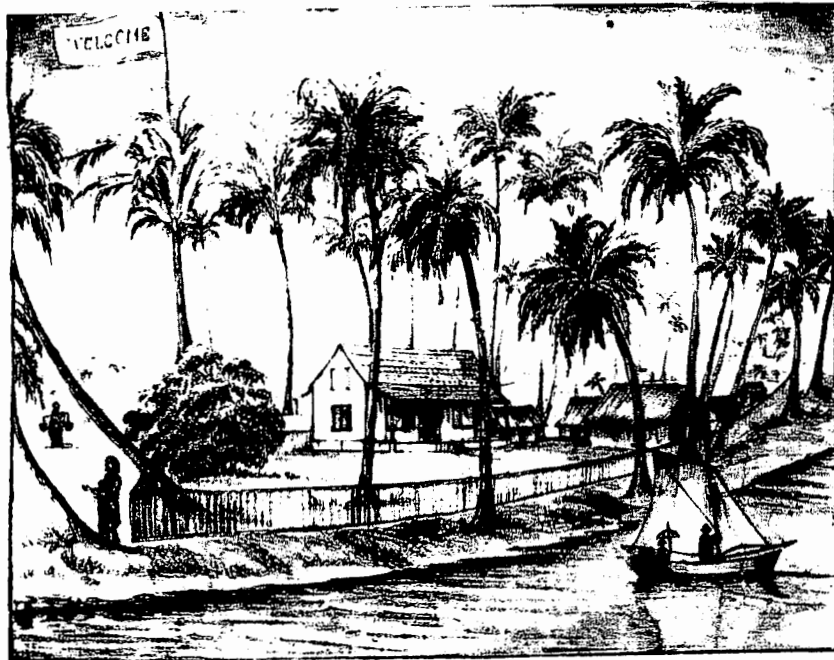
1 Ed. note: The Glencoe, Captain Samson.

them, there are those who are quick to cry,—“Oh! the wretches, the thieves, the murderers!). In a conversation with a Captain White¹ at Strong Island he learned that I was bound to Covel island. “Do you go armed?” he inquired. “No, but I have boarding-nettings.” “Put them up,” said he, “don’t trust one of those wretches on board; they are cannibals, and they will be sure to take your ship if they can; I drove them off by displaying my fire-arms.”

Let us see how far subsequent events proved the cautionary remarks necessary. The boarding-nettings were put up and triced out. In due time Covel Island hove in sight. There comes one of their large proas black with men. The crew are called, and stationed on the defensive fore and aft. Here come five, ten, fifteen more proas. Affairs had now assumed quite a serious posture. Recollecting that I had an old, rusty horse-pistol somewhere below, I was about to go in quest of it, to see if it could be made to stand fire. The hehad proa had now approached within pistol shot. A powerful men with heaving breast stood foremost among the group. His head was encircloed with a wreath of white flowers, and the lobes of his ears enormously distended by ear-rings a foot in ciricumference, and which were firmly secured by the elasticity of the membrane surrounding them. “There, I know that man,” exclaims Dr. Pierson, “let him come on board. He was at Strong Island.” The chief had now recognised Dr. Pierson, and commenced shouting to his comrades as they approached in the other proas, and begging to be allowed to come on board. To this I assented, and he n—and nine others were allowed to come on board, and not the least indecorum was manigested during their stay. Repairing on deck after breakfast, I ordered some boiled rice to be brought up for them. As they gathered around the large dish, something was said that afforded Dr. Pierson some merriment. Inquiring what it was, he informed me that they were canvassing the captain’s want of good manners in not supplying them with spoons to eat their rice with! Are these Captain White’s cannibals, murderers, degraded savages of the worst description? Yes, here they are as orderly and well behaved as any men on earth. It seems to me that the **Morning Star**, like her great prototype, sheds a benign influence, for, wherever she goes, and savage men congregate beneath the out- spread wings of the peaceful Dove, their fierce natures seem to become tranquilized and subdued.

We have just weathered a heavy gale of wind from N.E. The wind has come from the eastern board all the passage, driving us up to 36° N. To-day, the 22nd, we have a fine breeze from S.S.W. It is clear and pleasant, and all hands are employed in painting. We have anchored fifteen times, discovered an island, determined the extent and position of Escholtz Group, explored the northern arm of the Radack Sea, were the first to enter Covel Island lagoon; and for the amount of work done our chapter of accidents is small, being one sounding-lead lost and two oars broke.

1 Ed. note: Possibly the captain of the Joseph Butler.



Rev. Bingham's house in Apaiang. *He lived here from 1857 to 1866.*

Document 1857M6

The first voyage of the Morning Star—Narrative of Rev. H. Bingham

Source: His book entitled: Story of the Morning Stars (Boston, 1886), pp. 28-42, 50, 52.

Note: The intended readers of this story were children in America. Hence the particular style used.

...

CHAPTER VII.

She sets out for Micronesia.

By the 7th of August [1857] the **Morning Star** was ready to start for Micronesia. A farewell meeting was held on board. We were commended to the kind care of our heavenly Father, with prayer, both in English and Hawaiian; the "Missionary Hymn" was sung; the benediction was pronounced; the moorings of your little vessel were cast off, and our long voyage of more than twenty thousand miles was resumed, after a pleasant visit of three months, among a people so recently converted from heathenish.

We touched twice at Kauai, one of the Hawaiian Islands, and held pleasant meetings on shore. All were delighted to see us, and to contribute something for our comfort. But this last of Christian lands that we were to see for many years, faded at length in the distance. And yet, as we were wafted farther and farther from the friends we loved, our joy only increased; for we thought, "Soon we shall be proclaiming the love of Christ to those who are sitting in darkness."

After we had been fourteen days without the sight of land, the good chronometer which the Sunday-School children of Essex Street Church, Boston, had given to the **Morning Star**, told us that we were nearing Uderik, one of the Marshall Islands. Oh, how eager I was to catch my first glimpse of a Micronesian island! And do you not think that I was very happy to be the first one to see the cocoa-nut tree tops just rising out of the ocean? With a burst of joy I shouted, "Land ho!" And instantly the word was taken up by almost all on board, till the fishes around us might have wondered at a sound so new and strange.

We passed near enough to see with the naked eye several specks upon the beach. These, the spy-glass showed us, were human beings. Gladly would we have stopped to tell them of our errand; but we were obliged to pass them by; and even to this day no

missionary has landed there. Poor people! Do you not pity them? Perhaps the new vessel will bear the "glad tidings" to them.

Two days later we passed so near Mentchikoff [Kwajalein] Island that we could see the men, women, and children upon the beach. Some of them waved their mats to us, and we in turn waved our handkerchiefs to them. You will find a picture, illustrating this first welcome of the **Morning Star** by the heathen of Micronesia, on the preceding page.

It was not long before several of them pushed off in a proa to visit us. They were strange-looking men; and the strangest thing about them was the pair of ear-rings which they wore. Only think of having a hole in the lower part of one's ear, large enough to put a man's arm through! Just look at the picture of the Marshall Islander on the opposite page, and you will see what I mean.

The narrow strip around the tortoise-shell ear-ring is a part of the ear itself. The large hole has been made by constant stretching. When the ear-rings are taken out, they often hang it up; in other words, they put the lower part of the ear on the top of the ear. The long hair is firmly tied in a knot on the back of the head, which is sometimes adorned with white lilies and a coronet of shells, curiously wrought. You see that this man is carefully tatoed.

One of the men who came off to us, asked for a knife and tobacco, the latter of which the **Morning Star** had not for sale. He offered in return mother-of-pearl fish-hooks, nicely contrived and neatly finished, a few cocoa-nuts, and several broken sea-shells.

Not long after this we were visited by another man, who came off to us in a canoe just large enough to carry himself. It was so frail, so old, so leaky, that it seemed as if every wave would swamp it. He had to keep bailing it all the while, by means of a skilfully contrived scoop, with which he tossed out the water with great ease and rapidity. I held up to him a file, a jews-harp, and a letter, which I had written at the suggestion of Captain Moore. It read much as follows:—

Morning Star, Aug. 29, 1857.

S. G. Moore, Captain.

To the Inhabitants of Mentchikoff Island:

Glad tidings! "Glory to God in the highest; peace on earth; good-will toward men."
"God so loved the world that He gave His only begotten Son, that whosoever believeth in Him, might not perish, but have everlasting life."

We hope soon to bring you the Gospel of Jesus Christ, and some of His missionaries to teach you.

Very truly yours,

Hiram Bingham, Jr.,

Missionary to Micronesia.

P.S.—We left Honolulu August 7th, and are bound for Strong's [Kosrae] Island.

This man came near enough to take these articles from my hands. The file, however, slipped from him, and he instantly dove after it; but it outstripped him in its bottom-

ward flight, and he returned without it. The letter, which he still held in his hand, was completely drenched; but he laid it with care upon the little platform between the canoe and its outrigger. I gave him another file; and Captain Moore gave him some fish-hooks and hard bread.

After this friendly interview with these natives, we squared our yards for Kusaie, and soon left them astern. Perhaps some of my young friends will ask whetehr the Marshall Islanders could read the letter which I had written them, and which I may call my first sermon to the Micronesians. We did not suppose that they could; but we hoped that they would one day show it to some white man, who could tell them of the “glad tidings” which it contained.

CHAPTER VIII.

Thought it ws only three hundred and fifty miles from Mentchikoff Island to Kusaie, we were ten days in making the passage, owing to head-winds and calms. Much of Micronesia is in the “doldrums,” as the sailors call the low latitudes; and often, while pasing from one island to another, our patience is sorely tried by fitful breezes, ocean-currents, and the torrid sun.

On the 8th of September we dropped anchor in one of the beautiful harbors of Kusaie. What a feast to our weary eyes was this gem of the Pacific,—so green, so romantic, so lovely! All about us there rose abruptly hills and mountains, covered to their very summits with the densest verdure. Beneath cocoa-nut and bread-fruit and banana and banyan trees nestled the picturesque dwellings of the natives. Here and there a light canoe passed rapidly along, bearing the rich, spontaneous fruits which had only to be gathered as they were needed. Snow-white birds sailed gracefully along, at a dizzy height, toward the dark mountain-sides.

On a lovely islet, which the missionaries called “Dove Island,” stood the cottage of Mr. Snow; and not far off were the houses of Dr. Pierson and Kanoa. Oh, how beautiful was this secluded spot! It might have been called a fairy scene. We could not help thinking of the words,—

“Where every prospect pleases.”

Too soon, however, we felt the force of those other words,—

“And only man is vile.”

A house was pointed out to us, where a few white men and several natives of Rotuma had been for many days blockaded by the Kusaieans. Some of them had designed to kill the king and take the island; and the missionaries had good reason to believe that these reckless men had wished to destroy their lives. But God had mercifully preserved His servants thus far. Before our arrival several of the insurgents had been slain; and others had taken refuge in the house to which I have referred. You will not wonder that our bnrethren were very glad to see the **Morning Star**, for which they had been looking so earnestly! It was a great relief to them to have the little packet so near them, ready

for any emergency. She brought a mail, moreover, that contained tidings of their friends for more than a year.

We soon assembled in Mr. Snow's house to thank our heavenly Father for all his "mercy and truth." And through His gracious influence our little vessel was soon made a peace-maker. A meeting between the king and the leading insurgents was held on board of her; and it was arranged that most of them should leave the island at an early day. Four of the Rotumas we took with us to Ponape.

The king declared that he wanted no white men to remain on his island, except the missionaries. He knew that the latter came, not to kill and to rule, but to preach the gospel of peace; and he felt quite willing to trust them. The missionaries were very glad to hear him express his confidence in them; and although scarcely any one had been converted during their five years of hard labor, they did not think of giving up and going elsewhere. When Mr. Snow told him of his purpose to visit Ponape for a few weeks, he seemed reluctant to let him go.

We were happy, during the visit, to make the acquaintance of Keduka, one of the earliest converts. Mr. Snow told a pleasant story about him, in connection with Dr. Pierson's arrival in the *Belle*. He was away from home on some pressing business, when he saw a vessel. He immediately left his business, and hastened to the pilot, to go with him to the ship. "Me think missionary stop board that ship," he afterward said to Mr. Snow. "Me want to go 'long pilot; look quick. Me no care nothing 'bout 'nother ship come before; but me think missionary in this ship; that's what for I want go; look plenty." This man is still one of the leading Christians in the little church on Kusaie.

Taking Mr. Snow and Dr. Pierson with their families, we set sail for Ponape, September 15th, to visit the missionaries there, and to hold a meeting of the Micronesia mission, to decide what new stations should be occupied, and what men should commence them.

CHAPTER IX.

Her visit to Ponape.

On the 23d of September we entered the Metalanim harbor, on the east side of Ponape, mountain-locked, like the one we had just left, with surroundings less abrupt, indeed, but more grand. Here too we saw the same intense green; and on our left we beheld two picturesque water-falls, which greatly enhanced the beauty of the place. On our right, standing by itself, was the "Sugar Loaf," several hundred feet high; and were any of you to see it, you would say at once, "It is a Sugar Loaf."¹ All who visit this place, are struck with the extraordinary likeness.

At Shalong, near this harbor, was the home of Dr. Gulick. We were very glad when he came alongside of our vessel in his little boat, called the *Soso*. We had on board his gray-haired father; and their meeting, after a five years' separation, was truly affecting.

¹ Ed. note: He refers to Takain Island, on the north side of Metalanim Harbor.

Ponape is a much larger island than Kusaie; and there were three missionary stations on it. Word was soon sent to the other brethren that the **Morning Star** had arrived. Our friends were delighted to hear the tidings; for the food of some of them was nearly gone, and they found it hard to buy any of the natives'. Indeed, they were about making their necessities a subject of special prayer; when lo! He who hath "the times and the seasons" in His own hand, sent the missionary ship to them just at the right time!

Missionary life on Ponape has always been one of much hardship. But those who have been sowing in tears, are now reaping in joy. Some of the trials which in early years they were subjected to, will appear in the following extracts from a letter of Mr. Doane,—

"Not a native boy or girl, man or woman, can we get to do anything for us. Our family work I am obliged to share with my wife; and my co-laborers do likewise. I am familiar with the kitchen and the wash-tub. All the out-door work, moreover, I must do. I must go after firewood, bring it home in a small canoe, and then cut it. I must bring my own water; I must attend to the watering and feeding of my cow. I must, in short, help myself, if I would be helped. And in this hot climate it requires no little energy to go forward, and do all that is needful."

And yet this good brother was "not disheartened." He felt, moreover, that his trials might help forward the work which he was doing. "One good result at least," he wrote, "will come from all this. When the natives see us toiling thus, all wet with perspiration, all sore with toil, coats off, perhaps in the water up to the knees, they will see that we have not come here to play the gentleman."

While the **Morning Star** lay in the harbor of Metalanim, a meeting was held on board of her, for the sake of giving the missionaries at Shalong a public opportunity to testify their joy, and also to impress upon the natives the nature of the work which she was doing. Captain Moore and others made addresses, which Dr. Gulick interpreted. The flag was exhibited, with other articles of interest, among them a large Bible. The exercises were closed by singing,

"Waft, waft, ye winds, His story," &c.

From Metalanim harbor we proceeded to Mr. Doane's station, in the Jokojj [Sokehs] tribe, on the northwest wide of the island, to take on board his goods. While this was going on, the Wajai (a high chief) came to Mr. Doane's house, and commenced stoning the people, saying that our missionary brother was leaving them because they did not come to hear him preach on the Sabbath.

He and other chiefs accompanied Mr. Doane to the **Morning Star** in several canoes. For a short time we endeavored to entertain them with instrumental and vocal music. Mr. Doane then implored God's blessing upon them, and bade them "good-bye." You will be glad to know that his labors among that tribe were not in vain. Many of the people, including this very Wajai, are now coming to Jesus.

From this station we proceeded to Ron Kiti, the residence of Mr. Sturges. In his hospitable dwelling we had a pleasant home for a week and more. His house stood upon

a high hill, surrounded with bread-fruit, cocoa-nut, and papaw trees, and overlooking the smooth sheet of water where the **Morning Star** lay safely moored.

We enjoyed the few days which we spent on Ponape very much. Those who dwell in Christian lands, can hardly imagine the pleasure which missionaries derive from intercourse with each other. It is "like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard; that went down to the skirts of his garments." But the time soon came for our parting words. The isles were waiting for the law!

It had been decided to commence new stations on the Marshall and Gilbert Islands. Although there were some five thousand people on Ponape, even after the terrible ravages made by the small-pox, it was thought best to send Dr. Pierson and Mr. Doane to the Marshall Islands, as also Kanoa and myself to the Gilbert Islands. Some of us, therefore, must turn away from these "heavenly places in Christ Jesus," and preach the "unsearchable riches" where they had not been known.

And so, on the 15th of October, we set sail and entered the Metalanim harbor again, to take on board Mrs. Gulick (with three children), who was going to the Sandwich Islands for her health. While attempting to get to sea, the **Morning Star** struck on one of the thousand reefs with which these waters abound, where she thumped about for ten or fifteen minutes; but the Keeper of Israel mercifully cared for us; and before night we were safely under way. Dr. Gulick then left us to return in his little boat to his "hermit-house," while we bore away for Eastern Micronesia. You will not wonder that he called to mind the following words:—

"Thou who dost the winds control,
Guide our vessel to her goal;
Pour the sunshine o'er her track;
Father, lead the storm-cloud back.

"Infant hopes are centred there,
Infant voices raised in prayer;
Infant hands have launched the bark,
Safely speed thee, Gospel Ark!"

CHAPTER X.

Her visit to Apaiang.

We touched at Wellington [Mokil] and McAskill [Pingelap] Islands, and then at Kusaie to return Mr. and Mrs. Snow to their home, henceforth to be so lonely, in consequence of the removal of Dr. Pierson and Kanoa. With the latter were two Gilbert Islanders, a man and his wife, who had drifted away from their own group. They had taught Kanoa a few words of their language, which were of much use to him in beginning his new work.

Your missionary vessel was now loaded down so much as she could be with safety; for she had on her decks (besides much of the lumber for my little framed house which

I took out from Honolulu) poles and posts for building houses, as soon as possible, upon the new islands to which the other missionaries were going.

Though the **Morning Star** sailed from Kusaie for the Gilbert Islands, she was compelled by the winds to pass near Ebon. Of our exciting interview with the people there, I will tell you in the next chapter.

It was on the 18th of November that I climbed almost to the top of the mast, and caught the first sight of what proved to be, for so many years, our island-home. It was Apaiang, a low coral reef, some fifty miles in circumference, enclosing one of those great lagoons which I have already described. The highest parts of this reef were only a few feet above the ocean; but on these were many cocoa-nut and pandanus trees. The lowest parts were covered with water at high tide. The lagoon was about eighteen miles long, six wide, and one hundred feet deep. The land surrounding it did not average more than a quarter of a mile in width; but on this narrow strip, such as it was, were many villages.

We landed first on an islet, belonging to the western side, where the reef is lowest. There we found a solitary old man, walking among the trees. He was the first Gilbert Islander to receive the missionaries, who had come to live among his people! ON the 17th of November the **Morning Star** entered the beautiful lagoon, and came to anchor near Koinawa, the king's village, on the eastern side.

Next morning the king, at our request, came on board, and, learning something of our wishes from the Gilbert Islanders with us, he seemed pleased; and, putting his hand on me and on my lumber, he pointed to the shore. I took the hint, and the very next day we began to build. The house was twenty-four feet by sixteen, and though we took time to shingle it, much to the wonder of the natives, in less than two weeks it had been made so comfortable as to be ready for housekeeping. We afterwards painted it white, except the blinds, which were green, and put on piazzas. We called it "Happy Home."

In the picture of the station, on the opposite page, it is the largest building on the right. On the left is Kanoa's house, somewhat like it, but made chiefly of cocoa-nut wood, with pandanus thatch for roofing. The buildings from which you see smoke issuing are our kitchens. You notice that they have no chimneys, and the smoke escapes through openings in the gable-ends. Back of Kanoa's house stands a school-house, which we built for the pupils of Mrs. Bingham and Kaholo.

The water in the foreground is a part of the lagoon. See that poor woman dragging a canoe along the shore, in which her husband sits, leisurely smoking a pipe. The wind is ahead; but little does he care how hard she must toil beneath the burning sun to tow him, as if she were a mule or donkey, to his home, some five or six miles away. Oh, how much woman, in this Christian land, owes to the Gospel! A part of this picture serves to illustrate what is mentioned on page [52].

On the 2d of December, 1857, just one year from the day of our departure from Boston, the **Morning Star** was ready to take her departure from Apaiang. And now we were to be left alone among these savages! Would they treat us kindly? Or would they steal from us, and perhaps murder us? Could we live happily among them? Should we

not be very lonely? By remaining on board our little vessel, we might be carried again to dear friends. What, think you, were our thoughts in such an hour? We were glad to remain, to teach the people, and to lead them to Jesus. And while we loved your missionary packet, in which we had sailed so many thousand miles, we would not detain her longer. Getting into my little canoe, I paddled off to the shore, while the children's messenger of peace went her way on other errands of love. From that time forward, we were to have no American fellow-laborers, and yet we were not alone. The Saviour, as He had promised, was with us!

[Life on Apaiang]

You will say, perhaps, that some things in this picture look more like breaking the Sabbath than keeping it, and you are quite right. You will learn from the scene, however, how the Gilbert Islanders dishonor God's holy day. How much they need the Gospel!

But let me proceed with my explanation. The woman whom you see is a heathen, carrying her husband's skull as she goes on a visit to some other village. A party of the natives are pressing scraped cocoa-nuts in an oil-press, to get the oil to buy tobacco with. The dog is one of the many, as heathenish as their masters, which greatly annoy us.

Three men are climbing cocoa-nut trees in as many different ways. The one at the right has notches cut in his tree, large enough to hold the second joint of the great toe. He is going after his toddy, which he will give his child instead of milk, as they have no cows or goats. The man in the middle walks up the tree in a wonderful way. If one of his hands should slip, he would fall, and perhaps break his neck. The man at the left has his feet tied together, a few inches apart; and while he holds himself away from the tree by pushing off with one arm, and clasping the other round the trunk, he draws up his feet, which easily cling to the tree by the help of the cord which binds them together; and then he straightens himself up again. The second way of climbing is the most difficult. On the right you will see a pandanus-tree. How strange its roots, which grow out of the trunk, and run off into the ground! How large the great bunches of fruit! They sometimes weigh forty or fifty pounds. When they are ripe, you can pull them to pieces, each piece being a separate conical seed some three inches long, the small end of which is fibrous, and contains a sweet juice, is chewed, and the juice is sucked out. See the great *papai* leaves, back of the chapel, coming up out of a pit! You would call them giant calla leaves. The *papai* is a root which grows in the mud, and is sometimes as large as a half-barrel. The natives eat it as a luxury.

The houses of the natives on the left have, you see, no sides, and the eaves are very low. We must always stoop to enter them, but, when we have once entered, we can see what the people are doing in the next man's house, and so on, through the village. The hut in the distance is a kitchen where poor old women are compelled to do the cooking, half-smothered by the smoke.

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Document 1857M7

Mission report from Pohnpei for 1857

Source: Article in The Friend, Nonolulu, March 1858.

Letter of Rev. L. H. Gulick, dated Pohnpei September 1857

Ascension Island, Pacific Ocean.

September — 1857.

Rev. Mr. Damon,

Dear Sir:

It is now five years since our mission company first arrived on this island. In our missionary work we have nothing seriously to discourage; on the contrary, very much to encourage. The natives pay us increasing attention and respect. many of them feel, and readily acknowledge we are their friends, which is a great step gained. There is a gradually increasing number who receive our religious instructionjs with attention and interest. Several chiefs are willing to be considered in some respects on the Christian side, though, in truth, we have no good evidences that any of them are true Christians. We have as much labor as we can well perform on Sabbaths, traveling about to meet our many small congregations. Since the first of January we have printed thirty- two small pages of "First Lessons and Hymns" in Ponapean, and a number of our pupils have read the whole. The total of our printing amounts to about 8,000 pages. We have, in the Metalanim tribe, about a hundred scholars who are learning to read and write. Several can already write almost everything they attempt in their own language. Strangers coming here may not be able yet to see much change, but we, who are constantly here, feel the great bog of heathenism is being filled up beneath us, though the process has not even reached the visible surface. It may be sometime before we can report anything wonderful or glorious, but by scriptural patience and by a proper enlisting of Him who alone has all power, that day will yet come.

1
...
Believe me, ever yours, in Christian bonds,
L. H. Gulick.

1 Ed. note: The rest of this report is economical in nature and appears as Doc. 1857E.

Documents 1858M1

Captain of the Morning Star changed

1. First notice published in *The Friend*, Feb. 1, 1858

Many of our readers will rejoice to learn that Capt. S. G. Moore, late Master of the **Morning Star**, is contemplating the publication of a volume embracing incidents of his twenty years of sea-life, including the history of the first trips of the **Morning Star** to Marquesas and Micronesia. It is to be illustrated with numerous engravings. Having listened to a narrative of some of Capt. Moore's adventures in various parts of the world, we are quite confident he will furnish a most entertaining volume for the reading public. We hope his old friends, the Harpers, if they should be the publishers, will present a volume in every way worthy of their Publishing House. It was in their printing office that Capt. Moore served his apprenticeship as a printer. A few volumes, we are confident, will find a quick sale in this quarter of the world among his numerous friends.

2. Consternation of the missionaries upon hearing the news of Captain Moore's dismissal

Source: Article in The Friend, March 3, 1858.

Command of the Morning Star.

A new, strange and unlooked-for chapter is just now opening in the history of this little vessel of world-wide fame. It will be easy to state the simple facts as they now appear, but not so easy to make known the causes, or predict the results. The vessel returned a few days since from a most successful cruise among the Micronesian Islands, under the command of Captain Moore, who has been her commander ever since she sailed from Boston. On her arrival, arrangements were immediately commenced to fit her out for her second trip to Marquesas. Her freight was partly on board. She was to have sailed last week, and doubtless would have now been on her voyage, but for the long prevalence of southerly and contrary winds, which have detained several other vessels in port. While thus hanging, as it were, by her hawser, and awaiting the order to "cast off," a mail arrives from the United States, bringing positive and peremptory orders for her commander to resign and proceed immediately to Boston, and for the vessel to be detained until a new commander shall be sent out, the agents here not being

allowed any discretionary power in the premises. The proper course, in such cases, is of course to follow the old sea-going maxim, "Obey orders, if you break owners."

Events so unlooked for and surprising, at first rather bewilder the mind. The removal of a commander is an uncommon event, but even that would not have appeared so strange if Captain Moore had acquired a doubtful reputation, or was regarded in this quarter of the world as incompetent to discharge the respponsable duties of a ship-master; whereas the very reverse is the fact, and he now enjoys a reputation which any ship-master might envy. He has shown himself an able, careful, intelligent and most trustworthy commander, most admirably suited and qualified for the peculiarly trying, perplexing, delicate and responseble position which he has been called to occupy for the last fifteen months, but from which he is now suddenly set aside. Before finishing our remarks, we shall endeavor to show that these are not mere assertions.

As yet the public has not been informed in regard to the cause or causes, and of course we have no remarks to make thereon. We know not what rumors or reports may have reached the ears of the Prudential Committee, or what documents and letters may have been transmitted thither, hence we shall only write about what we know to be facts.

Captain Moore arrived at the islands in April of last year, as the world has been informed. Since that time he has commanded the **Morning Star** on one trip to the Marquesas and another to Micronesia. On her return from the Marquesas, in July, the Directors of the Hawaiian Missionary Society were highly⁶ pleased with the ability which Captain Moore had displayed. The Directors (some of whom are gentlemen eminently qualified to judge in such matters)¹ passed a vote of approval of Captain Moore's conduct as a commander. The vessel soon sailed for Micronesia, and, after an absence of six months, returned, having made one of the most interesting, important and successful cruises in the annals of Missions to Polynesia. During these two trips, the anchor of the **Morning Star** has been dropped nearly thirty different times—six at the Marquesas, fifteen at Micronesia, and six or seven times in different ports of the Sandwich Islands. In a majority of these places, Captain Moore was an entire stranger to the navigation, and was obliged to be his own pilot. While the vessel wasw cruising in Micronesia, a new island was discovered by Captain Moore, and *its position ascertained*; the lagoon at Covel's Island was surveyed, and the vessel anchored where no foreign vessel ever before entered; at Apia[ng], where Wilkes asserts there is but one passage into the lagoon, the **Morning Star** entered at one passage and left at another. During these various cruises, Captain Moore has kept a minute journal, noting down with care incidents and facts observed with the eye of a careful and intelligent naviga-

1 The following are among those gentlemen belonging to the Board of Directors: Associate Justice Robertson, of the Supreme Court; Dr. Judd; Mr. Goodale, Collector of Customs; Mr. Waterhouse, an old ship-owner; Mr. S. N. Castle, &c. Persons more capable of forming a correct opinion in matters of this nature, are not to be found in this part of the world. Their opinion respecting Captain Moore's ability remains unchanged, except that their confidence is xastly increased by his last curise.

tor—winds and currents are described—islands, reefs and shoals ascertained and compared with former explorers—manners and habits of the inhabitants observed. It was our privilege to hear Captain Moore's Journal read, on his first arrival from Micronesia, and it is merely justice to say that it reflected the highest credit upon him as a navigator. It was accompanied with seventeen sketches of harbors, reefs, islands and lagoons. Portions, at least, of this journal we shall hope to see published.

In retiring from the command of the **Morning Star**, it must be highly gratifying to Capt. Moore that he leaves her in complete trim and "ship-shape" order. His officers and crew have uniformly given him a good name and pronounced him an excellent seaman. Capt. [John T.] Gulick, who is the part owner of two vessels running among the islands, and who sailed in the **Morning Star** as 2d mate during her late cruise, bears the most unequivocal testimony respecting Capt.; Moore's abilities as a commander. The REv. FP. J. Gulick, late Delegate to Micronesia, who was a passenger to and fro, unites in the testimony of his son.

Before closing our remarks, it becomes us to say a few words respecting the difficulty and perplexity of commanding a vessel with "so many owners," and conveying American and Hawaiian Missionaries, together with their goods. We are bold to assert that in this respect Captain Moore is a model captain!

We would merely add, that we hope no insurance office will ever incur risks upon the **Morning Star** with a less competent Master, or the Prudential Committee of the American Board make choice of a less modest, reliable, efficient and trustworthy Commander.

3. More protest against his dismissal

Sources: Article by Henry M. Whitney, editor of the Pacific Commercial Advertiser, Honolulu, March 4, 1858; reproduced in Theodore W. Livingston's article: Captain Samuel G. Moore of the 'Morning Star,' in the Hawaiian Journal of History, vol. 3 (1969): 50-65.

Rarely has it been our lot to witness so much disappointment and surprise as pervaded our community when it became known during the early part of this week that Capt. Moore had been removed from the command of the **Morning Star**, by orders received from Boston. This fine little vessel is regarded as public property, as much as any naval vessel; hence the interest everywhere manifested in all that pertains to her and her movements. What adds to the mystery is, that no specified charges accompany the dismissal, but merely the general one of utter incompetency for the command of his vessel. It is supposed, however, that the first officer, whom Capt. Moore very properly discharged in Rio, for insulting or insubordinate conduct, has influenced the action of the directors of the vessel in Boston, resulting in the dismissal of Capt. M. During his three visits to our port, and the accompanying voyages, Capt. Moore has endeared himself to those who have made his acquaintance, and has established for himself a reputation which no false charges or insidious attacks can destroy. Wherever these charges have emanated they will soon be made public, for the *reputation* of an able ship-

master is of too much value to be damaged without good cause. We must regret that the **Morning Star** has lost services of one so capable of her command; and the cause of missions in this ocean, one who has shown such a deep interest in its promotion. And we trust that before he leaves for Boston, which we understand will be by the first vessel, our citizens will give him some unequivocal expression of their regard for him as a ship-master and gentleman.

4. Another Honolulu newspaper joins in the chorus

Sources: Editorial in *The Polynesian*, of March 6, 1858, as quoted by Livingston, *op. cit.*

On receipt of this more spirited than spiritual ukase from the missionary Sanhedrin, the first, the natural, the universal exclamation of all who hear it, was: "in the name of God, then; what is the matter; what *has* the Captain been doing that he should be turned out of the vessel summarily and then *ordered* home, like a whipped school-boy to face the music of this imprudent 'prudential committee'?" ... We can solve the quandary in one of two ways, either the "prudential committee" has been most shamefully imposed upon by wilful and malicious misrepresentations of the character and competency of the captain, or else "too much learning has made it mad" ...

5. Rev. E. W. Clark offers an explanation

Source: *Letter to the editor of the Advertiser, March 11, 1858; cited by Livingston, op. cit.*

The **Morning Star**, as is well known, came near being lost on first leaving Boston, and it may be owing to the superior judgment and skill of the captain that she was not lost; but this circumstance aroused the fears and suspicions of those interested in the vessel, and unfavorable remarks were made by some who pretended to be wise in such matters.

On her way the vessel put into Rio to repair a foreyard. This was thought to be necessary by the captain, the mate and the carpenter. But the builder of the vessel, after hearing of the circumstances, expressed a different opinion. The first officer, for sufficient reasons, was discharged there with no very kindly feelings to the captain, and the second officer put in his place. The mate returned to Boston. A letter from Boston, written soon after his return, says, "the first mate of the **Morning Star** who left her at Rio Janeiro has returned home, and has many a thing to say illustrative of his view of Capt. Moore's insufficiency for his post. Of course, we receive them with much allowance. I hear the insurers are dissatisfied with their bargain." This was written before the vessel arrived at these islands.¹

¹ Ed. note: It appears that the dismissal had been precipitated by the fact that the insurers of the vessel had refused to renew the policy in December 1857.

5. Captain Moore's official reaction to his dismissal

Sources: Articles in the Polynesian, March 13, copied in the Advertiser, March 18.

To the Public.

Some surprise having been manifested in Honolulu, by the sudden and unexpected manner in which I have been deprived of the command of the **Morning Star**, I desire, briefly to express my views on the subject. The only charge brought against me in the report of the sub-committee in Boston was a "want of confidence in my competency to navigate the vessel among the islands of Micronesia." In reference to this I would only remark "the tree is known by its fruit." To the editorial corps of this city, and to my friends in general, I wish to express my thanks for the kindly expression of their lively sympathies. I wish also to say, that I do not anticipate lasting injustices at the hands of the Prudential Committee, believing them to be Christian gentlemen—actuated by noble and generous impulses.

S. G. Moore

Honolulu, March, 1858

P.S. The Advertiser and Friend will please copy.

6. The aftermath, by R. L.

The next mail that arrived from Boston allowed the Hawaiian Missionary Society to select an interim commander for the **Morning Star**. They selected the Mate, Thomas Johnson, who had originally been 2nd mate, but had become 1st mate at Rio.

Apparently, the 1st mate who had been discharged at Rio, Thomas Provost, being a qualified sea captain himself, had first been offered the job of captain, according to internal correspondence in the ABCFM archives; no wonder there was an intense jealousy on his part, hence the rumors that he spread upon his early return to Boston.

There is no doubt that the Boston Committee had made a mistake, for reasons explained by Livingston in his article. One excuse that can be made for them is that they were overloaded with work, waited too long for a decision on insurance renewal, and when the time came, there was no way to consult with Honolulu, and there was a policy not to delegate some of their responsibilities to the local churches, etc.

Capt. Moore was not allowed to appeal to the Full Board of Commissioners; besides, before he reached Boston, a new commander had been selected in the person of Capt. John Brown. To top it all, the 350-page manuscript of his Memoirs was never published, and nothing is known about his later years.

One result of the dismissal incident may have been the transfer of responsibilities that took place in 1863, when Dr. Anderson visited the Hawaiian Islands. The Board continued to finance part of the operations of the **Morning Star**, but most of the decisions were made in Honolulu.

Documents 1858M2

News from the missionaries in 1858

1, Intelligence from Micronesia.

Source: Article in The Friend, Honolulu, February, 1859.

The **Morning Star** has returned from her second successful trip to the westward. Our readers will be interested in the account of the voyage furnished by Capt. Brown. Although somewhat long, we concluded it best to publish the communication entire, rather than make two articles of it.

We would gladly acknowledge letters from all the missionaries, portions of which we shall hereafter publish, especially a valuable communication from the Rev. Mr. Doane, upon the Mulgrave [rather Marshall] Islands, and the condition of things upon Ebon, the island now occupied by Messrs. Pierson and Doane.¹

[News from Pohnpei]

Rev. A. A. Sturges thus writes, under date of Oct. 2d, 1858, at Ronakiti, Ascension:

“We were right glad to see the **Morning Star** again dawning upon our little island world. It brings us many joyous mementoes of affection from afar over the sea; how much good these little leaves, breathing love, do us! What could we do without the **Morning Star**? Wealth, peace and long life be the reward of the dear little owners in this life, and in the world to come life everlasting.”?

“The **Hope**, whaleship, of New Bedford, is now in port, 13 months from home, 450 bbls sperm. Last Sunday afternoon, a large merchant ship touched here, bound from Manila to Sydney. Merchantmen are frequently touching. Two weeks ago an Austrian man-of-war left this port—she is bound round the world.”

“We have had a very quiet season. All have enjoyed good health. We love our work more and more, and hope to be allowed to remain at our post. During the last shipping season we had much intercourse with seamen. Services were held in English at my house on shore or on board. There is a growing demand for reading in the Portuguese and Spanish languages...”

¹ Ed. note: See Doc. 1858E.

You will hear of our good meeting at Strong's Island. It was good to see how much our lone sisters enjoyed the unions. Who so happy as the members of the Micronesian mission."

[News from Ebon and Kosrae]

Rev. E. P. Roberts thus writes, under date of Sept. 9, on board the **Morning Star**:

"We have had our General Meeting (at Strong's Island). Our location is to be with Dr. Gulick, as associates, for one year, when, on return of the **Morning Star**, we are to step into the Doctor's shoes and fill them, so far as we are able, while he goes to Apian with Mr. Bingham, to remain permanently there. The change has been made from the fact that Mrs. B. has been so ill while we have been together, and also from Dr. G.'s knowledge of the Hawaiian language, which is of some importance, as it is the plan at Boston *to man* the Kingsmill Islands with Hawaiians, superintended by two or four Anglo-Saxons. Those islands will be a hard field for American mission families. So little grows there to furnish variety of food, drink, or to please the eye. It is a drier, and, in some respects, a more healthy climate than Ascension or Strong's Island..."

"With all these discouraging features, they are a very promising people. The Gospel, I have no doubt, will take hold of them with surprising power, under the Divine blessing. There are hordes of children of the brighter sort, &c., &c."

"Dr. Pierson and Mr. Doane are doing a good work at Ebon. That mission seems to have been started and kept by a marked Providence. The Marshall Islanders are a superior race, and, if converted, will make staunch men to propagate Christianity."

"Our next General Meeting will be at Ascension in 1860. (D. V.)"¹

"Mr. Snow and family are well. Some encouraging, and many discouraging things at Strong's Island. Two have been received into the church, who gave good evidence of a change of heart. Others interested and thoughtful. An average attendance of 75 every Sabbath. While we were there the first time, the *third* king died, who has been in power since Mr. Snow went there in '52. While at anchor the second time after our return from Ascension, a *fourth* King was crowned. The people are wasting away—they appear to be a dried-up race, &c., &c."

[News from Apaiang]

Rev. H. Bingham thus writes, under date, Morning Star, off Strong's Island, Aug. 6, 1858:

"In April last, Kanoa and myself took a careful census of our island, and ascertained the population to amount to 3,217. From such sources as I have been able to draw, I think it safe to estimate the population of the Kingsmill group at 40,000. Surely we have a large field when compared with other portions of Micronesia. During a residence of seven and a half months on Apian, we have seen only a few vessels—four exclusive of the **Morning Star**, &c. &c."

1 Ed. note: Abbreviation for "*Deus volet*," *I think, which means 'God willing'*."

[News from Ebon]

Rev. Geo. Pierson, of Ebon, thus writes, under date of Dec. 13, 1858:

“We are now about entering upon our second year’s residence upon this island, and are still allowed to reside here in peace and safety, and there are necessarily many things which annoy and try our patience, and, in fact, are great trials to us to endure; still there are many things which cheer and encourage our hearts. The state of things is in many respects more hopeful and progressive than could have been expected at this time a year since.”

“In October last, a trading vessel came here desiring to obtain cocoanut oil and pearl shell. On the day of its arrival Mr. Doane and myself went out to meet it, supposing it to be the **Morning Star**, it being of the same rig, and we were then anxiously looking for her, I having returned in advance of her in a whaleship from Strong’s Island. We left our wives and children alone in charge of the house, &c. The captain knew this, and yet when he sent his boat ashore the next day, he had it armed, to prevent its being attacked by the savages. They landed on our beach, and when the mate came up to our houses, a few steps from the beach, he was attended by an armed man as a body guard; and as he walked about over our premises (for neither he or any of the crew went out of sight of our houses) he had a man walk along just ahead of him displaying a large horse-pistol, to keep the natives at bay, and they expressed haste to get back to the vessel. The natives were highly indignant at this want of confidence in them, thinking that the fact of our residing here in safety ten months should be testimony enough as to the safety of life on the island, at least for a visit of a few minutes ashore.”

We have to acknowledge letters from Rev. Messrs. Snow and Gulick. It affords us much delight to read these communications (one of which amounts to 20 pages) from the Micronesian missionaries. There is an air of buoyant and hopeful Christian cheerfulness running through all their letters. They are happy in their toilsome and self-denying work. We sympathize with them in their “lonesome, but not lonesome, position.” In our next number we shall furnish our readers with additional extracts.

2. Excerpts from a letter by Rev. Bingham

Source: Quoted in Crosby Bliss’ Micronesia, pp. 75-76.

We are in comfortable health, and trust that our supply of provisions will hold out till the return of the **Morning Star** in July. Much of our flour has been spoiled by the heat, dampness and innumerable bugs of the climate. We are endeavoring to accustom ourselves to the *papai* (the Arum esculentum) the only vegetable on the island. After hours of boiling it can be mashed with no ordinary force. We do not make the attempt, except with our teeth. The only products are cocoanuts and pandanus, the latter the principal food of the natives. We have not yet felt ourselves compelled to make this a staple article of diet. At times fish can be obtained in abundance, and then days or even weeks may pass when we can secure but little from the natives. We have made a fair ex-

periment with bananas, sweet potatoes, onions, and squashes, but in vain. Our soil will produce nothing of the kind. The plants live, but do not grow. No fowls or hogs are to be had, except what we brought on the **Morning Star**. The breadfruit proper is not found on the island. A small specimen of the 'jackfruit' belonging to the same genus as the breadfruit, but not to be compared with it in quality, grows near us. We have not been able to find another tree or anything else in the shape of food. Rice, flour, and salt beef must be our main dependence.

Document 1858M3

Second cruise of the Morning Star in Micronesia

Source: Article in The Friend, February 1859.

Note: The second half of this article was also published in the Nautical Magazine, 1859, pp. 281-286.

The narrative of Captain John W. Brown

Arrival at Rev. H. Bingham's Station—Touching at Tarawa—Arrival at Ebon, Messrs. Doane and Pierson's Station—FPassage to Strong's Island—Mrs. Bingham's sickness—Visit Ascension twice—Return to Ebaon and Apfian—Cruise among the Mulgrave Islands—Refuge Cove—Arrowsmith Island—Brougham [rather Bonham] Group—Massacre of the Captain and Crew of an English Vessel in 1852—Effect of Eating a Poisonous Fish—Passed Lae Group—Schantz Island has a wrong Position assigned on Charts—Bigini Group.

Introductory note by the Nautical Magazine.

A busy little vessel engaged in doing good among the numerous tribes of people who are "waling in darkness" on the coral islands of the Pacific Ocean, has returned from her second trip to her rendez-vous in the Sandwich Islands. Her first voyage, under her former commander, S. G. Moore, appears in our last volume, and it is gratifying to observe that her reception by the natives, along with the excellent missionary spirits whom she conveys, is just what can be desired. We have here, however, to do with the results of the hydrographical labours of her commander, which are directed to the improvement of the charts in a manner highly creditable to him; and we shall look for the fruits of these visits in a chart of that ill-known group of the Ralick and Radack chains, which appear to be included in the general name of Micronesia.¹

Rev. S. C. Damon,
Dear Sir:

Although you will doubtless ...

...

¹ Ed. note: The first part, up to this point, was not published in the Nautical Magazine.

On the 13th [November] sailed for the Mulgrave Islands [i.e. Mili Atoll], where we arrived the evening of the 17th. Stood close in shore. At 10h. p.m., with a bright moon; having fine weather, we lay by so near the snow-white beach that we could hear the shouts of the natives, and even distinctly hear them talking with each other. Fires were lighted, and soon a large canoe was seen sailing toward us. She came alongside, and two men came on board, staying till about midnight, when we sent them on shore, telling them to come off in the morning, which they failed not to do. We found a fine ship-channel on the North shore of the group, and entered the beautiful lagoon in a fresh gale and squally weather, on Sunday, November 21st, and, after shying about among the coral reefs, I discovered from aloft a small cove under a beautiful island, called by the natives Chabbunwuni.¹ We ran in between the outer reefs and came to anchor, finding it a fine and secure place, which I have named Refuge Cove. We were all very glad to avail ourselves of its shelter after knocking about outside for several days and nights in stormy weather. Natives soon came off; but on being told it was Sunday and desired to return on shore, they readily complied.

The average height of the islands of this group does not exceed five feet above high water mark, and they are only a few rods in width,—say five minutes' walk. They are very beautiful, and many of them abound with breadfruit, cocoanut, pandanus, and other trees. The bottom everywhere is coral; at our anchorage the water was from 10 to 15 fathoms, and 25 fathoms was the deepest found in mid lagoon. A vessel entering this lagoon must depend entirely upon her weight of metal, as such a thing as holding-ground cannot be found. Our own is very heavy, and the **Morning Star** has not yet, on this voyage, started an anchor with a proper scope of cable.

The king, chiefs, and people of Milli were greatly rejoiced at our visit, and wished Mr. Doane to stay with them. They are very anxious to have a missionary among them, and it is to be hoped their wishes can be complied with. The king gave me a very beautiful island, and said, if I would come and live on it, he would have me a nice house built, and give me more land. They related to us some particulars concerning the **Globe** mutineers, and showed us where the ship was anchored, which was outside, very close to the shore, in a very exposed position, although, as is known, she escaped.

Mr. Doane cruised among the various islands in a large canoe belonging to the kin, accompanied by him, in order to ascertain the number of inhabitants. He thinks 600 the extent at the time of our visit. The N.E. Trades were just setting in, and we had the wind most of the time very strong, with squally and rainy weather. There are four deep-water channels, all on the North shores. One of them is a mile in width. The South point of the group is in lat. 5°58' N., long. 172°2'30" E.; its northern extreme lat. 6°20' N., long. 171°45' E. In the central part of the lagoon are three small shoals, on which are breakers,—no other danger exists.

We left Milli or Mulgrave Island on the 29th of November for Arrowsmith Island—called Majuro by the natives—and arrived next day. Sailed close along its southern

1 Ed. note: N° ... in Bryan's Place Names.

shore. About its eastern point the land is broken, and a canoe came out of a small opening; but soon we found it continuous and unbroken for twenty-four miles, the reef and chain of islets being to the North. It is a magnificent island. The ground where Mr. Doane and myself landed is from six to ten feet high. It has elegant forests of breadfruit and pandanus trees. Cocoanuts of course abound, bananas also seem to be plentiful. We walked across the island to the lagoon side, escorted by 300 to 400 natives—men, women, and children. They appeared to be filled with wonder and delight. On the shore of the lagoon the sight was most delightful; about twenty large canoes lay upon the beach. We made the chiefs some presents.

We left the island on the evening of December 1st for Bonham [Jaluit] Group; arrived and entered its lagoon on the next day, anchoring under an island called Imurott, near the spot where, five years since, a trading schooner was cut off.¹ Capt McKenzie and all hands, save one, were killed. The one saved is a native of Manila, and is now with me. The vessel anchored the day before the massacre. The captain was carried ashore from his boat on the back of a native, and the schooner lay very close to shore. A native with a hatchet cut the captain's head nearly off, which was the signal for those on board to commence the work of death. Many natives being on board, soon all the crew were dead, except the above-mentioned. He was at work aloft: the natives went up after him, but he, monkey-like, flew from one mast to another, from one rope to another, until finally the chief called out, "That is my boy, spare him." They robbed, burned, and sunk the schooner; and we have on board one of her anchors and a piece of one of her cables. The natives took Mr. Doane and myself, in the dusk of the evening, to the spot where the captain fell; also showed us the anchor, which lay under a coconut-tree, and from which they had the palms broken. Next day they directed us to the sunken wreck,—her copper appears bright and clean as ever,—her draft mark "5" upon her stern could be distinctly seen,—her cable I found entangled among the coral, so that only a small part could be saved. Pieces of charred plank we found about the beach.

The Bonham Group, or Chelnitt [rather Jaluit] of the natives, is full forty miles North and South. Its South point is in lat. 5°47' N., long. 169°36' E. In width it will average about eight miles. Its form is irregular. The various islands are very beautiful, and abound with the same fruits as the Mulgrave Group. At our visit, breadfruit was out of season, and at such times cocoanuts and pandanus constitute their only food. The people number from 300 to 400 only. More shoals were found in this lagoon than in any we have seen. They are large and numerous; a vessel could hardly remain under way in the night without striking on them. They are composed of very sharp and hard coral, and we narrowly escaped once in the daytime,—though we constantly kept a look-out aloft.

Leaving our anchorage at 1h. p.m., December 8th, for the purpose of examining the N.W. shores, as usual in getting under way I placed my son at the wheel. Very soon

1 Ed. note: Her name was the Sea Nymph, according to a later report by the missionaries.

he desired to leave, saying he felt sick, and that his head felt numb; sure enough, said I, and mine is feeling the same way. I then thought of a beautiful red fish we had eaten for dinner. The unpleasant sensation increasing, I spoke of it to my officers, and found them troubled in the same way. A squall came upon us very suddenly while we were wondering at our very strange sensations, which threw the vessel upon her bearing. I had seen it coming, and was taking in sail, but it burst on us with great fury, tacks, sheets, and sails gave way or we should have fared worse. The rain fell fast, and we were very near to one of these shoals,—which side of it we went I could not tell. My tongue I found was in a measure paralyzed, and my officers, as well as myself, staggered about the decks. The squall lasted about half an hour, when we set our crippled sails, and made for a harbour, reaching it before night. It took us all night to get right again from the effects of the fish.

Finishing our work here, we left for Ebon on the 13th of December, and arrived next morning. The Trades blowing very strong, with very squally and rainy weather, we could not enter the lagoon, as there is only one channel, which is very small, and on the S.W. part of the group.

Sunday morning the 19th, was surprised at seeing land very near a-head, as none is shown in my charts in that place. On coming up with it, found it to be a group of fourteen islands, encircling three sides of a beautiful lagoon, the western part being protected by a reef with a small channel. A canoe came off, having two men on board. I gave them some presents, asked the name of the group, which is Lai or Rai [i.e. Lae], and left this little gem, the lagoon of which is about four miles across, and lies in North latitude $9^{\circ}0'$, and East longitude $166^{\circ}26'$. The canoe brought off some very fine bread-fruit and coconuts.

Continuing our course, we passed over the assigned position of Schantz Island in the night, with a bright full moon, and a sharp look-out; but nothing was seen. Next day we came up with an island named by the charts Eschscholtz Island. At noon we were close in-shore, in lat. $11^{\circ}33'$ N., long. $165^{\circ}37'$ E. Could see twelve islands lying in an East and West direction. We being about the centre, stood for a channel three miles in width between two islands. On getting near, we could see the bottom stretching across; sent a boat to sound, found 11 fathoms, and sailed over, seeing very distinctly the various coloured corals comprising the reef under our keel as we dashed along. After passing this bar, found ourselves in smooth water; soon after saw land in the N.W. and also in the N.E., also a shoal with 10 fathoms water over it,—of course I was now convinced that we had entered a spacious lagoon. I counted from aloft fourteen islands, and the lagoon must be twenty miles across at least. We tacked and stood out, speaking a canoe on our way, with a chief on board, who informed us that the name of the group was Bigini. We cleared the western extremity at sunset, which is a circular reef. This part is very dangerous, as all the adjoining idlets are small and very low, some of them having only a few bushes. I noticed one peculiarity in this group; the bars between the islands and shoals inside are more sunken than any we have seen heretofore, with several deep channels into the lagoon. The canoe followed us for some time after we

had left the lagoon, and only gave up the chase when we made all sail away from them. They were extremely anxious to get on board, and I very much regretted that time and the state of the weather would not admit of a short stay. They are a very fine race of people if those in the canoe were a fair specimen.

Although the Lai Group has no place on my charts, it can, no doubt, be found on some others, although the Ralick and Radack chains have been but imperfectly surveyed. The island supposed to have been discovered by my predecessor last year, can be found on the old charts of Norie, and is called Princessa Island. The South channel also of the Apiang Lagoon is distinctly marked in the very excellent charts of the King's Mill Group by Commodore Wilkes. Standing to the North, we passed over the given position of Halcyon Island, and saw nothing.¹

...
In speaking of Arrowsmith Island, I forgot to mention the fact that I found it placed in both my charts (Blunt's and Imray's) twelve miles South of its true position. Its western point lies in lat. 7°15' N., long. 171°0' E. In all the lagoons I found high water at full and change of the moon to take place at half past three, with a rise of five feet,—neap tides not over two feet. Their seaward shores are bold and steep, having no outstanding dangers.

On our arriving at the Mulgraves, we attempted to enter the lagoon by a narrow channel, which we supposed was the only one, and through which a ship cannot pass inward while the Trades are blowing; working as near as possible, we anchored on the coral shelf, awaiting a chance to enter. I knew the tide was running flood at the time, and rising on the shore, but found it running out of the lagoon at the rate of three knots; this ran for nine hours, and we dragged off the shelf at sunset, leaving the tide running out still three and a half knots. This passage is in part to leeward, and when, afterwards, we found three deep channels to windward, into which the Trade winds were pouring its waters, we did not wonder at the pouring out to leeward. They have no bananas at Mulgrave, so we left some very nice plants.

The people of the Radack and Ralick chains are great seamen, as well as navigators, frequently making voyages of hundreds of miles in their frail canoes, with their lumbering outriggers, the whole of the fastening being but small cord, made of cocoanut husk. Strongs [Kosrae] and Ascension [Pohnpei] islanders are keepers at home. We were at Strongs Island when the death of the king took place. I was present at the burial, and also at the ceremonies attending the coronation of the new king. A more perfect scene of heathen mummery can hardly be imagined. The days of the Strongs islanders seem to be numbered,—only 800 remain. They are very pleasant and agreeable in their intercourse with strangers, as are also the people of Ebon and Mulgrave. The people of the Kingsmill Group, on the contrary, are of a rather morose turn.

We have now been for three days running in a N.E. gale, under close-reefed sails, and everything and everybody well wet down,—from Lady Faith to the man at the wheel.

1 Ed. note: Same as Wake, but badly positioned on the charts.

The qualities of the **Morning Star** have been well tried on this passage, and I think a more able and well-behaved vessel of her class in heavy weather is not yet built.

Sunday, 23rd, 1h. p.m., I am happy to say we have just raised the land, the central part of Molokai. Well buffeted we have been ever since the last Sabbath. Last night it blew a heavy gale all night, bringing us down to strom sails only. But the voyage seems to be winding up, and I will also wind up this, and

I remain yours, most truly,
Jno. W. Brown.

P.S.—I will merely add that we saw Oahu at half-past two p.m., and let go our anchor a quarter to seven in 12 fathoms water,—Diamond Head E.b.S., one and a half miles, which is the thirty-first time our anchor has been dropped on this voyage.

N.B.—With regard to carrying arms in the **Morning Star**, I can only say I am more opposed to the measure than ever. The boarding netting is, in my opinion, perfectly useless. I have used a part of it as a quarter netting to keep the children from falling overboard. I have cruised among the New Hebrides, Solomon Archipelago, New Ireland, the Louisiade Archipelago, and other parts, the natives of which are thought to be savage in the extreme; yet I have landed on all these, entirely unprotected, and always received the kindest treatment. Treat them with kindness, and it is all that is required to insure their friendship. True, the natives of Sydenham [Nonouti] did not treat Captain Spencer with very much courtesy; but they had a leader not of their own race.

I will now close by saying this should have had another place in these sheets, but my time has been so very much occupied with the vessel must be my excuse.

J. W. B.

Document 1859M1

Chuukese sailor aboard the Morning Star asks for a missionary

Source: Article in The Friend, Honolulu, August 11, 1859.

“Me want Mikanari, me People want Mikanari.”

At the Bethel Sabbath school, August [rather July] 31, three Polynesians [sic] were present, neatly dressed in sailor rig. On being asked who they were, and what island they were from, the first replies: “Me Ebon man; Miki Doane and Miki Pierson mikanari Ebon.” The second says: “Me Qualan (Strong’s Island) man; Miki Snow me mikanari.” And the third says: “Me —— (Hogoleu) man. Me no mikanari. Me want mikanari, me people want mikanari.”

These three seamen are attached to the **Morning Star**, and Capt. Brown reports that they are very quiet and good sailors. It was exceedingly pleasant to witness their quiet and orderly behavior during the entire session of the school. They witnessed the proceedings with apparently much interest. The remark of the Hogoleu man was uttered with much earnestness and was repeated, “Me want a missionary, me people want a missionary.” Turning to his companions, he said: “Ebon got mikanari, Qualan got mikanari, me no mikanari.”

This personal appeal from a heathen coming from the distant Island of Hogoleu,—an island upon which no missionary ever landed, and uttered in the midst of a company of Sabbath school children, gathered in a Christian church upon the holy Sabbath, made a deep impression upon our mind. We could not refrain from repeating the remarks of the Hogoleu man, in the hearing of the Sabbath school scholars, and expressing the earnest wish that some of them might become missionaries to Hogoleu, unless others should precede them. Would that this appeal might be repeated in the hearing of every Sabbath aschool scholar at the Sandwich Islands, and throughout the Christian world. Too long have the Islands of Western Polynesia or Micronesia been allowed to remain unvisited by the missionaries of the Cross. Too long have their dark and benighted inhabitants remained in ignorance of the Gospel of Jesus Christ. We hope this Macedonian cry may be wafted over broader expanse of waters than the Thracian Bosphorus. May it meet a favorable answer from some youthful son of the Prophets, now

preparing to go forth in obedience to the command, "Go ye into all the world and preach the Gospel to every creature."

Perhaps some of our readers may say: "Oh, this is merely the remark of a poor heathen, that knows not what he asks for." We reply, in the same house of God, six years ago, Matonui, from the distant Island of Fatuhiva, Marquesas, made a similar appeal, and the Hawaiian Missionary Society responded to the appeal, sent out a band of Hawaiian missionaries, with their associate, Mr. Bicknell. Matonui had but an indefinite idea of what he asked for. The history of the Hawaiian Missions to the Marquesas speaks volumes in favor of sending out missionaries. Not to speak of the good effected among the cannibal Marquesans, the entire crew of the **Twilight** most thankfully ascribe the preservation of their lives to the presence of Mr. Bickness, and the opportune arrival of the **Morning Star**. This incident affords a most happy illustration of the reflex influence of missions. "He that watered, shall be watered himself."

We would merely add that the **Morning Star** is expected to explore the Hogoleu group during her next trip to the westward. May she bring back such a report as shall lead to the immediate establishment of a well appointed mission station under the patronage of the American Board of Foreign Missions.

Editor's comment.

The Spanish took notice of this planned occupation of Chuuk

In the Philippine National Archives there are documents that show that Governor De la Corte of Guam sent a copy of the above article from *The Friend* to the Governor General of the Philippines, along with a Spanish translation of it, and a letter dated Agaña, 20 January 1860.

In his letter, Governor De la Corte reminded his superior that the American Protestants wanted to follow their missions in the Gilbert and Marshall Islands with more missions in the Central Carolines, and he warned of "fatal consequences", if nothing was done about it.—Nothing was done.

Document 1859M2

**Extracts from the diary of Rev. Snow, Kosrae,
1 June to 1 October 1859**

Source: Ms. M-196, the diary kept in the Public Archives at the Iolani Palace in Honolulu.

Wednesday, June 1st 1859

Rainy & trades. Went to attend a funeral & the man was buried before I got there. He was my old friend **Sebas** (?) & requested to have me attend his funeral. But I was not notified of the time. Spent a pleasant time at his grave in meditation & prayed only at the prayer meeting.

J. & H. to grind coffee. Today more hope in God than in my people.

Thursday [June 2nd]

Rather pleasant. Mr. B. with King & Kanku got part of the chains instead of cooperating. I called at Tafeat to see K. & N. Was sorry to find M. perverse. K. called on us just at night as I had wished. OUR interview quite satisfactory. Burns & Holte called P.M. B. wants 250 \$ now for his job? All are out with Hathaway. Kanku sends B. to turn him out. Finished & hung a door.

Friday [June 3rd]

Weather about as yesterday. Burns finished getting up his chains today. Speaks of it as being an awfully hard job. But he has really worked only six days at it. Little Julie & Carrie came very near meeting a most fearful, perhaps fatal accident this A.M. Hope I am most grateful to their Mat Preserver for protection from falling through the cloth ceiling overhead 12 P.M. to the floor

Saturday, June 4 1859

Got an early start for a mast on Likusuk. By dint of the hardest effort, we got it off the beach & home. Mr. B. & ... called A.M. & brought Marie my anvil etc. P.M. got up a large plank for a wall to the follow(?) Peter brought two excellent pine apples for a fathom of cloth. Kanku brought taro etc. for two two fathoms cloth. Sisa also sent seven for a shirt but I sent it back in the eve. King sent taro o& cocoanuts. Kanku is to take care of my calf for a shirt.

Sunday, June 5.

Rather a rainy day. But goodly number to church, King, Kanku, Sipa, Sikiva & Siken. All seemed to give good attention. Was surprised to see Nookle to my P.M. service. Glad to find taht Keduka is enjoying peace of mind again. He seemed childlike & teachable even more than formerly, but Nutwe appears quite the contrary. Fear the result in regard to her. In the evening, reading missionarity. A suggestion from ... stung me to the quick.

Monday, June 6th

Showers. Finished my banisters & filed & set my "pit saw", broke two teeth in setting it. Hope soon to try my hand at sawing the broken mast. Went down to the village P.M. & found Eve. J.J. some better, took him some of Dr. Fosdick's medicine. I would write of better purposes if I ever got a good purpose through a week's time. But I am too far gone to be redeemed to a life of much effectiveness. O for grace to do better.

Tuesday, June 7, 1859

Not much rain. Have been hard at work today in diffing up & transplanting an orange tree, which Mr. Covert tried to kill. Kanker gave me permission to take it. I brought earth to plant it in. I also took a short piece of the ball(?) of the mission mast & towed it over for a little saw log. Saw to see turns for it.

Wednesday, June 8.

Pleasant. Call from Mr. B. He seems to be going to South Harbor to get rid of Mr. H. Says Kanku is going to turn him away while he is gone. All 4 of our religious people to prayer meeting - came late. All appear well. After meeting, I went & mended up a house for Simorika[s child. My cows broke. H. saved me paying a \$1. Finding little bullock at Sansuk is doing much damage to Kedukau & Kanku.

Thursday, June 9.

Pleasant. Been painting today in Carrie's room. And foolishly employed in reading "Cows Cut Comers." Called on Kanku & found him & Jack eating supper very cozily! & Mr. B's room door open. So Jack don't get turned off yet. Sorry that I got into some a little unpleasant word with Kanku about some taro & ring little bullock. It was the round test from very thought to have had unpleasant words.

Friday, June 10, 1859

Pleasant with some rain. A call from Nutwe A.M. in regard to her delinquencies about the oil & her unchristian manner in regard to it. She was fraaank & on the whole appeared very well. Hard for her to come down. P.M. sent with Kanku to see what my bullock had done at Sansuk. It was less than I supposed. Think I shall kill the bullock soon as Mr. B. returns to help me. Kanku turned Jack off today.

Saturday, June 11.

Pleasant. King & train all to Pilliwe to "make sing." I met them at Ten Wok as I went to see Siken about my cattle. I then went & got a load of breadfruit & found my shoulders too tender for one of their heavy load. Saw Kitti at Ten Wok going to the sing. She asked George¹ if we wanted her to come back again. O that she would become a reserved child. She may yet be brought back.

Sunday, June 12.

Rain A.M. Pleasant P.M. 2 men, 5 women to meeting A.M. 2 men, 3 women, 4 children to meeting P.M.! This looks dark for Kusaie [Kosrae]. But the ungodly ones of this A.M. gave better attention than the godly ones of this P.M. Keduka &c. want to come to meeting but P.M. O & let the sinners come in the A.M.! It looks very like a spirit of falling away. O how we need a powerful outpouring of the spirit of God. Burns & Co. at South Harbor today.

Monday, June 13, 1859.

A very rainy P.M. Made quite a cursuit of a walk this A.M. Found the K. had started off early this morning to Pilliner to another sing & that he was cognizant of that last night. Said to have been sick yesterday. Yet he was present at the kava pounding as usual, & is at it again today. Saw & said plain things to Hathaway today. Was at the dying feast of a little child today. & Kanku gave me a shoulder of pork. Floored my cook-house P.M. in the rain little cow and calves yesterday.

Tuesday, June 14.

Pleasant today. Renewed my hearth to cook-house & rearranged things there. Mr. B. returned, & brought us a large bunch of bananas. He dined with us. Have cleared up on N. side of house. Went to Tafeat to help K. & he not at home, so returned. And to kill little bullock tomorrow D.V. The awful truth tonight that Ecorgh(?) has been the way of Sodom with Sme & Kigak Sak with Nlim some fortnight or so since! O the blighted hopes! Poor weak. cooking(?) boy. What shall I do, to him?

Wednesday, June 15.

Pleasant. Very windy today. Killing my little bullock & salting him down. Mr. B. & Mr. James helped me. He made a little over a bbl. of beef. Paid Kanku 4\$ for damages the bullock did to him. Have been exceedingly busy today & so no time to say anything to George. Find that Kanku & Sepi have been taling with him about leaving. Kanku says if I correct him in and way he shall take him away as he belong to him more than to me.

1 Ed. note: It appears that George was their native servant.

Thursday, June 17, 1859

A very rainy day. Had a satisfactory talk with George at breakfast table & he has concluded to return to duty by Repentance & reform. He has seemed more as usual again. King & train to Pilliute "on sak" today.¹ A long talk with Mr. B. & I about George. Mr. B. & I put a hoop iron on the keel of my boat. Prayer meeting today. Kat to the "on sak" & not to meeting. All appeared well at meeting today.

Friday, June 17

A fine day. Hard at work all day with Mr. B. Mr. J, King & some of his men coopering oil. Got through at dark. Found one cask about 1/2 of water & let the water run off. Mr. B. took one cask of bread & one of flour. Had a talk with Slik Sa about advising George to run away from me, or leave me. Guess the boy is some to blame about it.

Saturday, June 18.

Very fine day. King & train to B. again to "on sak" George a little lame & I got Col-sis Sue to go with Kiaksa for breadfruit. Found Notwe away at Katem & looking needy I offer W him some soap. He came up with me for it & seemed grateful, said he would be glad to help me in any way he could. I gave him a shirt & told him the best pay would be a reformed life. He said he would endeavor that I should hear no more bad stories of him.

Sunday, June 19, 1859.

A very fine day. King & quite a number to church, though small to what it need to be. All gave good attention. Had only one service, as the religious ones only wanted to come P.M. & the others A.M. all 4 of the foreigners present to service P.M. & seemed interested. "Looking unto Jesus" my test. Had some private talk with Mr. B. after service. He is going to see about it by next Sabbath.

Monday, June 20.

Pleasant. Call from Mr. B. & H. Sent him 3\$ in cash. Went down to the King's found all busy in making "on saks." I took one of their sticks(?) & made one for the King & carried it down to him just at night. It pleased him greatly. Mr. B. has been fathering up his topsail sheets today. I found one with my little Ssel pas. (?) A pine apple from Mr. Burns.

Tuesday, June 21.

Pleasant. Kiak Sak went to Utwe today & George went with him to Piliulle to see the sing will orders to return early. But after waiting till 8 o'clock P.M. I took lantern & went to Yat in search. After a long hunt I found him in such circumstances that I can

¹ Ed. note: To attend a 'suhka', or a kava-drinking party.

hardly doubt there was guilt. After his return I talked to him as best I could not severely but faithfully.

Wednesday, June 22, 1859

Pleasant. Busy reading a book by E. W. Mrs. S. made a turtle soup, which the King sent us yesterday. Mr. Vamme(?) to dinner, he making a tub for Mrs. S. K. & the two N's to meeting. Ket came too late. Mrs. S. gave them & the foreigners a portion of the soup. Own meeting of the usual interest. Sorry not to see George present. I fear he is on the downward track again. O when shall they accustomed to do evil etc.?

Thursday, June 23.

Pleasant. Mr. B & the other foreigners had my boat today to sail. George went a gunning. P.M. Mrs. S. the two children * I took a sail to Ten Wok to see Sikain & wife. Had a pleasant sail & a pleasant visit or call. They seem more inclined to listen to truths than other chiefs. Mr. B. & Mr. H. went with us to aid in managing the boat.

Friday, June 24.

Pleasant. Mr. B. finished the tub today. George went for Kick Sak A.M. & did not return till after dark! * talked to him for it, as he knew Mr. S. was entirely alone as to help. He seemed not much displeased; but in the evening, he ran away & left word that he would not return. I shall look after him tomorrow. P.M. went down & got some deck spikes from some beams.

Saturday, June 25, 1859.

A very pleasant day. Went to find George & saw him at Ratam, had a long talk with him & concluded to let him go, as he seems so intent upon it, & would probably be more & more troublesome the longer he stayed. My toughest discipline is his reason. Went with Mr. B. to santiibe(?) to get more spikes. Got 60. George came & took most of his things this P.M. left his money with Mrs. Took gun.

Sunday, June 26.

Rather pleasantw & a good number to church. But had a very discouraging feeling. Many gave good attention. The 3 foreigners to English service. Gave them & my young merit sermon, &c. feels desponding [sic] today. Truly the missionary work is a work of faith. I spoke to the people of the possibility of my leaving the Island & of God's seeming to prepare the way by taking all the natives away from my family.

Monday, June 27.

A pleasant & quiet day. "Charley" Oaker came & wished to live with us. Helped Kis-kea at washing & did very well. So we learn to be provided for a way we did not expect. Went to see the King about his stopping with us but all gone to Pililek to sing. Finished a book today of E. W. Called on some sick. Really been a very quiet day. Hear noth-

ing of the foreigners. Emsa gave Kiask Sa a lesson in reading this evening. Upstairs in the afternoon.

Tuesday, June 28, 1859.

A very fine day. All creation & move too; to Piliule to their "on Sak". Game some medicine to two natives for the Rhumatism. I hear that George gone to their sing & takes part as earnestly as any.

Wednesday, June 29.

A fine day. Mr. B. & James came up to help me saw after a long & long talk. We lined & got the log on the pit & just tired. The saw. Only Ket came to meeting. So concluded to have it tomorrow. Mr. B. J. & A. to dinner. Let them have 1 gtelt(?) of paint oil & 1/2 keg black paint to paint the Anchor & chains. Mr. B. coming very early to saw tomorrow.

Thursday, June 30.

Rainy, squally today. Gave Mr. H. some spirits Turpentine. Mr. B. & James with King & Chiefs gone to South Harbor to their sing. Verily some men are to be depended upon like the wind. But it has been a busy day & but little done. To answer my conscience or my God for the little I do is more than I am able.

Friday, July 1st, 1859.

Pleasant. Tried to saw some with Charley but "he no savvy." P.M. Went to Siken's at Ten Wok. Had quite a talk with Siniken & her sister Sopi. Was quite surprised to find the foreigners back from South Harbor. Mr. B. thinks he has got enough of the Blue Skin sticks. It is well for a man to know when he gets enough of a thing.

Saturday, July 2.

At last Mr. B. & Mr. J. have had a try at sawing. Am sorry to find that my saw is too narrow to saw soft wood & it is so like flint I cannot set it. I broke out the tenth tooth today in trying to set it. I tried to soften it in the fire but did not succeed. Mut to see Kelafu Sue in the evening. Found he has a fever.

Sunday, July 3.

Rather rainy. A goodly number to church & good attention for the most part. Kiduke & Nutwe made a confession of their sins in related to the oil etc. & were rec'd to church again. Oahu James & Hathaway to the English service. Mr. B. a came back. Probably his heart is the lamest. H. appeared to give very good attention. Mr. C. in evening. Mrs. S. Mr. S.

Monday, July 4, 1859.

A fine day & very respectable amount of powder burned, considering that we are

not American. Got up my large mast & went down to the King's. Found the foreigners getting up a 4th July dinner on Codfish hash. We all the missionaries dined on fresh sheep & a custard pie. We feel quite "up 6."

Tuesday, July 5.

Some rain & less work. O that I could do something more effective for the good of my people. But there seems more than ever wedded to their native practices. Their stick sings takes up all their time.

Wednesday, July 6.

All came to meeting, & we found it good to meet & pray. I had copied our articles of faith for K. & occupied the time for the most part, in reading & explaining them meaning. Find Kat not so intellectual as I could wish tho much heart.

Thursday, July 7, 1859.

Pleasant, & less doing than ought to be. P.M. Charly & I went to get the spikes from some sticks at Si Ken's place, & then went with Keduka to see what he had in spike & copper line. King & all his forces to Piliule on their stick scrape.

Friday, July 8.

A very busy day from morn till night, with the King & a large force making a fence around my verandah. All worked kindly & well. Had Mr. James to help me bore for the rails. Mr. B. called with the King, but most dead with a lame back.

Saturday, July 8.

Pleasant. Busy finishing off my fence. Went in the P.M. to Tafweat to get some plank to finish out my V[erandah] floor & worked hard to get some places floored lest the little folks get their necks broke. Both of them have some hoes got very badaxes(?)

Sunday, July 10, 1859.

Not very fair not very foul, & not many to meeting. Generally good attention. Had more liberty as the Methodists say than usual both in the native & the foreign service. Had the usual number to my 2nd native service. And my little church appeared more interested than sometimes.

Monday, July 11.

Some rain today & squalls. Very busy making & fixing gates to my verandah fence. Paid Senino for cow damages etc. 2-1/2 yadsl. flannel. Called on the King F& rec'd gifts. Saw Mr. B. & bought somje sail cloth for my man & boy to make two sails.

Tuesday, July 12.

Some rain. At my gates A.M. Opening the provision casks to see their condition &

to get 5j0 lbs. coffee for Mr. B., P.M. Had a sort of settling up with him & James. Allowed him 3 cts. per lb. for the various truck of spikes, bolts etc. etc. I have had of him, so we are square.

Wednesday, July 13, 1859.

Pleasant & squally. Strong trades. Every body seems to have gone to Piliule again today. Finished my gate business. None came to meeting. Suspect the singing had something to do with it as Nutwesic went. O what shall I do something for this people! Well might Jesus say of them, "Ye will not come unto me."

Thursday, July 14.

One of the few very rainy windy days. Hardly possible to do any thing out of doors, so I cleared up my shop, sorting & weighing out my copper, spikes &c. Made a large bench outside of the verandah fence. This rain had probably kept the prayer meeting folks away. Not well this depressing of today's duties for the morrow.

Friday, July 15.

A call from Mr. B. & Co. Took Mrs. & went to Metemik to rig 4 casks to the **Lex**. floor,¹ back to dinner & then tried to get it afloat but not water enough. Spoke not as I should have done to Kanku today. Wish I could possess my soul with more patience. O how often & how far I get astray! A poorer missionary can hardly be found in my own judgment.

Saturday, July 16, 1859.

A fine day. A call from Mr. B. & Co. I went at 200. A.M. with some 3 hiotions to bring over the floor of the **Lex**. We with Mr. B & Co. took it in to Tafweat, & today I have been to cut it in pieces somewhat for the bolts & for wood. This we I went around the small Is. to see some sick. Found one who is not long for this world, Tuwinkas.

Sunday, July 17.

Some rain, but not at meeting time. Yet * began with only 4 Kusaians present, some more came in afterwards. I learn the King & troupe were at Lik visiting the sick & fishing. George with them & so, did not come to meeting. Only Mr. James to English service. To the sight it is very darkness itself. But faith sees only light.

Monday, July 18.

Not foul today nor fair. Find the sick man worse & the Furkil man better. The King looked dark today & all his forces. I spoke to him kindly of his delinquency of yesterday. He gave me the usual present of taro & sugarcane. He afterwards came up for some

1 Ed. note: He and others were salvaging the remains of the U.S. whaler *Lexington*, shipwrecked there in April 1859.

nails & boat board. Had further private religious talk with him. He seems earnest to have me stay with him & his people.

Tuesday, July 19, 1859.

A pleasant day. All to Peliule. Took my boat & two men, went to Mitunlik, they for Mad point & I and Kedukkla for copper bolts. We got in all 94 lbs. Quite a missionary left for us. My will probably come to some 11 to 12 \$ My wife thinks it questionable policy for me to spend time thus.

Wednesday, July 20.

Keduka & family to the big Is. to mourn for one of them dead bodies. So we had meeting in the forenoon. A pleasant meeting. Kat not present. Can but hope well for the little band of believers. Oh that their numbers were daily increased, for the dying ones are many. A fact remembering.

Thursday, July 21.

Pleasant. Charley Mallis & I went to Tielot to see about my canoe. Found it was too small & made but a short stay. Kania bland as need be, but poor Alik Sa is badly off with venereal. After we returned found Mr. B. here for same meal. Took him & Charley to the other side & got some 77 lbs. of copper bolts.

Friday, July 22, 1849.

My two Charlies to Siedot for mos. I busy on my "miskine." Yesterday in coming over with our load of wood etc. we came near getting swamped as we loaded too heavy for the canoe. How constant & how multiplied are the miracles of God to us all.

Saturday, July 23.

A rainy day. Had rather a dubious night of it. I could not sleep for the thought of her misreadiness to see & entertain the E.S. company. That started me so that I could not sleep & went to perkinerity to measure a stick for some bed posts. And would have you to clearing up the chamber but for fear of waking up Lydia who had dropt to sleep.

Sunday, July 24.

A rainy morning. Began service with but three. But quite a good audience before I closed. Me 2d found George not present. Kanku worked himself & his men all night & most all A.M. at a feast. King came Cote & stopt to Sunday School. Burns called A.M. for a shirt. He & James came to meeting and till evening in a canoe. Lenthened evening prayers & sering(?).

Monday, July 25, 1859.

Begins in earnest at a bedstead for the **Morning Star!** Had Mr. Burns with me part of the day. Less of a carpenter than I supposed. Said No! A Bark went past. Mr. B. &

kanku had a falling out so he had to leave, & took his things to my house for the King objected to my ever taking him. Mr. B. mad state & Kanku took his boat & went outside without him.

Tuesday, July 26.

King & troupe—4 boats—to South Harbor to play stick! Mr. James went with Kanku. Mr. B. moved all his effects to D[ove] Is. & is settled for the present with Jack in my school rooms. Got my bedstead together. Been a busy day. B. seems to regret his course of life at Kanku's & rejoices that he is here.

Wednesday, July 27.

Our meeting folks all present today & a pleasant meeting. Presented several objects for prayer for them. Am glad to see that they are so interested in the duty of prayer. Had Mr. B. & H. in to our sermon readings in the evening & they seem so interested. Had some talk oafter it.

Thursday, July 28, 1859.

King & forces back today. King drunk. Saw & taled with James. He thinks Mr. B. alone to blame. Thinks himself hardly used by B. I went to Tafweat & worked with K. on the floor of the Ship—got 44 lbs. copper. Mr. B. & H. went down to see King in evening very late back. Had a little of B.'s history this evening. Was quite well for a colored.

Friday, July 29.

Cloudy & warm today. Saw the King & got him to build a small house for Mr. B. & H. on Langwisark. Said he would do it on my account & not on Mr. B.'s. He seemed pleasant & friendly. I spoke to him of getting drunk & of its evil consequences. Than to L. with the two Charlies to work on the Ship again. Got a beam for wood.

Saturday, July 30.

]Pleasant & very warm. The two Charlies for mos [sic] & I for copper. Got 98 lbs. & a rudder iron. Find that I now have 586 lbs. of C[opper] bolts. Made a call on King & a talk with Mr. James. Can see however it is to have a perfect turmooil all the time. But God reigns even on Kusaie, blessed turtle.

Sunday, July 31, 1859.

Not many present to church but good attention when I spoke of truth in the concrete. I spoke of the connection between "fashion Kusaie" in training children & the fact that in the few weeks George has been away from our watch & cast & in Kanku's family he is knocked up with the venereal. Good attention at English service. Evening Mr. C.

Monday, Aug. 1st

Busy during the day finishing bedstead & arranging in chamber. Kaspny came to saw but wants a much bigger price. I offered a cent more but he wants 1-1/2 + In evening Mr. B., H., Charlie & I went & lashed two large casks to the rudder & one to stem post to tow them over here. Got back at 10:00 & found Lydia much troubled about it. Thinks I am not about my Master's business.

Tuesday, Aug. 2.

Went early to tow over my rudder & found it had gone to sea. We went outside & towed in one of the cask that had broke loose. Started with the stern post but had to leave it at Sansuk. So I have made a great heart after my wife's reproof & a sleepless night. Concluded during the night that B. would make a donation of all to the **Morning Star** & behold the rudder has gone to sea. Been busy on a house at Languisark for the outlaw Mr. B.

Wednesday, Aug. 3, 1859.

Early to take care of s[tern] post & anchor in my canoe. A bargain with Sherpal to saw at 2j-1/2 cts. Am glad not to have Kaspu. Not a comfortable man. Work again on that house at L. P.M. in my boat over the other side. Found Kedukka quite poorly. But got him a laughing which is always a good medicine. NOne to prayer meeting., only H. present at my sermon reading in the evening.

Thursday, Aug. 4.

Again early to saw. Sharbal & I sawed 80 ft. Find myself still tonight. Saw worked very well. Am right thankful that I did not engage Kaspny to saw at 3 or 3-1/2 cents. It would have been an enormous price to have paid any of this people. I am often kept from just such sort of oppression for which let me acknowledge the good providence of God.

Friday, Aug. 5.

At sawing again. But less done than yeasterday. How glad would we be to see the **Morning Star**. Am thankful that I am not impatient of her arrival, though we should be glad to hear from friends far & near & from the wide wide world. But how blest the privilege to feel that He who controls does all things in infinite wisdom & love.

Saturday, Aug. 6, 1859.

Some rain, some sawing & some visiting the sick. In all I fear but little missionary work done. Came home much discouraged from what I saw & learned. Called on the King's but no hope from him as to a reform. He seemed going to the drunkark grave. Kanku rrec'd me coolly & drank his Kava in my presence.

Sunday, Aug. 7.

A pleasant day & a fair congregation but not very attentive. The truths were old but in a new form. More at P.M. than usual & better attention. Read my knocking at the door sermon to the English audience. Have not that reaction & feeling in spiritual exercises that I could wish. But more than I live joy.

Monday, Aug. 8.

Rainy. Sawing 98 ft. King at their outlaw house. Hope to get done tomorrow. Should handle swing the pit saw for pleasure, but am glad I can swing it for service. Am certain I can do it better than any one I have seen here yet. This evening played a game of checkers with Kiak Sa—the first for 17 years * think * got beat. O that I were as in years past when the candle of the Lord shone sten(?)

Tuesday, Aug. 9, 1859.

Rainy. Finished sawing the missin [mizzen] mast, 336 ft. So Sahpal had \$8.40 for 5 parts of day work. For it could have been done in 3 days easy enough by good sawyers. Again am thankful did not get Kaspy. King nearly finished the Lang. house. I helped him some. Mr. B. has moved in tonight. He was delighted with his mospset(?) & I hope he will see his poor not to abuse.

Wednesday, Aug. 10.

A rainy day. Over to Safienlo in the boat with the two children. Got the rest of the stern post stuff. The children enjoy boating much. I got a nice wetting. None to meeting. Called on the King & kanku & got presents from each. James up to evening prayers but quite out of sorts. Both B. & H. in to sermon reading in the evening. Hope a profitable exercise.

Thursday, Aug. 11.

B. & I in my boat to the other side to see rudder etc. Think I shall be able to get the irons. B. got a cask & tub for water off[f] Kedukka, I took over in my boat. He & H. have moved to I. this P.M. bag & baggage. All but Kat to meeting. Had a pleasant & profitable meeting. Writing to Coos[in] James this evening. Enjoy writing letters as well as usual.

Friday, Aug. 12, 1859.

A not pleasant day. Gentle trades. Charlie & I got that rudder irons today & 66 lbs. of bolts. K. Helped us some. I have now 333 lbs, of rudder irons & 735 lbs. of copper bolts, etc. Have been much prospered in getting all these things, so that now I have spent but little time or money. B. on the King's boat today, & in to prayers tonight.

Saturday, Aug. 13.

A.M. rainy. Went around the Is. Sikira & Co. feasting the King's P.M. meeting of

our church preparatory to the communion service. All present & a profitable meeting. O when shall we see others coming to our holy feasts! May the Lord of the Feast hasten the day when his church shall be full.

Sunday, Aug. 14.

Some rain. Very small number at church, neither King nor Kanku. But our little church of six gathered around the table of our Blessed Lord & Master & partook of the holy elements before a few witnesses & found it good to be there. My own thoughts wandering. English service: Fear of the Lord my subject. Aided much by the Spirit.

Monday, Aug. 15, 1859.

Pleasant. Finished my rope machine & made my first trial at rope making. Succeeded very well as I had no back wheel to lay up with. But shall not get rich at making rope I think. I covet not riches, yet I see by my earnestness after those bolts that I might easily get more lost than one would think.

Tuesday, Aug. 16.

Pleasant. Caught Burns stealing my alcohol, as he took the key to my shop to get my keyu saw, I heard more of a stir than I thought necessary, & going in to see found him getting the liquor from my medicine closet. Was surprised to find nearly a gallon gone! Have packed away & nailed up all liquors & locked medicine closet. Have said nothing to Burns yet.

Wednesday, Aug. 17.

Very pleasant. Had another try at rope making with a back wheel. Find I need practice to perfect myself as a rope maker! Simorika came to buy clothing to go to meeting with, but we for almost the past time are entirely out. All coming but Nutwera. She busy with tol Mr. B. called & looked sheepish enough said he felt bad & wanted to talk with me tommow night! Long repentance.

Thursday, Aug. 18, 1859.

A fine day. Quite a goodly number to meeting, but difficult to keep attention. I gave them the account of Esther, Mordicor, etc. drawing appropriate practical instructions from the examples in the case. Only B. & James to English service. Hathaway not wishing to come. It is a fearful thing to fall into the hands of the living God, my text.

Monday, Aug. 22.

Strong trades yesterday, last night & today. Have had much expectancy for the **Morning Star**. Can but think that something imercial(?) is detaining her. Has useless to conjecture, & yet how almost impossible not to conjecture. Have had a new trial at rope or line making. Mr. B. gave me a little of his experience & autone(?), lent a hand. K. is quite unwell. Sikira a great feast today.

Tuesday, Aug. 23.

A very stormy, thundering night & rainy all day. A little at rope making etc., some reading, a call from James & a few facts from times of some interest, if true facts? I cannot trust these fellows even in the truth unless * have some other confirmation of it. Evening writing to Cousin James Buswell, & satisfied I ought to write more letters.

Wednesday, Aug. 24, 1859.

A pleasant day. But little of a truly missionary work effected. Nutweuin & Kat to meeting. Mrs. Snow took the charge of them, & I of the children. After prayers in evening, I took some bread, molasses & tea & went in my canoe to see Kedukka who is sick & destitute. Found him better, spoke cheerfully & prayed with them. Got back 9-1/2 o'clock. Found L. & Polikin talking.

Thursday, Aug. 25.

Pleasant. Down to the King's. They all off to play sticks at Piliule. Helped Mr. B. a little on his boat, bought his cooler at 3-1/2 cts. Got it up in my boat this P.M. found it weighed 334 lbs. & allowed him 12\$ for it. Charley off after copper got 17 lobs. Have concluded should I get more than I have expected to pay my boys & natives more for theirs.

Friday, Aug. 26.

Pleasant day, but little wind. P.M. self & family in my boat to Tefweat. Glad I find K. better. Took back a freight of oak plank. Wish we had time to take these little sails oftener for the children are exceedingly fond of them & they seem to do us all good. Am in hopes th etime may come when we can take more such excursions.

Saturday, Aug. 27, 1859.

Pleasant with some rain. Was down to Yat & settled the affair about the main mast. Have had a chance to learn a little more of Mr. B. & of Kanku. Him to give K. 3 large knives or 3 calico shirts or 3\$ for the mast & he is to healp me get it off moved more.

Sunday, Aug. 28.

Pleaant & was sorry to see some of my people as I supposed over getting copper bolts. A goodly number to church & average attention to the words. While at my English service I was much annoyed by the smell of Jack's frying cakes. Suspect that Burns left him to do it & so have supper ready on their return. Called their attention to it in service.

Monday, Aug. 29.

Went to Sansuk with Charley & got that mast, we had a fine wind to take us back. P.M. C. & I went to Yat for the bow-sprit. B. helped us tow it up. This winds up the concern with me. I have all I care for & more too for aught I know. Fear I am making

myself an object of envy by my vast possessions!

Tuesday, Aug. 30, 1859.

With Mr. B. & the help & my potent blocks we got up the mast over stone wall & then it will lay till needed by somebody or by me. Been busy in arraanging some matters of work of less importance, & in stripping the bowsprit of its dead eyes etc. etc. Would my life were more effective in the work for church. I came, but what can I do?

Wednesday, Aug. 31.

Have felt troubled about Mr. B. & H. being on my premises, & off every night or so for licencious purposes, or so I hear. But as he came tonight for venereal medicine path of duty seems clear to turn them off. After our prayer meeting, Nutwenis not present, Mr. B. & Co. helped me get up my bowsprit on the wall. Read from Croline Fry for a sermon & very good.

Thursday, Sept. 1st

Took Mr. B. on the wall by the church this morning first think & read off to him a list of reasons why I could not allow him & H. to live on my land. Said he would leave. I pay for the house. We, L. & B. G. & our two babies celebrated the 8th anniversary of our marriage over a duck dinner, custard pies etc. In the evening read some of the last of our "love letters". Pleasant to be reminded of those Halcyon days. Many thanks to my Father also.

Friday, Sept. 2, 1859.

At last have got earnestly at work on my PePierson's picture frame, put together & varnished it. Let Mr. B. have 5\$ to get a house with Sako. So he is getting a chance to get away sooner than I feared. Moved bag & baggage tonight. Am most heartily thankful to be relieved of that whore master concern.

Saturday, Sept. 3.

Finished Mr. P.'s frame & hung it. Went around the Small Is. & found nothing new or encouraging. Am deeply sorry to find that the King has renewed their old Snute house.¹ May have had several most upvarious(?) sings of late & ofipals. All looks toward ruin & nothing toward salvation.

Sunday, 4.

Quite a goodly number to meeting but no King. Quite likely too much ashamed of his wicked work. Can but feel some anxiety for the **Morning Star**. B. & L. at evening service. All our little church to our house this evening to Mr. C. A pleasant & profitable gathering. O that the time may be hastened when such a room shall be too strait

1 Ed. note: Snute was the God or Spirit of the old Kosraean religion.

for us, & our church gatherings.

Monday, 5th, 1859.

Pleasant with rain. Busy at trigles all day long & evening! A call from Sikira, Burns & James. Let B. have 1\$ worth of meat. See little to hope & less to cheer. Ever intending to do with never any thing done. When a better day comes I shall be where no man can work. I would hope for better things but worse always come. Think I'd better busy, hope & dig up despair.

Tuesday, Sept. 6.

As it is several days later than date it is doubtful if I enumerate exactly the occurrences of the day so I'll not enumerate them at all but simply say that it is an exceedingly bad practice not to do things at their proper times. If I should begin the world again & I would try to have it begin early Monday morning & have that Monday morning New Year's day.

Wednesday, Sept. 7.

Nutwe & Nutwesin came about noon to do a day's work for Mrs. S., & to attend meeting! They certainly attended meeting with the rest of the church but as the day's work... The meeting was pleasant & am glad to see my church so interested in religious truths. K. spoke of the King making trouble with Polik Sa for building his house end to the water, instead of side to it. Because the end to it will cause the King's death.

Thursday, Sept. 8, 1859.

No telling how much we want to see the **Morning Star**. And yet the grace of God's such toward us that we're not unhappy in our solicitude [rather solitude]. For we are enabled to feel confidingly [sic] that God knows best & will do just right & for the best. They may have had to repair a good deal, may have been troubled to get a commander, may have had very adverse winds & currents.

Friday, Sept. 9.

All off to Piliule to play stick. But came back in very good season. Begin to think they might have seen a Sail. Have been writing up Dr. Anderson's letters.¹ Am on my 5th sheet. Wrote a note to my brother, Dean E. Holyoke. Find it brings home & home serves very forcibly & vividly back to write to such men as Edward. We were very intimate & confiding. Should like to see & talk with him again.

Saturday, Sept. 10.

Pleasant. Went with Mr. B. to get bread & flour from the store house. Heard of the King's flogging a man yesterday for that Polik Na's house affair. Called to see Nutweain

1 Ed. note: He was the President of the ABCFM.

& the King about their house. Had a sharp talk with the King, on rather close talk, which had the effect of leading him to give up his hostilities. O how consumments(?) is the folly of the heathen!

Sunday, Sept. 11th, 1859.

A fine day, good trades. More than usual at church & more than usual attention. Spoke of my interview with the King & of the folly of many of their superstitions. Spoke also of Kauka's remark in connection with the sickness of one of his girls. Only Mr. J. to English service. Mr. B. came to evening worship. Been a day of more than usual interest.

Monday, Sept. 12.

Some rain some fair & little wind. A visit from Kanku to learn where I got my information of yesterday & we founed upon investigation that I did not report just as I heard it, so I intend to correct it next Sabbath. Have made but a poor work for this the first business day of a new week. A bad headache P.M. But no apology.

Tuesday, Sept. 13.

A strong wind, & heavy rain today. Made me another moccasin [out] of my green hide today. Got a half bbl. of salt though Mr. Burns. So I shall try to get a pig tomorrow from Pikwenki. We are very fortunate to get so much salt at this time when we are so late. For if the **Morning Star** should be delayed much longer or should not come at all & no other vessel be in here for a long time, we should greatly need it.

Wednesday, Sept. 14, 1859.

A fine day & strong trade wind. Mr. B. called & said he felt we should see a sail before night. A very pleasant little meeting of all our little church. Went after meeting to get a pig in my boat with Jack Wells & my Charley. When we returned L. reports two sail outside & could learn nothing more. After supper & prayers went to Yat & am about as ignorant. Suspect the two sail must be the two masted **Morning Star**.¹

Thursday, Sept. 15.

Early up this morning, but no **Morning Star** or any other craft. Not a little disappointed for I felt almost certain that it was her. Killed & salted my 215 lbs pig. Jack Wallis was with me & asked 1\$ for his services. I got off with a part of a shoulder of pork. Hope to learn to engage a man at a price before I let him work for me, especially foreigners. Think I had better adopt such a rule for all.

1 Ed. note: As it turned out, it was her, but she was then on her way from Apaiang to Ebon, to the eastward of Kosrae.

Friday, Sept. 16.

A good wind yesterday & a strong trade today. Went to Lik to see a new patient, found her in a bad condition for one who had appeared herself for baptism! I tried Lunar caustic hoping to effect a remedy without a resort to Mercury. Shall see tomorrow & secide. Made several calls but found nothing of special interest. Mr. H. seems wonderfully independent since I turned him & Mr. B. from Longueswok(?)

Saturday, Sept. 17, 1859.

A rainy windy busy day. Went around small Is. again & began a course of Mercury with that girl. King sent for paint, but not having any of the kind prepared, I denied him. Wished I had couched my denial in different language lest he may get the impression that I am not honest.

Sunday, Sept. 18.

A very fine day & a goodly number to church but the King not there. Mrs. S. to church. I dealt with great plainness with Kanku upon the just sin of the Island. J. & B. to service as usual & gave them the account of Belek & Baleam with the lessons naturally growing out of it. I am suprised that they two still continue their attendance on my Sabbath P.M. service.

Monday, Sept. 19.

All off to Piliule, King with the rest. A call from Mr. B. to get my rasp. Fixing up a place for my tools in my shop. At every thing but my appropriate work! And yet I hardly feel that I can do much more than I now do, they are so wedded to their heathenism practices & their vile lives. I preach plainly & faithfully as I can on the Sabbath & my Wednesdays.

Tuesday, Sept. 20.

Was around to see the diseased if I mistake not. I do wish I could feel cheerfully about the non arrival of our **Morning Star** & our mail. Can see that were I fully in the love & faith of a true child of God, I should feel so clearly that all was in the best possible way there would be no uneasiness.¹

Wednesday, Sept. 21.

A heavy rain & blow all day. The wind was so far to the South & west that I thought it possible we might have a very heavy blow. As it is I suspect we shall call it was live gale. Of course our meeting folks were not out. Fixed up our large stove pot for water, & put a lock on a large clothes chest. Read in the evening from "Christ our Example."

1 Ed. note: One of his letters contained the following remark: "I am trying to be patient, yet the eyes involuntarily turn to the eastward whenever I am out of doors, and the ears are more intent than is wise to the various outcries, in the hope that "Sail ho!" may ring out from somewhere.

Thursday, Sept. 22.

A pleasant day after the heavy rain & blow of yesterday. Was around the Is. in A.M. Mrs. S. conducted the prayer meeting, as only Nutweuin & Kat came. Was sorry to learn from Kedukka that he & Nutwe did not come because she was busy in making tol for herself. I fear other reasons may be in the way of their attendance. J. & B. called. Not done today as I had hoped. Began a letter to Mr. Chickwig Pembroke.

Friday, Sept. 23, 1859.

A fine day. Kanku & all his forces a fishing with *ope*.¹ I went to see George & found on inquiry that he denied of having been "worm sick." And says he never asked Burns for medicine. I then went to see B. & he says he did. George owns to his licentiousness. B. told me why that he lied to me about the medicine he got from me. It was not for himself as he said. I reproved him sharply & talked to him faithfully for his habit of lying & showed him how much of it he does.

Saturday, Sept. 24.

King's large forces out fishing with *ope* and great haul. Went around the shule island & found my patient improving. King left us a nice great fish. Painted the outside of my boat a few days since, today painted the inside. Had the coconut leaf put on to my boat house & the two cook houses last Thursday. And am glad to find that my boat is proving to be so substantial.

Sunday, Sept. 25.

A rainy morning. But at church time & all the day after very pleasant. Only my religious folks & their friends the King & two chiefs with one lad to church. Mrs. S. to P.M. meeting. Had only Mr. James of the foreigners to my English service. Suspect Mr. H. has taken himself away from coming to church entirely, by a remark of Mr. J. today. Am sorry he should so soon fall into his own & old habit. But so he chooses & shows that he is little if at all above the heathen & will fall lower.

Monday, Sept. 26, 1859.

A fine day & P.M. painting my boat. A call from Mr. B. & J. B. in a very short & uncivil manner took away the few things he had here. Brought back my saw. His manner was as a man much offended, probably on account of my talk with him last Friday for lying. I made no inquiries as to why he did so, but helped him get away his things. A present from the King.

Tuesday, Sept. 27.

A fine day. Building up my wharf again & intend to make it more convenient & permanent. A call on the King & he says if no ship comes or **Morning Star** & we get out of means of living he will see that we have such as the Is. affords. I took & filed two of

1 Ed. note: I.e. poison from the root of the *optree*.

his saws. We had a call from George today the 1st time he has called since he left us. Saw Mr. B. & he appeared same as yesterday. I shall just let him sweat.

Wednesday, Sept. 28.

Just as I got up from prayers this A.M. Mr. James came with a word of ship outside. Immediately got my boat in readiness & soon learned by my glass, it was the **Morning Star**. We boarded her some mile or two out & rejoiced to find all right & safe. Only 4 days from Ebon. Of a year's news what can I say? My dear father gone to his rest. All other friends well, except Brother Josiah's 2d child has died. Dear Friend at Ebon deeply afflicted.

Thursday, Sept. 29, 1859.

A busy day in unpacking goods. A rich box from Breaver. A sewing machine. etc. etc. Am glad to find my things in better order than formerly. Fear I shall find my trade supplies rather small. We are glad to see Konoe & family with us again. Think they need the recruiting of a visit to Strong's Island. Had our little prayer meeting of yesterday as usual, all present. Mr. Gulick passed the night with us.

Friday, Sept. 30.

Very busy in getting ready to go away. Too late for written explanations. But must go to see about our remove to Ebon to supply Dr. P.'s place who has to leave on account of ill health to himself & wife. It will be a sore trial to leave my Strong's Is. home, but if called to it duty will be made plain & my people will in some way be provided for. O that beathen they perish & there is almost none to tell of Christ.

Saturday, Oct. 1.

At an early hour I left wife & children for a cruise on the **Morning Star** to Ponape. We got out safely by dint of hard towing and the blocking of 2nd Bain(?) a quiet day with but little progress. Not seasick at all but after prayers in evening, then I threw up supper & slept. Have learned so much of what is going on in the world from Capt. Brown & ends less changes on the whole than I had supposed...

Documents 1859M4

Letters from the missionaries in 1859

Source for all, except n° 5 and 6 below: Articles in The Friend, Honolulu, February 1, 1860.

1. News published in Honolulu

Micronesia.

The arrival of the **Morning Star** brings late intelligence from all the mission stations in Micronesia. The return of the packet was hastened in consequence of the sickness of the wife of the Rev. Dr. Pierson, of Ebon. In several letters which have been received, the usefulness and value of the **Morning Star** are particularly mentioned.

Writes the Rev. Mr. Roberts, under date of October 11 [1859]:

“The **Morning Star** is a great blessing to us, and far off be the day when she shall be dispensed with, unless for some more substantial and commodious craft.”

From the Rev. Dr. Gulick’s letter we copy as follows (written in view of his being transported from Ascension to another part of the missionary field. He is now upon Ebon, at the station vacated by Dr. Pierson):

“Our process of teaching has gone on as in former years. There are at least six native families in our tribe who keep up daily family worship night and morning, and who walk very consistently. Several of them have been “prayers” for years; one for four years, and none less than two...”

“I may, I suppose, very consistently, with a satisfaction in the idea of going to a new field, express my grief in leaving my lambs at this interesting point of their course. It would be delightful to stay and witness the growth of the mustard-seed. The work will inevitably go back some, perhaps a good deal, even in the hearts of these, my converts; though there are few I would have taken more pleasure in introducing here than Mr. Roberts; this makes me less anxious that they should be admitted to the church before I leave. Of Mr. R. you will be glad to learn; he takes hold like a true missionary. He has the frame of a large substantial building enclosed in boards. He is a great worker, and very ingenious, and has the interests of souls at heart.”

The Rev. Mr. Bingham thus writes under date of Apaiang, Sept. 21 [1859]:

“Our hearts were saddened by the non-arrival of Hawaiian missionaries. We shall hope and pray for the Lord of the harvest that He will send forth laborers into his har-

vest. We have but little intercourse with seafaring men. I have seen only one three-masted vessel since the one which we spoke on our return voyage, one year ago; and this vessel did not touch at our island. What was our joy when we saw the white flag run up to the mast head of a vessel which was entering our lagoon September 9, you can easily imagine."¹

"The brig **Freak** and schooner **Pfeil** are the only vessels, except the **Morning Star**, which have entered our lagoon for more than a year. The conduct of Captain Fairclough, of the British brig **Freak**, has been very kind towards the missionaries. He and Captain Randall take most of the oil made on the King's Mill islands."

2. A Protestant Missionary at the Grave of a Catholic

In a recent communication from the Rev. L. H. Gulick, we have met with the following paragraph:

"A few weeks since I planted a foreign cocoanut on the grave of the Rev. Mr. Bachelot, who died in 183[7], on his way from the Sandwich Islands to Ascension, in company with the present Roman Catholic Bishop of the Sandwich Islands. He was buried in a dense cocoanut grove on the island of Na, near the mouth of the weather or Metalanim harbor. Though differing widely from him in religious faith, and condemning much in his missionary life, I respect his zeal, and most especially desire to honor his devotion to the enterprise of spreading Christianity. Had his successors followed up their work in Micronesia rather than at the Sandwich Islands, this field would ere this have undoubtedly been their own, in all its extent."

May the simple natives as in coming years they pluck the fruit from this tree, planted by a devoted Protestant missionary over the grave of an equally devoted Catholic, have learned to love the common Savior of all. Creeds are of the "earth, earthy," but Gospel truth is from above; "For God so loved the world, that he gave his only begotten son, that whosoever believeth in him should not perish, but have everlasting life." Reflection upon this little incident of the Protestant planting a cocoanut upon a Catholic's grave will not do any one harm, but may do him much good, if he is either a bigoted Protestant or bigoted Papist.

3. Greedy newsmongers

In a letter from the Rev. H. Bingham, of Apaiang, he says that a mail sent from Honolulu was entrusted to the natives on a remote part of the island. They supposing its contents were designed for food, actually áeat up" a quantity of letters and newspapers, including stray copies of the *Friend* and *Polynesian*.² Fortunately a copy of the *Advertiser* was not in the package, for if a poor cannibal of the King's Mill islands had

1 The white flag is the missionary signal throughout the Hawaiian and Micronesian islands.—jEd. of *Friend*.

2 Ed. note: The natives called *teboki* not only books, but anything made of paper.

chanced to have eaten copies of the *Polynesian* and *Advertiser* at the same meal, we fear the consequences would have been anything but agreeable. A copy of the *Friend* might however have kept the elements in a quiet state.

4. Letter from Rev. L. H. Gulick.

Brig "Morning Star", November, 1859.

Rev. S. C. Damon,

Dear Sir:

On the 4th of October, the **Morning Star**, under our common friend, Capt. Brown, entered the weather harbor of Ascension Island, and on the 22d she again left it on her return eastward, myself and family on board seeking a new home. Thus terminated a seven year's residence on an island in which our hearts are deeply interested. We leave our home with sadness and joy—sadness that we have not been more faithful, and have not consequently led more "from darkness unto light"—joy that the work will still go on under Mr. and Mrs Roberts' prayerful care and that our own missionary life may be prolonged on some other Micronesian islet."

"We have but little tangible to report regarding the good work on Ascension, and yet we feel that much foundation-work has been performed in the way of learning the language, in teaching the theory of reading and writing to a number, in telling the way of salvation to many so that they understand it as thoroughly as they can till they come willing into it, in leading, as we hope, a few to Christ, and in winning our way as friends to the hearts of many. These things cannot but in due time be the basis of great improvement, even if others choose to pronounce our work thus far a failure. We could have hoped to have accomplished more, but feel very far from discouraged with what has been done. What is equivalent to twenty-seven years of labor by a married missionary has not been expended on Ponape in vain."?

"During the year we have printed a primer of 30 pages, a continuation of Bible Anecdotes of 40 pages, and 20 pages of St. Matthew's total of 90 pages this year. Ponape literature now numbers 238 pages, of which we have printed 32,100 pages."¹

5. Rev. G. Pierson and his friends.

Sources: The Friend, October, 1860; copied from the Pacific [Advertiser].

In the latter part of March last [1859], Rev. Dr. Pierson, a missionary of the A.B.C.F.M. at Micronesia, arrived in this city on his way to the Atlantic States, having given up his mission on account of ill health. A few weeks stay among us produced

1 Ed. note: There followed a table of ships visiting Pohnpei during the 1852-59 period (see Doc. 1857E). There were 183 of them.

a change in the health of his family, and at the solicitation of a few friends he commenced preaching at Brooklyn and Alameda.¹

In the short time that he has been there, he has succeeded in enlisting a warm interest in his work. He has gathered a good congregation in each of those places, and in Brooklyn a church edifice, which will cost over \$4,000, when completed, is being built.

Coming direct from a missionary field in the South Seas, Mr. Pierson had not a prodigal supply of this world's goods. The people suspected it and with an unsolicited movement took it upon themselves to burden their minister with a little more worldly care. And this was done to their complete satisfaction. The donation visit last week netted over \$300. Acceptable as were the gifts, sevenfold more so were the sincere regards, the cordial feeling, and the hearty appreciation of the pastor'[s labors, with which those gifts were given."

6. Extract from a letter from Rev. Bingham

Source: Quoted in Crosby Bliss' Micronesia, pp. 77-78.

That we are called to self-denial we delight to acknowledge. We are subjected to great isolation and solitude and there are possibilities on coral islands of our suffering the need of the best kind of food, but these are balanced by exemptions and privileges which few missionaries enjoy. We are among a people who never molest us or treat us with troublesome indignities. Our mission is also one of the most healthy of any in any part of the world. Our powers, perhaps, are more or less reduced, but this is not attributable to the unhealthiness of our island. It is the wear and tear of missionary life in a healthy though not invigorating climate. Now, with provisions for relieving our solitude and supplying our wants, we feel ourselves among the most highly favored of all missions of the Board, and cannot consent, even though residing on a coral island, to be thought of as enduring undue hardships!

...
[The natives of Apaiang, on the night of 20 June 1859, decided to destroy the sacred stone that had been at the place of honor dedicated to Tabuariki in the center of their village. The stone was rolled far into the lagoon.]

It had no carved eyes or nose, or mouth, or ears; it is the first fallen spirit-stone of the hundreds which we earnestly hope are to be speedily overthrown throughout the group.

1 Ed. note: In California (see Doc. 1863M3 for confirmation).

Document 1859M5

Opinion of the General Meeting—The Mission should not be abandoned

Source: Gulick Jewett's biography of Rev. L. H. Gulick, pp. 197-200.

Note: In 1859, the Hawaiian Board suggested the abandonment of the Micronesian Mission, because it was too expensive, too small, with too many hardships for the missionaries, their own preference for the Marquesas Mission, and finally, the financial embarrassment of the American Board.

[The report of the General Meeting has the following summary written by its scribe, Dr. Gulick:]

We then turn each objection into an argument, and urge the continuance of our mission because it is not much more expensive than other missions; because, being small, it may be hoped it may bring rapid returns; because the field is, in the main, so favorable to our health and comfort; because the continuance of the American part of our mission is so essential to the drawing of Hawaiian energies to Micronesia; because, notwithstanding the Board's embarrassment, the abandonment will be so disastrous to the cause of missions at home, to our poor people, and to our own usefulness.

If the Board is unable to support even ourselves without the **Morning Star**, we shall ask the privilege of helping ourselves in what business we can, rather than desert Micronesia.

Our hearts quiver as we ask if we, our people, and our cause have so lost our hold on American churches as to make them wish to recall us, or even to consent to it?

...¹

¹ Ed. note: Even so, Dr. Gulick was so fed up that he boarded the Morning Star and returned to Honolulu that year. He stayed away two years.

Documents 1860M1

Letters from the missionaries in 1860

1. Letter from Rev. E. P. Roberts, at Ascension.

Source: Article in The Friend, Honolulu, August 1860

Ponape, March, 10th, 1860.

Rev. S. C. Damon:

Dear Brother—

One ship, the **Magnolia**, and one brig, are in Ponatik l harbor at the present time. The ship goes directly to New Zealand, but the brig goes to Ebon, and thence, I think, to Oahu.

I have written you several times this winter, but since writing I have received a package of the *Friend*, which will be faithfully distributed. I have very much needed some such reading to distribute among seamen the past season. SAilors often inquire for reading matter, and I about as often rob my private library to supply them. It hardly need be told you, that a sailor will read something, either good or bad, if he can read at all. One sailor, an "old salt," told me he had some papers he had read over and over many times. I am sorry to say that they were papers not as good as the *Friend*. The *Friend* is often called for, and I lend my copy. I wish I was able to pay for 20 copies for our whaling fleet. I consider it an excellent paper for seamen. Now and then a bound volume might be sold. Your may send me a few bound volumes to sell, and I will of course be responsible to you for them. Portuguese books and bibles are wanted: also English books; we have English bibles and testaments in supply.

We have just made a visit to our good Kittie friends, and are very thankful for the privilege of making a *journey* now and then, even if it be by perils of land and sea. At our last visit, Mr. Sturges read to us a letter he had received from a Mr. Lasee, (Lacey?) who and his wife were wrecked on Raven [Ngatik] island.¹ It was one of the most thrilling narratives I ever heard. As he is intending to send you the letter, I forbear further remarks. The letter shows that there is enough of *reality* in this world of Providence to interest, instruct and satisfy every faculty of the soul, whithout any pampering with dreams and fancies of the intellect. Would that men would deal in *realities* as rational,

1 Ed. note: Rather Losee, in 1853 (see Doc. 185----).

accountable beings; and that such writers as Mrs. Stowe would lend a hand, on the side of *truth*, and not of fiction.

[P.S.] March 30.—Since writing the above, a brig from Sydney, loaded with coal, for Shanghai, has entered Ponatik harbor, and is expecting to leave to-morrow. I shall send this by her, in hopes that it may reach you very soon.

Capt. Pierce, of the **Magnolia**, wishes to leave a man with me who came from Chiscopee, Mass. Think I shall take him, out of compassion for the boy, for he evidently has the consumption—spits blood, &c. I do not know what is best in such cases. Wish I had the counsel of older heads. I wish to do the boy good, body and soul. He is anxious to get home to his friends, and I tell him if he is faithful, he will probably have a ipassage on the **Morning Star** to Honolulu.

Now and then I find an honorable exception to the mass of seamen. I have fallen in with two mates this season, and one captain, of whom I have written before. It is very discouraging, is it not, to see the mass going with a *will* into the jaws of *death*?

Cannot you come down and see us?

I hope to be able to get a Bethel put up near Ponatik, should I be continued at my present post for a year or two. Much good could be done in this way.

As ever, your brother,

E. P. Roberts.

2. Letter from Rev. Doane, dated Ebon 9 August

Source: Article in The Friend, Honolulu, December 1860.

Ebon, August 9, 1860.

Rev. S. C. Damon,

Dear Sir:

We are glad to hail you once more from Ebon. The **Morning Star** arrived here July 4th—day of hallowed associations—delivered us our *Friends* and mail. And as in a few days we are looking for her from the west, bound Honoluluwards, we will send you our word of good cheer and friendly greeting.

You will be anxious to hear how the past year has been with us. We answer—it has been one of trial and of joy. The little invalid we had with us the fore part of last year has left us for his higher, better and holier home in heaven. You remember the sickness of our second son, S. W. Wood. As the **M. S.** left us last year, taking away our “beloved physician,” we thought the little invalid would outgrow his sickness—scrofula, or tuberculous formation on the brain—but were deceived. From some slightly exciting causes, he was taken again suddenly, March 24, and on the 25th fell asleep in death. His departure was sudden. And we wept over it, but in the strong consolation that it was well with the child. Our dear friends, Dr. and T. Gulick were ready with all their aid and sympathy to comfort. They helped us make the little house for the dead one, and lay him in it. And little Wattie and Fanny and Katy came with sweet flowers and green

leaves and strewed them over the helpless form of their little Ebon cousin; and then, after some consoling thoughts from our good brother, the Doctor, on the doctrine of the resurrection, we closed the door of that little house, with its iprecious form and sweet flowers and green leaves, all soon to wither and moulder away to their mother earth, and bore it away to the grave just around the corner of our house, in the garden. We felt as though we wanted it near, that we might keep it sacred from any of our evilly-disposed natives. Its little spirit, we felt, would be a messenger of mercy, and we wanted the little form near.

1

...

The death of this dear one has been our trial. Our joy has been as deep. A little daughter has taken the place of that son. And we have been all immersed in our missionary work. During every Sabbath of the year—save the one on which our dear one died—we have preached; have had congregations varying from fifty to two hundred and fifty. And we have been heard with respectful attention; some of our meeetings have been enlivened by occasional episodes. At times when I have been pressing home the duty of lovingt the blessed Savior, and the Father of us all, some chief has called out, “that they did”—“there was but one word between us, they did as we taught.” I had to tell them that they were mistaken—they knew not their own hearts.

We have closed our meetings with a Sabbath school of some thirty or forty children. After the morning service, have sailed to another islet north of Ebon—have met a congregation varying from fifty to seventy-five: and here too have had a Sabbath School of thirty children.

During the week, the fore part of the year, we were getting up our primer, a copy of which I send you—all done by our own missionary hands; and also our hymns and translations of some of the Gospels; we have also made, or partly prepared, a Reader of Scripture Lessons and a small Catechism. Some three or four months since we made an attempt to revive our day-school, which now numbers thirty scholars—children, young persons, men and women, and some young married persons. We feel our scholars are making progress in reading and slate-writing, and reciting from a large mural map. We sing too a little—and we hope to raise iup some fine singers in time. Our school, we trust, will now get such an impetus that no obstacle will again stop it. We mean, God blessing our labors, to keep it agoing till some portion of this people become a Bible-reading people. And we hope the present day-school of Ebon, kept some two and a half hours each day, is only the beginning of greater things for these Marshall Islanders—only the first life pulsations of that larger system of instruction, the academy or the college. We trust, at least, the school-door, and so too the church-door, will never be closed from this time forth on Ebon.

These are some of the duties to which we have given ourselves. And I need not say how delightful they have been—I at least have never found purer joy in my short life.

1 Ed. note: The reproduction of the poem is omitted.

Our island has been the scene of some activity in oil-making, and some eight separate ships have touched at our island; the most have lain by for a day or so getting coconuts and other trade from the natives:

December 24, 1860 [rather 1859], ship **Chandler Price**, Holcomb, took two whales near by us, making some eighty barrels; April 22, 1860, ship **Marengo**, F. A. Wells [rather Weld], 8 months from homoe via New Zealand, had 400 wh. and 300 sp., bound north to Japan Seas; January 22, Capt. and Mrs. Grinnell,¹ called, and for their kindness to us they have our prayers.

...

Yours truly,
E. T. Doane.

3. Open letter from the missionaries

Source: Article in The Friend, Honolulu, December 1860.

Letter to Shipowners, Captains, Officers, Seamen, and all interested in Vessels visiting the Pacific Ocean.

Dear Sirs:

Suffer us, the Missionaries of the Micronesia Mission, to come to you with a plea for help in the great work in which we are engaged. In this you can render us very important aid by suppressing that **gross licentiousness**, the practice of which is so common on very many of the vessels which touch at our several islands.

We plead for your aid, in view of **the preservation of the native population of these islands.**

You are not aware, perhaps, how vast has been the ruin, in consequence of this wickedness, to some of the islands of Micronesia, and of contiguous seas. It has, we believe, been more injudicious, more destructive than cannibalism, infanticide—than civil wars, or than some of the epidemics which have swept over them; for here has been planted a virus not only in individual systems, but, on some islands, among the mass of the people, which though slowly, yet most assuredly, in doing its sad work. It seals up the fountains of life and death and desolation reigns.

Much of the decrease of population on the Sandwich Islands, and on many of the South Sea Islands, has, without a doubt, been in consequence of that foul disease which the early discoverers of these islands planted in the systems, individual and social, of the unsuspecting natives.

It is this evil which, at this very day, most affects Ponoape, (Ascension Island, Pacific Ocean.) There is but the shadow for hope that her population can sustain its own, if they do not all, in half a century's time, pass away. And on beautiful Kusaie, or Strong's Island—oh! we weep as we write it—the work of destruction has been most

1 Ed. note: of the ship Arab.

fearful. The Missionary there stationed finds a fearful annual decrease. This island, when discovered in 1804, possessed a population of from three to five thousand;—less than eight hundred now remain! and the fact cannot be questioned, that this rapid depopulation is the result, to a very great extent, of this very wickedness of which we speak. This wickedness still continues. Not a few ships enter the harbors of our islands to recruit. In many an instance the bid is made for women—the vessel is soon supplied—and for the few days or weeks she may lie there, lust reigns. Now, add to the wickedness of this vessel tenfold, and what must be the result, we ask you, upon our native population?

Over some of the Gilbert and Marshall Islands the stream of death and destruction has already begun to roll. We plead with you in behalf of the 50,000 heathen of these islands, to aid in arresting its progress.

We plead for your assistance still further: **This wickedness interferes most sadly with our missionary work.**

You can hardly know what an obstacle it has cast in our way. Creating as it has such a large demand for native women and native girls, our schools have been at times quite broken up, our Sabbath congregations been taken from us, and our missionary work been all disarranged.

Must we have the prejudices of a heathen people not only to contend with, but this foreign wickedness? It tasks all our powers to elevate a people from the moral darkness in which for ages they have enveloped themselves; but must our work be retarded also by this evil from abroad?

You surely cannot but feel that the existence of such an evil must anywhere be a barrier to the progress of religion and virtue. But how much more more it be so in a heathen land, among such people, where among themselves virtue is hardly known, and too where love of gain will lead them to part with all they possess to secure the little they can.

...¹

With many of you, dear Sirs, we feel constrained to plead for what we do, by *the worth of your own souls, and by the great day of final reckoning.*

...

To **owners** of vessels we appeal. Can you allow your ships to sail these seas, bringing to you great wealth, but to these islanders death in so many instances, unless you shall seek for measures that your vessels may, in some sense, become almoners of mercy to these benighted islanders—not scourges, not destroyers?

Can a man knowingly own shares in a piratical or slave-stealing ship, and not be implicated in the sin of that vessel? Can you fit out your ships and send them to cruise among these islands, knowing so well as you do how extensively this wickedness is carried on, without doing all in your power to suppress it? Can you as stockholders be ab-

1 Ed. note: I omit the small sermons on the subject of virtue and whoremongering.

solved from participation in this guilt, except by earnest and decided endeavors to suppress it?

And to you, **captains**, we appeal, since we feel that you, more than any others, are responsible for the permission of shipboard licentiousness. When you lay off and on our islands, or enter the harbors, it is as you say whether women shall be allowed aboard. You are the commander. Your word is absolute law. But speak with that authority you use when your ship is battling with a storm, and your decks are stainless.

We know well the apology often urged—that the thing must be done in order to secure your supplies, and to keep your men contented. But we know, however, that there are many captains (to whom be all commendation) who do get their supplies without allowing the evil; and from our knowledge of native character, we know that the thing is wholly unnecessary.

Again, then, we repeat it, it is, or is not, according as you shall say. We beg of you to suppress it, to forbid it on your own ships, and to lend your influence in removing it from others, and in banishing licentiousness in all its forms from these islands.

And to you, **officers** and **seamen**, we appeal. Remember that shipowners and captains may forbid the open practice of this sin on their ships, but without your hearty co-operation the dreadful effects will be but partially removed.

We wish all whom we have addressed to feel that this appeal has been made with no other feelings than those of the kindest towards yourselves. We could not witness the evil longer without thus pleading with you. We have felt it to be our duty.

With many of you as captains and officers and seamen, we are more or less acquainted. You who are captains have often bestowed favors, either in the gift of some valuable article, or have brought us our goods and mails.—all as exhibiting your kind feelings towards us. And this kindness we have ever appreciated, and for it would be ever grateful. We love you all, and desire your temporal and eternal welfare.

But then we wish you all to feel that all to feel that all your kind favors to us, and our good wishes to yourselves, must not seal our lips or chain our pens from seeking to enlist your conscience, sympathies, and assistance against this sin. Did it do so, we should be most recreant to our duty to these natives, to yourselves, and to our Master. We stand here as the friends of these benighted ones.

We there a pestilence raging, cutting down one and other, and threatening to destroy all the population—and did we possess means to check it, and yet used them not, but let the disease rage, would you not call us hypocritical, heartless missionaries? And shall we not lift up our voices against the pestilence of which we have been speaking?

We are, dear Sirs,
Very truly yours,
E. T. Doane, L. H. Gulick,
A. A. Sturges, E. P. Roberts,
B. G. Snow, Hiram Bingham, Jr.

Documents 1860M2

The Morning Star I in 1860, and after

1. News published in Honolulu

Source: Articles in The Friend, March 1, 1860.

The “Morning Star!”

Newly painted, and ready for sea, (February 25th). She now lies at the wharf, taking in her cargo for the Marquesan mission. We could wish that the thousands of children in the United States, who are shareholders in this little craft, might now behold her, in good trim and ready to spread her canvas for another trip. Nobly has she outlived the “adverse winds which for a time threatened to blast her fair fame and growing usefulness. If the Micronesian and Marquesan missions are prosecuted as they should be, the **Morning Star**, or some similar vessel, is an **absolute necessity**. She must, at all hazards and whatever cost, be kept running. We learn that Capt. Brown will retire from the command, after the vessel returns from the Marquesas, his period of engagement having expired. Most ably has he navigated her, and carefully watched over her welfare. Capt. B. is a good sailor, and thoroughly “understand the ropes.” We congratulate the friends of missions, and those interested in the **Morning Star**, that Captain Brown will be succeeded by Captain Gellett [sic], well known in this part of the world, as an equally able and experienced ship-master. Both were educated in the American whaling service—the best of all schools for learning practical navigation in the Pacific. No class of seafaring men understand the winds, currents, shoals, rocks, islands, and dangers of this ocean to the same extent as New Bedford, New London and Nantucket whalemens.

We would merely add that when the Board of Missions first contemplated sending out the **Morning Star**, Capt. Gellett was the gentleman invited to take command of her; business arrangements, however, prevented his leaving the country, but circumstances having changed, he is upon the spot at the precise time when most needed—the right man in the right place. He goes the present trip [to the Marquesas] as mate. Long may he retain command to go and come, conferring untold blessings upon the missionaries and inhabitants of the Micronesian and Marquesan Islands.¹

¹ Ed. note: The trip to the Marquesas lasted from March to May 1860.

2. Last page of Captain Gelett's autobiography

Source: Capt. Charles Wetherby Gelett. A Life on the Ocean (Honolulu, 1917).

...

The winters were so severe that I resolved to go to a more genial clime. Leaving my wife at Cannon Falls, in March, 1859, I took the first steamer that came up the Mississippi for La Crosse, and traveled thence by rail to Boston.

Back to sea again—Captain of the Morning Star.

I looked around Boston and New York a few weeks, but finding nothing to do I resolved to return to the Sandwich Islands. I therefore took passage in the steamer **Colon** for San Francisco, via Panama. Arriving in July, I sailed for Honolulu.

Here I remained until June, 1860, when I took charge of the missionary packet **Morning Star**, belonging to the American Board of Foreign Missions.

This vessel was engaged in transporting missionaries and their supplies to and from Honolulu and Micronesia, and from one island to another.

Morning Star lost with all on board.

I remained master of the **Morning Star** until 1866.¹ The vessel then became unseaworthy and was sold out of the missionary service. She was repaired and sent to Hongkong in 1867, commanded by Captain Dillingham,—and she has never been heard from since.² Captain Dillingham was with me one voyage on the same vessel, as second mate.

In the year 1873, I commanded the new **Morning Star** during one voyage.³

The following year I came to California, where I have since resided, excepting three years spent in Massachusetts.

C. W. Gelett

1 Ed. note: Rather 1864.

2 Ed. note: She had been renamed the Harriet Newell.

3 Ed. note: That voyage began in 1874.

Document 1860M3

Third trip of "Morning Star" to Micronesia

Source: Nautical Magazine, 1861, pp. 105-108.

The narrative of Captain John W. Brown

We sailed from Honolulu August 16th, and proceeded on our way direct for the Kingsmill Group. The day after sailing we had the wind from the South, afterwards the regular Trades until the 24th; in lat. 8°0' N., long. 175°30' W., fell in with squally weather, light winds and an easterly current of thirty miles per day. This continued with occasional calms and winds variable, but mostly eastward, until the 28th. When we were in lat. 3°14' N., long. 179°32' W., we took the breeze fresh from E.S.E., with fine weather. Crossed the meridian the same evening, and arrived at Apaiang September 1st.

We saw and closed with the land, Marakei (or Matthew) Isle, the evening previous, but found in the morning we could only reach the leeward point of Apaiang, so I ran to leeward of the island, intending to beat up to the channel, as I did with great ease last year in the night. We worked until sunset, and came to anchor in 7 fathoms water under the N.W. point of the island, about fifteen miles to leeward of Mr. Bingham's station. Next morning got under way with a fresh breeze, made two boards off shore, but could not gain one inch, and came again to anchor. In the afternoon, took our anchor again, the breeze having freshened, made a board off shore, and on standing in fell to leeward of our anchorage two miles. We could always reach this anchorage by keeping under the lee of the island, thereby avoiding the current.

The anchorage is an excellent one for ships of any size desiring to stop for a short time. The bottom is smooth coral; any depth may be selected; the last time we anchored in 4-1/2 fathoms; of course, with any but the Trade wind it would be unsafe.

Finding we could not work up against this full 3-1/2 knot current, I stood away to the North. Passing Pitt Island had very light, variable winds, but after reaching lat. 3° N. were clear of the westerly set. Worked eastward, and finally entered the lagoon of Apaiang on Saturday, September 10th, just on week from the time we left the N.W. point to proceed North.

On Thursday, 13th, we left early for Ebon. Having the wind from the South, we passed out at the western channel, which is not near so good or safe as the other. We

had a very pleasant run, and reached Ebon, of the Ralick Chain, on the 15th. We had the weather squally and unfavourable for entering the lagoon until the 20th, when the wind changed to the South and wafted us through the narrow and crooked channel into that beautiful and placid sheet of water.

Our stay here was short. We found all the chiefs absent on a voyage to the North. I think Mr. Doane said the fleet of canoes amounted to forty, each containing twenty persons, many of them visitors from the North.

We left for Ualan¹ Island on the 23rd, arriving the 28th, and left for Pouinipet² on Saturday, October 1st. Had a very pleasant passage, and arrived on the 4th, falling in with on the way, forty miles East of McAskill's [Pingelap] Island, ship **Hope** of New Bedford, from Japan. She had not taken a whale in the last fifteen months; was bound East and southward.

We visited Ronokitte [Rohnkiti] Harbour, and found the dread and scourge of the place, the murderer who shot down a man not long since, had been himself killed by a comrade, whom he meant to have killed, and had actually charged his gun for that purpose; the which his neighbour finding out, ran away, and armed himself with a large knife. On being followed and asked how he dare run away, he attacked the wretch and killed him on the spot. He is the same, I think, who Mr. Sturges, in a communication, speaks of as a man from New England.

Leaving Ronokitte on the 12th, we arrived at the weather harbour the same afternoon, having been favoured with a fine westerly breeze. Here we remained until Saturday, October 22nd, engaged in taking on board the effects of Dr. Gulick, sailing on that day for Ualan Island, and arrived on the 26th.

Arrived at Ebon November 3rd. Left for Apaiang on the 4th, and arrived there after a rough and unpleasant passage of eleven days, touching at Jaluit on the 5th, where all the Ralick chiefs are kept in durance, probably until spring, on account of the unusual roughness of the weather. They are all anxious to return to Ebon, but dare not put to sea in such weather. We remained at Apaiang, discharging cargo, repairing sails, rigging, &c., until December 1st, when we sailed again for Ebon.

Going from Apaiang to Ebon is just like leaving a beautiful and brilliantly illuminated saloon and going into a dark, dismal cellar; even the rats are not wanting, being scattered by dozens before one's feet while walking among the short grass. Generally, on approaching the island, black and heavy squalls appear, and are almost constant, especially at the season when the N.E. Trade is setting in; and as the lagoon cannot be entered at this season, we are obliged to land and take cargo while under way, and in the face of these heavy squalls; in one of which we have, at this last visit, lost a jib, and also carried away the main gaff, to say nothing of the extra wear and tear of things in general. Some of these squalls would almost put to shame even Cape Horn itself. Ebon

1 Also called Strong Island.

2 Also called Ascension or Ponape.

is, doubtless, the gem of the chain in fruitfulness; yet a survey of the whole might lead to a more suitable spot for a mission station.

Odia¹ Island, a short distance North of Ebon, also Legiep [i.e. Likiep], not far distant have excellent harbours are much larger than Ebon, and, according to Kotzebue, the last named is peopled by a race physically superior to the others, and also has the very essential advantage of having two channels leading into its lagoon sufficiently large to admit a ship of the line. Moreover, these channels, he says, are so formed that no difficulty can be encountered in sailing in or out with the Trade wind.

...

We sailed from Ebon for Honolulu December 7th, wind and current favouring. We passed Odia Island, of the Ralick, and crossing the channel which separates the two chains, saw also Legieb, of the Radack. Here we emerged to a pleasanter state of weather, and had a steady Trade from N.E. until the 16th.

...

John W. Brown.

1 Called also Elmore, and Legiep has the double name Count Hayden.

Document 1861M1

Rev. Bingham and his travels in the Gilbert Islands

Sources: Articles in The Friend, Honolulu, September 2, 1861.

Note from the Editor of The Friend.

We bespeak for the communication of the Rev. H. Bingham, jr., found in another part of our columns, a special reading. It presents a graphic sketch of the labors, toils and perils, attending the missionary work among the micronesians Islands. Having so recently visited those portions of the Pacific therein described, we can bear our testimony to the truthfulness of the description. At the time of our visit, the **Star of Peace** was carefully hauled up on the shore and housed. We think our sailor-readers will be interested in Mr. Bingham's nautical skill in managing a sail-boat in an open sea, driven before a stiff breeze, or reeling in a gale, standing by the halyards in a squall, or managing in a "chop-sea," or steering through a heavy surf.

Missionary Life Among the Micronesians Islands.

Aloof from the Civilized World—Removal to Honolulu—Cocoanut Oil Trade—Boat "Alfred"—The "Star of Peace" Dangerous Navigation—Squall—Land upon a Coral Island—Enter the Lagoon—Preaching—Return home to Banner Cottage—Spoke Bard "Belle" [rather Junior—Arrival of the "Morning Star."

"Banner Cottage," Apaiang, Kingsmill Is., April 19, 1861.

Rev. S. C. Damon,

My Dear Brother:

Many months are passing and no letters from your Island world. You too may say the same respecting the Kingsmill Islands. We shall, however, soon begin to look for the **Morning Star**. The **Waiialua**, Capt. Lass, direct from Honolulu for the Kingsmill Islands, touched at Tarawa, Feb. 4th, but brought not *one* line from any of our friends. Probably the commander did not inform our good Chaplain when he expected to sail. By the vessel we learned of your great loss, the death of Dr. Armstrong. We mourn with you. Who will take his place in the responsible post so well filled by him? Who of us will next be taken?

We have a few particulars regarding the increase of interest in religious things among the natives of Honolulu. Surely it was not necessary for me to leave my post hereww to enter upon that to which I indeed receive a cordial invitation, and you will all very likely think, at your next meeting of your Evangelical Association, that I am better where I am, than in your midst. I trust I hold myself in readiness to labor any where in the great vineyard, according as the Master shall call me. Of course, I naturally feel desirous of knowing how my decision struck the good people at the Sandwich Islands. I hope you will be free to express your opinion.

But what can I tell you of interest respecting the great work to which you are called, and into which you nobly enter with so much zeal—the salvation of the poor sailors.

Since the departure of the **Morning Star**, the vessels of Capt. Fairclough and Randell alone have anchored at our island.¹ With number of these crews, I have conversed personally on the subject of their souls' salvation. Capt. Randell still gives pleasing and increasing evidence of a determination to find the pearl of great price. At a recent visit to Apaiang, he again showed his kindness to us by a ipresent of 20 sovereigns. He now purposes dissolving partnership with Capt. Smith and Fairclough after the present year, and looks forward to a life somewhat similar, I may say, to that of Paul's, the making known the gospel to the Kingsmill Islanders at his own expense. He proposes to leave off *trading* in tobacco, as he has also left off smoking it, and to sell useful articles to the people of this group, while he is desirous of doing good to those fromwhom he has acquired his property, which now probably exceeds \$25,000. He has two children now at school in Sydney.

He remarked, not long ago, that if our society should be pushed to an emergency, if it were required, he would offer to take charge of the **Morning Star** gratis. I hope to accompany him to Pitt's [Butaritari] Island before many months, and improve my opportunity for preaching Christ in the villages of that benight4ed island.

[The first missionary tours of Maiana and Marakei]

Could I spend an hour with you in that pleasant study of yours, where we have sat together, it would give me pleasure to narrate some of the particulars of our first missionary tours to the islands of Maiana and Marakei; to tell you how I have been employed the past winter; and what God is doing to encourage our hearts at present. But writing is slow work, and eyesight with me quite limited, hence pardon brevity.

I believe I have already mentioned to you my first tour through Tarawa, which island I visited with Mr. Mahoe in Oct. 1859, in a small boat, the "Alfred," I named after one of the donors, Capt. Alfred Coffin of the **Roscoe**. The other donor was Capt. **White**, of the **Joseph Butler**, now dead. In going, we were towed by a great war-canoe; in returning, we trusted to our own sailing qualities, but not without relying, I hope, upon an Almighty arm. The voyages to Maiana and Marakei we did not deem it right to risk in so small a boat. We were therefore made glad by the arrival of a large surf-

1 Ed. note: The Freak, and the Sarah Ann, respectively.

boat from the **Morning Star** last year, which I had been led to order, from the reception of \$90 from Capt. Moore and his company. In this boat our good Capt. Gelett took much interest, and rendered me very important assistance in rigging her, while at the Kingsmill Islands last fall. She was not, however, "ready for sea" when the **Morning Star** left for Honolulu, Sept. 12, and having returned to our homes after the location of Mahoe and Haina, with their families, upon Tarawa, I was busily engaged upon her until the 10th of October. Perhaps you may wonder why I was so long engaged upon so small a craft, made to order, furnished with mast, sail and oars, previous to her arrival; but bear in mind that I was neither a professional boat-builder, carpenter, cooper, compass-maker, painter, rigger, chest-maker, chart-maker or chronometer-rater. If then it was necessary for me to put my hand to the trades of all these artificers, a want of experience might require many days for that which would make no great show. Capt. Gelett had changed the spritsail into a regular fore-and-aft sail, with gaff and halyards, enlarged it and added a jib topmast. Capt. Randell's carpenter had in part rigged a jib-boom or bowsprit. The work by Capt. G. I could not improve. The latter job I improved and completed. I riveted an extra thwart for the mast to the gunwales, at Capt. G.'s suggestion; made a chest for food, clothing, medicines, lantern, tools, charts, pocket stove from Mr. Sherman Peck & Co., so fitted as not to interfere with rowing. In the stern locker, I contrived adjustments for chronometer, (kindly loaned by Capt. Randell.) quadrant, and Bowditch Navigator, also lock and key for locker, rigged a pocket compass into a boat compass; engraved a chart of a portion of Micronesia on a plate of zinc, to guard against accident from wet; reduced two half-barrel kegs to eight or nine gallon kegs, to be stowed under the thwarts, which with a still smaller container were to contain our water for the voyage; arranged storage for rolls of preserved pandanus fruit, old cocoanuts, and a 2 gal. demijohn of rice; contrived arrangements for state-room, or berth, the covering being a species of home-made "tarpaulin," the stanchions capable of easy removal, and of being set up on either side of the center-board, light movable plank forming the floor; fitted permanent boards to gunwales to diminish the risk of swamping by sudden flaws, but so arranged as not to interfere materially with rowlocks and rowing; painted where paint was necessary; fitted and added many little things which were necessary, but might weary your patience to read.

On the 9th, considered my work as done, took in ballast, some 400 lbs. of pig-iron, some 200 lbs. in sand bags; took on board freight for the missionary Mahoe, half bbl. beef, half bbl. flour, half bbl. sugar, one or two boxes; took in water, provisions and clothing, for voyage to Maiana, distant some 50 or 60 miles, finishing on the morning of Wednesday, the 10th, what was not done the evening previous; bent on sails, set up rigging, &c. The white flag of Peace fluttered at the mast-head. The little missionary band assembled on the beach, and sang, in Kingsmill,

"Shall we whose souls are lighted
With wisdom from on high."

A prayer was then offered to our Heavenly Father, for the protection of those about to embark on a voyage not so safe as might have been made in teh **Morning Star**, and

also for those who remained. Kaholo and her children, with Kanoa's brother, Kanoa, Mrs. Bingham and myself, with a crew of three natives, then embarked; the **Star of Peace**, spread her white wings; the anchor was weighed, and this miniature missionary-ship boomed forth with news of peace, good-will to men for Maiana. We crossed the lagoon some eight miles, and entering the great Pacific, found the current too strong and wind too much ahead, to make it expedient to cross the ocean channel that day, and putting back, passed the night at the southern extremity of our island. We resumed our voyage the next day.

While in mid-channel, "sail ho" was shouted, and sure enough a vessel, under the rays of the rising sun, was bearing down towards us. Wondering why a vessel should be coming from such a quarter, we awaited her arrival—perhaps she was just from Oahu. On she came—a ship!—a *real ship!*—I mean one with *three masts* a great wonder for this part of the world; for I had seen only one other, since my arrival here in 1857. I hailed her—the **James Shepherd**, of London, 70 days from Fuchaufu, bound to Sydney, with a cargo of tea, had experienced three typhoons—topgallant-masts carried away—was short of provisions. Wishing to hear the news, I filled away, and with no difficulty, kept company with our great companion, who had topsail studdingsail set. "Plenty of war in China—Emperor says if Allies wish anything, they must come and knock down the walls of Peking." No American news. I tell the Captain the character of my craft, and of her provision for a month at sea—chronometer, &c., on board. He exclaims, "What! In that boat?" "thinks he would be a happier man if in my place." We wish him well, and brace up for Tarawa.

We reached our friends at Tapiang, on **Tarawa** about sundown. Leaving Mrs. B. with them, we proceeded on our way for Maiana the next noon. Anchored outside the southern reef on Tarawa for the night, and it falling calm the next morning, there being little current, our crew desired to row across, distance some twenty miles. The tops of the cocoanut trees on **Maiana** were not seen until past noon, when those of Tarawa were just disappearing. We came to anchor after dark in the open roadstead; were roused about 3 A.M. by a boat kindly sent off to our assistance by a Mr. Fred. Fisher, agent for Mr. Malcolm, of Sydney. Although the hours of Sabbath had arrived, we were glad to be piloted over the reef, there being no channel, because we deemed it unsafe for an open boat, with rope cable, to lie where we might at any hour lose our anchor among sharp rocks.

We spent four days in making the tour of the island. It is smaller than Apaiang, but contains probably about the same population—say 3000. We addressed over two thousand of the people in the course of the tour. The old king, Tengkarotu, received us very kindly, and was desirous that we should remain permanently among them. We learned that he had even already selected a site for missionaries, near a cocoanut tree, which at the height of some twelve feet divides into two branches, and there running up nearly parallel for about as many more feet, terminate in the usual graceful fronds. I have neither seen nor heard of a similar instance.

Among the famous personages of this island, perhaps no-one is more so than Tera-bangaki, an old priest of Tabuariki, the principal deity of the Kingsmill Islands. His fame is so great, and his miraculous power is so fully believed, in that he were repeatedly warned by many on Apaiang not to visit Maiana, as he would prove our destruction. We, however, held a pleasant interview with him, and sought to teach him of the one Great God and His Son Jesus Christ. I seem to have stood in more danger from a native of Apaiang, with whose face I was familiar, than from him. On the afternoon of Wednesday, as I was about to return to Mr. Fisher's, after having preached in the last village, a man and his wife had taken seats in my boat, as passengers, without either of them having asked me. (I knew, however, from others, that they were desirous of going.) Not deeming it prudent to put to sea with so large a number, I declined taking them. He refused to disembark, told me I must throw him overboard at sea if I would get rid of him, and threatened vengeance on my boat. I stood collected, but decided. Suddenly, he leaped from the boat, and with the fury of a madman, sprang for an oar. He was instantly seized by several natives of Maiana, while with fearful rage he struggled to rush upon me or my boat. The people bade me shove off to escape from him, which we were not slow to do, being however deserted by one of our crew, who refused to return unless the man and his wife could accompany us. After a few moments of reflection, not knowing what injury he might inflict upon me or mine whenever he should return to Apaiang, I thought it best to take him as far as Tarawa, whence he could easily return to Apaiang. Having somewhat cooled down from his rage, he utterly refused to have anything to do with us, and we went on our way, anchoring under Mr. Fisher's place for the night.

That evening our deserter returned to us, bringing joy to my heart, as he was one of our best oarsmen. The next morning having partaken of a breakfast prepared before light, through the kindness of Mr. F., we set sail for Tarawa. In crossing the reef, we ran upon a sunken fish-wall, and narrowly escaped being stove. The wind soon hauling more to the north of E., our course being N., and experiencing a current, we put back. About 10 A.M., it again changed to the south of E., and we again started, heading two points to the windward of our course. When we sighted Betio, the S.W. extremity of Tarawa, it bore straight ahead, about due north. We soon perceived that the current was running fearfully, and at sunown it was just visible when standing in the boat, distant some 10 miles due east, the wind having died away, we furled our sails and took to our oars. The short and "chop sea" rendered rowing very laborious and progress slow. It was a solemn hour. Never was there a more fearful hour with me on board the **Morning Star**. No land to leeward for more than 900 miles; we were in the same place where Mr. Huntley went adrift, the account of whose sufferings at sea for one month, in an open boat, you published in the *Friend*. We had indeed provisions for a month, but I knew that at times no ship could beat against our westward current. When the **M. S.** visited us in September, 1859, she attempted it between Apaiang and Tarawa, but gave it up and stood off as far north as Makin, distant 70 miles, to escape from the current, and did not reach us for a week after. What were we to do? Must we in a boat

attempt a similar voyage before we could again reach the dear ones? I had told Mrs. B. of our dangers and any delay in our arrival would be, of course, a period of intense suspense. If my chronometer kept correct, I did not much fear but that we should probably reach our destination. In case we failed of getting to windward, there was Ebon 300 miles leeward, and then Strong's Island 350 miles more. We at least hoped to reach one of these. I think I felt willing to trust the Blessed Master, who has promised to be with His disciples even unto the end of the world. We had been with His offer of salvation to the perishing heathen of Maiana. He knew what was best for us.

Just as darkness was about setting in upon us, I thought I saw the tree-tops as I sat at the helm, on the locker. I did not stop then to light my lantern, but, watching my little compass (which I had spent a day in rigging,) by the light of the setting moon, I steered a N.E. course to get in under the lee of Tarawa if possible. We rowed for two or three hours, when the wind freshened from the eastward, allowing us to head a little to the east of N. Oh how joy quickened in my boson! We took in our oars, made all sail, rested our weary men, and dashed on. About 10 we experiencee a slight squall, when the wind suddenly shifted to N.N.E., thus allowing us to head E. on the port tack. Was I ever more thankful to my Heavenly Father! We ran for a short time under reefed mainsail; soon shook out the reef, and with a fine breeze dashed on till midnight, when a light ahead was announced, which sent a thrill of joy at least to the hearts of Kanoa and myself. About half-past 12 we let go our anchor on the great sunken reef which bounds the westward side of the Tarawa lagoon. Here we lay until morning, not daring to venture among the rocks and shoals of the lagoon until daylight. We found ourselves some three miles to the north of Betio. Here we stopped to preach, and then beating up the lagoon reached the dear ones at Tapiang shortly after noon, Oct. 18, by whom we were cordially welcomed—(Mrs. B.'s twenty sixth birthday).

We returned to Apaiang on the 22d. Many prophecies had been uttered that we would never return, but our Heavenly Father kindly cared for us.

Marakei still remained to be visited, being one of the four which I regard as especially belonging to my parish. But this lies some 30 miles to the windward of us. The **Star of Peace** was regarded by Capt. Gelett as very superior in working to windward, but this terrible current was a great obstacle in our way. Favored with a slant of wind from the southward, on the 1st of November, we made the attempt, but could only hold our own against it, and were glad to return. It was with joy, therefore, that we decided, on the morning of the 14th of November, to avail ourselves of the winds blowing from the westward—a rare occurrence. With all possible haste, we launched the **S. of P.**, put in ballast, food, water, &c., rigged mast and bent on sails, and, bidding good-bye to our loved ones, Kanoa and myself, accompanied by three natives, (one a native of Marakei,) set sail about 10 A.M. Our route by water was probably over 35 miles. After fairly clearing the lagoon and island, we experienced a terrible squall, but without injury. About 3 P.M. we sighted the cocoanut trees on Marakei, but glanced with anxious eyes to the northwest, where a very black, fearful squall was gaining on with the speed of the winds. What dark, tempest-racked clouds were those which were soon to burst

upon us, deluging us with their contents! Out of the boundless sea, Out on the boundless sea, anxious to reach a strange island, having no ship-channel, before night, I kept on sail to the last moment, bidding one of the men to stand by the halyards, to let go at an instant's notice. I could venture no longer. We took in and furled sails, and had hardly seated ourselves, when the tempest burst upon us with tremendous fury. The force of the blast continued longer than the noon squall, but as soon as it had abated sufficiently, we reefed our mainsail, and hoisting it up a little, pushed on. The sea was beginning to run wildly, and the large billows raised their white crests around us. The **Star of Peace** had experienced no such sea as that. Suddenly a towering wave, yawning above us, burst upon us, drenching us from stem to stern. Blinded by the spray for the moment, I hardly knew our fate. Thanks to our Heavenly Father, the boat, though thrown like an egg-shell, still danced on. Frightened faces turned inquiringly toward me. Their largest canoes would probably live in no such sea. Again we were struck by a sea, but less severely. Trusting and collected, I steered on our way, thus, I believe, inspiring confidence in the timid natives. At sundown, we were up with the island, and deserted by our breeze. Hoarse billows broke upon the beach. The native of the island, of whom I have spoken, was puzzled, and seemed unable to tell us where the boat-channel was, (if so it might be called.) Soon three natives, plunging through the reef, came off to us, two of whom I received on board. The youngest of the three, at my wish, returned. One, I soon found, could speak only in a whisper, and the other was partially drunk. Thus provided with pilots, we pushed round the southwest bend of Marakei, toward the North, for over a mile, and just at dark were off a narrow break in the coconut and pandanus trees. This was the so-called boat-channel—a fearful place to enter in the partial darkness, with wild billows dashing their white foam against the rocky shore. I trembled to enter—would not venture myself at the helm, lest I should not understand the rapid enunciation of the drunken pilot. Putting a trusty man at the helm, I took his oar. For a moment I passed within the influence of the billows, as they began to lift their crests the second previous to breaking. Two large ones past, and we sprang to our oars. In the darkness the pilot had headed in a little too soon, and in order to enter the gap of some thirty feet in width between the rocks, was obliged to slant our course slightly—a most perilous condition, as you well know for any, even a surf-boat, when landing in a heavy surf. Not accustomed to surf-playing, I felt that my peril was great. Providence favored us—a smaller wave took us upon the crest, and we were hurried through this narrow vortex with the speed of a race-horse, while behind us came dashing on two great billows, as if eager to devour us. Passing up the channel, we soon found ourselves inside the lagoon, and came to anchor off a little islet, where was a small hut. Here we spent the night. My body was well nigh weak as water after the peril of the day, and I trust a grateful heart sent up sincere thanks to our Heavenly Father for His merciful care over us.

The next morning revealed a most lovely island, said by the naturalist Dana, to be one of the most beautiful of all coral islands. About 6 miles in length, from 1 to 3 in width, and enclosing a placid lagoon, whose depth is affected but a few -- - sby tide, the

which is surrounded on all sides by wooded islets(?), thus unlike all the other islands of the Kingsmill Group, with fairy like islets near the shores of the lagoon, some with a few cocoanut trees and huts, upon them, this island lay spread out on its beauty before us. Inhabited by savages secluded from the world, unvisited by the missionary, the water of its lagoon now first plowed by a foreign keel, the gospel light for the first time beamed upon it.

In four days we preached salvation through Christ in all tis villages, to over 1000 people. The King received us kindly and desired us to remain permanently. The people also, as did those of Maiana, entertained us, and many listened with attention, especially among the elderly men of both islands. On each, drunkenness was common. The prostrated houses which our eyes here and there fell upon, reminded us of the force of that heavy squall.

Westerly winds and gales detained us until the 24th of November. Upon putting to sea, we barely escaped destructionw, a heavy breaker putting on board a surplus ballast of some two or three barrels of salt water. I confess my limbs quivered some, after our escape into deep water. We were up with Apaiang about 4 P.M.w, but did not reach our anchorage in the lagoon, off "Banner Cottage," until half past two next morning. The particulars of the voyage, (though of thrilling interest to myself after sunset,) I will not narrate. Perhaps with your pressure of time, you have already heard enough of the first two voyages, of the missionary packet **Star of Peace**. Suffice it to say, we were safely returned to those who had long been looking for their absent ones, and who rejoiced to welcome us home.

On the 26th, we started for a vessel which hove aback under the lee of our island, but which filled away before we were probably seen. Thinking it possible that she might have put letters into the hands of the neighbors of those who were reported as having devoured a portion of a former mail, we pressed on, to secure them from a similar or worse fate. We were rejoiced to receive letters from our good friends on Strong's Island, by the **Junior**, Capt. Rowley. A line from the Captain informed us of his intention to cruise for some two months, and was then bound home.

The **S. of P.** was hauled up, and I gave myself to the work of translation for the winter. Matthew and John may now be regarded as very nearly ready for the press. On the 21st of March, Kanoa and family,l with an exception or two, Mrs. B. and myself, visited our friends at Tapiang. We found them all well.

Since the beginning of the year [1861], we have seen much to encourage us in the increase of religious interest among several of those under our more immediate instruction.

[P.S.] May 28.—How little I expected to see you with my own eyes, so soon, when I was penning the above lines. I was intending to give you some account of the Lord's doings in our midst, but you have heard with your own ears, and I must close in haste.

With much brotherly love,
Hiram Bingham, Jr.

Document 1861M2

**Fifth trip of the Morning Star—Narrative of
W. H. Mosher, First Mate**

Sources: Article in The Friend, Honolulu, September 2, 1861; reproduced in Ward's American Activities, under Micronesia 8.

To Mr. W. H. Mosher, first officer of the Morning Star we are indebted for the following report:

Cruise of the Morning Star to the Micronesian Islands and back.—

Sailed from Honolulu May 11, for the above islands. Arrived at Apaiang on the 26th, and found Mr. and Mrs. Bingham well, and the natives friendly; had pleasant weather all the passage. Sailed again on the 29th for Tarawa, where we arrived the same day at 5 P.M., we were visited by them, found all well and the natives very friendly. Sailed again June 2d, for Apaiang, to land Mr. and Mrs. Bingham; arrived the same day, landed them safe, and sailed again at 6 P.M., for Ebon or Boston Island, with pleasant weather, and arrived June 5th—found Mr. Doane well, but Mrs. Doane and daughter very unwell; the natives were also friendly at this place; had the weather rainy and squally during the time we lay there. We again took our anchor on the 9th and left for Strong's Island; had good weather till our arrival on the night of the 14th; 15th, at 8 A.M., the Captain and all the passengers went on shore—that night came on squally and blowing heavy, which lasted until the 20th, when the Captain and passengers came on board again, accompanied by Mr. Snow and the King on a visit; found them all well and the natives friendly; we then delivered Mr. Snow all his goods in good order, bade them farewell, and at 11 A.M., stood on our course for Ascension with fine weather, which lasted all the way; arrived on the 23rd, found Mr. Sturges and family well, Mr. Roberts and family the same, and the natives friendly—had rainy weather all the time we were there. Having concluded our trips among the group, we next took our departure for Honolulu on the 4th of July, with the wind from the eastward until the 22d, when it commenced a severe gale from N.E., with a very high sea running—we were then in lat. 34°03' N., long. 168°44' E.; the gale veered round to S.W. on the 23d, when

the gale subsided, and we were enabled to lay our course as usual; since then, had the wind from S.S.E. to E.S.E., and the weather pleasant. August 5, the wind gradually veered round to E.N.E., from whence [sic] it blew very hard until the 1j0th; since then had pleasant weather and favorable wind from the eastward.

Reports the following vessels as having touched at Micronesia [in 1861]: February—**Magnolia**, Pearce; **Harrison**, Wood; **Othello**, Killmer; **South Boston**, Randolph. March—**Waialua**, Lass; **Aloha**, Mammen; **Hero**, Myers. April—**Kohola**, Corsen; **Hibernia 2d**, Edwards; **Mohawk**, Swain.

Document 1861M3

The Morning Star Papers—Fifth trip of the Morning Star, by Rev. Samuel C. Damon

Sources: Series of articles in The Friend, Honolulu, September to November 1861; published separately for the Hawaiian Missionary Society, 1861; reproduced in Ward's American Activities, under Micronesia 9.

Morning Star Papers: or Glimpses and Glances at the Sights, Scenes and People of Micronesia:

Seen and Sketched by the Editor, during the Fifth Trip of the "Morning Star," C. W. Gelett, Master.

**I.
PREFATORY.**

A few glimpses and glances with an observing pair of eyes, will afford a better idea of a place and people than books of travels and voyages written by the most graphic pen. All are not inclined to journey abroad, and if inclined, do not enjoy the privilege of going, hence they must obtain their knowledge of foreign lands, by reading or conversations with those who have seen those lands and communities beyond the seas. Having enjoyed a favorable opportunity for cruising among the islands of Micronesia and catching "glimpses and glances at the sights, scenes and people" of that remote and unfrequented region upon our globe, we propose furnishing our readers with a series of descriptive sketches, or rather extracts from "our log," while on board the **Morning Star**, during her fifth and last trip to the westward.

The nature of our cruise would not allow time for deep research into the origin of the inhabitants, or for historical investigations, although we have not neglected to peruse such publications as relate to those parts of the Pacific, including volumes of former voyages, the journals of missionaries, and books of natural science. We have read with profit that portion of the U.S. Exploring Expedition, by Lieut. Wilkes, relating to the Gilbert or Kingsmill Islands, the voyages of the renowned Kotzebue, to the Radack

Chain of the Marshall Islands, and several other works relating to Micronesia; also Darwin's voyage of a Naturalist, and Maury's Physical Geography of the Sea. The most readable and reliable source of information are the **Morning Star**, or History of the Children's Missionary Vessel, by Mrs. Jane S. Warren, of Boston, and the Lectures of Rev. L. H. Gulick, M.D., published in the *Polynesian*.¹ We began, however, to treasure up stores of knowledge respecting Micronesia, many years ago, as we sat in our sanctum, and conversed with shipmasters and sailors, who had visited those comparatively unknown regions. We were accustomed to do this long before the establishment of the Micronesian Mission. Since the mission was commenced, in 1852, we have maintained a frequent correspondence with all the missionaries, having been permitted the privilege of a personal acquaintance with them, while they were *en route* from the United States to their distant and lonely stations upon Kusaie, Ponapi, Apaiang and Ebon. It has long been our cherished desire to visit them, and behold the changes there in progress. Circumstances have not allowed us to carry out this desire until the sailing of the **Morning Star** upon her last trip, bound thither with the annual supplies for the mission-families. While making our preparations to leave, the Hawaiian Missionary Society conferred upon me the honor of acting as their Delegate.

When starting upon our cruise, the prospect of a change of scene, and rest from the long continued of professional duties, was most refreshing to our jaded spirits. We longed for rest and mental repose; the idea of enjoying rest and repose amid the unvisited scenes of Micronesia, served to gild the future with dreamy fancies which we feared could not be realized. In imagination we pictured many a pleasant day's sail along the shores of islands decked with the rich and gorgeous draperies of the tropics, and over lagoons where

"Life, in rare and beautiful form,
Is sporting amid those bowers of stone."

We anticipated much of the purest of enjoyment from the friendly greeting and familiar converse with the missionary brethren. Disappointment has not been our lot. The participation has been more than was the anticipation. The bright fancies of the imagination have been more than realized. If now our descriptions of the Micronesian Islands appear tame and common place, the reason will be that our pen has failed to give full expression to our ideas, and experiences, for we have seen enough, and experienced enough, to fill volumes with far more interesting sketches than we are able to produce. But we hope not altogether to fill in our attempts, inasmuch as we merely propose to sketch "glimpses and glances at the sights, scenes and people of Micronesia."

1 Ed. note: Some of Rev. Damon's opinions differ from those of Dr. Gulick.

II. OUTLINE OF OUR CRUISE.

Leaving Honolulu, Saturday, May 11th, at one o'clock P.M., the **Morning Star** pursued a southerly course, running before the northeast trade winds. On crossing the meridian, we changed our Sabbath to correspond to that of the missionaries of Micronesia. No incidents of importance occurred during our passage to Apaiang, or Charlotte Island, one of the Gilbert or Kingsmill Islands, lying in 2° North latitude and 173° East longitude. We reached the island, Monday morning, May 26th, fifteen days after sailing from Honolulu. We were greeted with a most cordial welcome from the Rev. Mr. Bingham, before our vessel came to anchor in the smooth waters of the lagoon of Apaiang, for this island is one of the numerous coral islands forming the Gilbert Group.

We remained at anchor for three days at Apaiang, when we started for the neighboring island of Tarawa, taking with us Mr. and Mrs. Bingham, as passengers, who proposed to visit their missionary associates, Messrs. Mahoe and Haina, on Tarawa. One day's sail found us in a safe anchorage in the lagoon of Tarawa. Finding the mission families in health, and usefully occupied, we spent three days, including a Sabbath, at this station, when we squared away for the Marshall Islands, touching on our passage to leave Mr. and Mrs. Bingham at their island-home. Running in a northwesterly direction, after a quick passage of only two days, we reached Boston or Covell's Island, as it is known upon the charts of navigators, but now called Ebon by the missionaries, who have followed the native authority. The island lies 4°39' N., and 158°50' E. At this island we spent four days—including a Sabbath—when we sailed for Strong's Island, Ualan, or Kusaie, lying in 5°19' N., and 163° E. having light winds, we were six days making the passage, hence did not land on that island, until early Sabbath morning, June 15. On Strong's Island, we were weather-bound for five days, being unable to communicate with our vessel, which was lying "off and on."

Having landed our supplies, and leaving the mission family of Mr. Snow, in health, we sailed for Ascension, or Ponapi, lying in 6°48' N., and 158°19' E. We entered what is called the Middle Harbor, lying midway between the two mission stations of Kiti and Shalong. Having spent eleven days there, at anchor, and visiting various localities upon the island, we started upon our home-passage, which we made in just forty days, having been compelled by adverse winds to run as far north as the thirty-sixth degree of latitude. During our homeward passage, we experienced a severe gale on the 22d of July, in Latitude 34°30', and Longitude 166° E. The vessel was "hove to" about eighteen hours. The gale was most severe between 10 and 12 o'clock at night, when very serious fears were entertained for our safety. Our danger was imminent. At the time we were a thousand miles from the nearest land, perhaps nearer Japan than any other habitable part of the globe. By the merciful interposition of God, we were finally permitted to conclude our voyage in safety, reaching Honolulu, Tuesday, August 13th, and having been absent just ninety-three days:—

Sailed from Honolulu, May 11th.

Passage to Apaiang	15 days.
Remain at "	3 "
Passage to Tarawa	1 "
Remain at "	3 "
Passage to Ebon	3 "
Remain at "	4 "
Passage to Kusaie	6 "
Remain at "	5 "
Passage to Ponapi	2 "
Remain at "	11 "
Passage to Honolu	40 "

Total 93

During that period, our anchor was dropped six times, twice at Apaiang, once at Tarawa, once at Ebon, once at Kusaie, and one at Ponapi. We sailed, in round numbers, eight thousand miles, running as far south as 2° N., and as far N. as 36°, and as far west as 158° E., thus our cruise forms nearly an oblong parallelogram upon the chart. Deducting twenty-six days that we were lying in port, from ninety-three that we were absent, will leave sixty-seven sailing days; hence, we averaged about 120 miles each sailing day. Our best day's run was 230 miles, and our poorest three miles, when we were nearly becalmed from Ebon to Kusaie.

The pleasure of our cruise, and the benefit derived from the voyage, we attribute, in no small degree, to the excellent management of Capt. Gelett, the efficiency of his officers, Mr. Mosher and Mr. Johns, and the promptitude and obedience of the seamen, six of whom were Hawaiians, and the remainder Gabriel Holmes and William Gelett, were Americans. Our steward, cabin-boy and cook, are deserving of many thanks. On our return passage, the cabin was filled with passengers, including Mrs. Sturges and daughter, Mrs. Doane and two children, Mr. and Mrs. Roberts and two children, Mrs. Gelett, Mr. Ashmead, Masters C. Corgett, and Edward Damon.¹

¹ Ed. note: Unsaid by Rev. Damon, is the important fact that Mrs. Doane was permanently leaving (after having been raped by a chief of Ebon), and that Rev. Roberts was being expelled (after he had had an affair with a Pohnpeian woman whose half-breed daughter later married the Polish naturalist Kubary).

III.

GILBERT, OR KINGSMILL ISLANDERS, MEMBERS OF THE POLYNESIAN FAMILY.

Proofs are abundant that the inhabitants of these islands belong to the same race as those of the Hawaiian, Marquesan, Tahitian and Samoan Islands. In appearance, they might strikingly resemble Hawaiians. There is obviously a mixture of people coming from different parts of Polynesia. Some strikingly resemble the Samoans, or Navigator Islanders. Not only does their appearance, cast of countenance, form of body, color of hair, eyes, teeth, and other characteristics indicate their origin to be the same, but also their language and many of their customs and practices.

In conversing with the native missionaries, we asked them, if they found any words that were the same as those used by Hawaiians. They replied that they did. In a few moments, Kanoa, Mr. Bingham's associate in Apaiang, furnished us the following list:

English.	Hawaiian.	Gilbert.
Fowl	Moa	Moa
Forbid	Kabu	Tabu
Woman	Wahine	Aine
Man	Kanaka	Aomata
Canoe	Waa	Wa
Fire	Ahi	Ai
Red	Ulaula	Uraura
Big fish	Ulua	Urua
Cocoanut	Niu	Ni
Eye	Maka	Mata

This list, we are confident, might be extended as to embrace hundreds of words. We hope as our missionaries become intimately acquainted with the language, that they will devote some attention to this interesting subject.

We noticed the natives of Apaiang kindle fire, by rubbing two sticks together, just as we have witnessed Hawaiians do the same thing. The natives of Hawaii and Apaiang, carry burdens on a pole in a similar manner. The more familiarly we became acquainted with this people, the more were we impressed with their striking resemblance to Hawaiians, although, as we shall show, many of their customs and practices are strikingly at variance and dissimilar to what is to be found in other parts of Polynesia.

It has been asserted by some writers that the system of tabu did not exist among the Gilbert islanders. Such a statement is remarkably at variance with facts. The *tabus* of this people are as marked as those of other branches of the Polynesian family. Sabbath morning, June 1, while the people were assembling, for public worship in one of the villages of Tarawa, Mr. Bingham invited the children, who were occupying a house adjoining the council house. They could not enter the council, while they were undergoing the whitening process, because it was *tabu*.

It was *tabu* for women to sit down upon the mast of a canoe, when it lay upon the ground.

It was *tabu* for boys, whose heads had been shaved, and over whom certain incantations had been performed, to eat certain parts of the meat of the cocoanut, and also certain kinds of fish. These boys were required to abstain, supposing it could make them brave in war.

Mr. Bingham related an incident connected with one of the council houses in Apaiang, showing that certain women had broken *tabu* by entering it. The house was purified and cleansed, by offerings.

IV. COUNCIL HOUSES.

The existence of what has been styled council houses, forms a most striking peculiarity in the political and social organization of society among the inhabitants of the Gilbert Islands. A council house is to be found in every village. We visited three villages upon Apaiang, and seven villages upon Tarawa, and in every village these houses existed. They are built after the same general style of house-building among those islanders, although larger and more substantial than common dwellings. The uses are various to which these houses are devoted. An Englishman residing upon Tarawa called them houses of parliament. An American could style them, perhaps, houses of representatives or court houses. When subjects of political, civil or criminal nature, are to be discussed, the people hurry, *en masse*, to the council house. When one king would declare war against another, he summons his subjects to these places. There questions are discussed. The king sits as president of the council. His chiefs and the landholders express their minds. He quietly listens until all have finished, when he will make known his opinion, and that decides the question, pro or con. No vote is taken.

If a crime has been committed, the people assemble at the council house to hear what the king shall decide in regard to the punishment of the criminal. Death is the most common penalty for theft and adultery. This is the case when the offender is a man of low rank; but if a personage of importance, then he is fined by taking away his lands.

The council houses are the *hula* or dance houses. For this purpose they are brought into frequent use. Companies of strolling or abandoned women traverse the island, traveling from village to village for entertainment of "lewd fellows of the baser sort." The dances are performed in the night, and are attended with these scenes of midnight revelry, debauchery and licentiousness, which debase and degrade the people. Married women are not allowed to be present. Would that the same remark might be made with reference to their husbands!

It is to be hoped that these council houses will hereafter be devoted to better and holier purposes. Already many of them have been used as chapels or houses of Divine worship. When the missionaries are upon their tours, and would gather the people to hear the preaching of the Gospel, the council houses are uniformly the places of resort.

We attended public worship three times on the Sabbath spent upon Tarawa, and each time the services were there held. On one occasion we entered the village before our companions had arrived. The little children led the way to the council house, where the meeting was held.

V. GOVERNMENT OF THE GILBERT ISLANDS.

Each island of the group is under a separate and independent king. He is the head chief of the island, although there are many other chiefs. The inhabitants appear to be divided into four classes or grades, viz:

1. King.
2. Chiefs.
3. Landholders, and
4. Slaves.

The position of the king is peculiar, for while acknowledged as sovereign, yet he receives no tributes or taxes. He rules, in some respects, with the will of a tyrant or despot, yet in others he appears destitute of any authority. He does not maintain any royal state, or keep a guard. The people appear to have but very little respect for their kings, by no means approaching to that obsequious and servile demeanor which is exacted by the ruling sovereign in some other parts of Polynesia.

THE CHIEFS—Exercise authority in their respective villages, and among their own people.

THE LANDHOLDERS.—Comprise the great body of the people. All the land is owned by some one. The long and narrow islands are divided and sub-divided into sections, the lines running from the lagoon to the ocean outside. They are very tenacious of their lands; a man is esteemed and holds sway according to the amount of land which he possesses, and the number of cocoanut trees thereon.

THE SLAVES.—Slavery exists in a mild form. The slave is usually a captive taken in war. The master exacts labor. The slave is a domestic servant. The master employs him collecting cocoanuts, pandanus fruit or fishing.

The political affairs of the islands are far from being in a settled state. Wars are frequent. The people upon one island—as, for example, the people upon Tarawa—are ever ready to wage war with those upon Apaiang. So the chiefs are ever ready to plot for the overthrow of the king. So far as we were able to judge of the present political affairs of the group, they very much resemble the conditions of things on the Sandwich Islands previous to the conquest by Kamehameha I. It would doubtless now prove an incalculable blessing if the whole group was placed under some powerful dynasty.

VI. ROYAL FAMILY OF TARAWA.

Tentebau is really the sovereign of this island, although his grandson, *Tekourabi*, is the acting king. Tentebau is a very old man, probably between eighty and ninety years of age. He has a very numerous progeny. He has seven children (including five sons and two daughters), twenty-three grandchildren, twenty-one great-grandchildren, and two great-great-grandchildren. Should the old man live many more years, at the average increase upon Tarawa, his descendants will become very numerous. His family is married and intermarried in every village. The old man has been a famous warrior. His body now bears the scars and marks of many a fierce encounter with his enemies. He says that he has been engaged in nineteen battles. The expression of his countenance very much resembles the portrait of Kamehameha I, hanging in the palace at Honolulu.

Tentaberanau, the son of the old king, would naturally be the reigning sovereign, but in consequence of his total blindness, he has resigned in favor of his son Tekourabi, mentioned below. This is a singular state of things. One person too old to rule, and another willing to resign because totally blind. This blindness is the result of a wound received in battle.

Tekourabi, the ruling king, is about thirty years of age. In personal appearance, large and fleshy, yet apparently a man of great strength. He has but one wife, and several children. In his habits and manner of life, he is a thorough Tarawan, giving himself up to pleasure and the rollicking habits of a "fast man," yet he is a stern ruler when he takes hold of the rein of government; the life of a subject is but small account at such time. The following instance indicates the manner of administering justice in Tarawa. When Mahoe and Haina were stationed there nine months ago, the king promised his protection. The missionaries suffered from thieves. The king warned the people to beware, but a theft was again committed. The thief was detected, and the king, with his own hand, put the man to death—much to the regret of the missionaries, but without their knowledge. This summary method has put a stop to all annoyances of this kind, so that now the missionaries are living in the utmost personal security.

Should any of our readers be disposed to censure the penal code as administered by the king of Tarawa, let it be borne in mind that not a century has passed away since an English Judge declared, "If you imprison at home, the criminal is soon thrown back upon you, hardened in guilt. If you transport, you corrupt infant societies, you sow the seeds of atrocious crimes over the habitable globe. There is no regenerating a felon in this life. And, for his own sake, as well as for the sake of society, *I think it better to hang*. Those were days when the English penal code made deer-killing, sheep-stealing, cattle-maiming and tree-destroying, capital crimes.

It was our pleasure to see four generations of the royal family of Tarawa present at divine service on the morning of the Sabbath, June 1, when the Rev. Mr. Bingham improved the occasion to speak of the sorrow of the missionaries, that a man should have

been put to death for theft, and informed the king that a severe fine, or some other punishment, preferable.

VII.

WHAT ARE THE PROSPECTS OF THE MISSION UPON THE GILBERT ISLANDS?

We answer unhesitatingly in the good old Saxon word, *good*. A good beginning has been made. There has been a most favorable impression gone abroad. The Rev. Mr. Bingham, assisted by Hawaiian missionaries, has been laboring for years upon Apaiang. We will now endeavor to state what they have accomplished. They have acquired a correct knowledge of the language. Small portions of the New Testament have been printed in that tongue. Mr. Bingham hopes to have ready for the press at the end of another year, the Gospels of Matthew, Mark, Luke, John and the Book of Acts. A small collection of hymns has also been printed. Some of these are original, and were written by Mr. and Mrs. B., while others are translations of several English hymns, familiar to all, viz:

“From Greenland’s Icy mountains,” etc.

“There is a happy land,” etc.

“I love to steal a while away,” etc.

Some primary reading books, have also been prepared.

At the station, Mrs. B. and the wife of Kanoa, have been each engaged in teaching a weed-day school. Twenty-four pupils have been taught to read, and received much elementary instruction in geography, and other useful branches. It was our privilege to attend an examination of these pupils. The amount of Scriptural knowledge which they had acquired was truly gratifying. Several of Mrs. B.’s pupils would answer questions equal to the advanced classes in the very best Sabbath Schools in Christian lands. It was our privilege to examine her pupils, as well as those taught by Kanoa’s wife, and the wives of the Hawaiian missionaries on Tarawa. Olivia, the wife of Mahoe, on Tarawa, has done herself great credit. Although she has been at that station but nine months, still she has formed a promising class of pupils. It was a pleasant sight to see Olivia, a pupil of Miss Ogden, thus engaged as a most efficient missionary among the poor and degraded people of Tarawa. The wife of Haina, the other missionary, is a most worthy and exemplary Christian woman, faithfully occupied in her appropriate missionary work. Nowhere has it ever been our privilege to witness three Hawaiian families (Kanoa’s, Haina’s, and Mahoe’s) which were better conducted, or more exemplary. They all have children. We think such families cannot but exert a good salutary influence among a heathen people. Would that every island of the Gilbert Group had such mission families living among them.

The work at Mr. Bingham’s station, on Apaiang, has assumed a most interesting aspect. Several give the most satisfactory evidence that they are truly converted souls. Two have been baptized. One of these is a remarkable youth, of about sixteen years of age. He has been a member of Mr. B.’s family about one year, and is actively engaged

with Mr. B. in the work of translation. The assistance which he renders is vastly important. After they had collected about two thousand words of the language, Mr. B. offered this young man one dollar a hundred for additional words. He had already gathered about six hundred. In the work of translation he goes over with Mr. B., word by word of the New Testament. Mrs. B. too lends her aid, and when the translation is completed, then she will prepare a neat and beautiful copy for the press. If there be a sign on earth, which we may suppose would arrest the attention of the Apocalyptic Angel, flying through the midst of heaven, having the everlasting gospel to preach, it must be that group of translators upon the lone island of Apaiang. If it were in our power, we should delight to transfer the living picture to the canvas, with the genius and skill of an Italian painter.

Among the candidates who are affording pleasing evidences that they will ere long become united with the Church of Christ, are the King and Queen of Apaiang. They were both at the Wednesday evening prayer-meeting, May 28th. It was our privilege to unite with those heathen converts in prayer, led by the King. At the close of the meeting, the additional privilege was afforded of uniting in the celebration of the Lord's Supper. Could the friends of missions have been present in that assembly, I think they would have agreed with us in the remark, that a *good* work had commenced upon Apaiang—that a *good* beginning had been made among the inhabitants of the Gilbert Islands, and that there was a reasonable prospect that the good work would progress. We entertain no manner of doubt upon this subject, provided the work of missions is vigorously prosecuted.

VIII.

THE REV. MR. BINGHAM'S RETURN TO HONOLULU [DISCUSSED].

On the arrival of the Rev. Mr. Bingham, Jr., at Honolulu, in 1857, several of the chiefs, and many others, were anxious that he should remain and occupy the post so long occupied by his honored father. They reminded him, that his father, on the birth of the son, promised them that he should be their teacher. But Mr. Bingham, in consultation with his brethren, decided that it was not expedient for him to turn aside from his purpose to go and preach the gospel in "the regions beyond."

In 1860, with the full approbation of the Prudential Committee, and of the Rev. Mr. Clark, pastor of the church in Honolulu, whose health and advancing years required that he should be relieved of a part, at least, of the many labors of so important a post, the First Native Church of Honolulu made out a formal call for Mr. Bingham to return and become their pastor. The call was approved by the Hawaiian Evangelical Association. The call was forwarded by the **Morning Star** last year, but Mr. Bingham did not see his way clear to accept the call, but intimated that he might do so at a future time, under certain conditions. On the return of the **Morning Star** this year to his station, although the church did not think best to renew the call *formally*, yet the pastor of the church informed him that the door was still open, and the call for his labors was

more urgent than last year, referring the whole decision of the case to his own judgment. It is proper to say also, that the subject was once again brought to his mind by the Secretary of the Mission Board in Boston.

As we have just remarked, the call was renewed this year, and we were requested to "second" that call. Before consenting to do so, we were rejoiced that the privilege would be allowed us of going upon the ground and viewing the call from the standpoint on heathen, not Christian soil. On our arrival at Apaiang, the subject was very soon made the topic of conversation, and was thoroughly and prayerfully discussed. But while the subject was under consideration, in company with Mr. and Mrs. Bingham, we called upon the King of Apaiang, visiting the church on our way to the council house, where we met his Majesty. Having been introduced, and the subject of our visit to Micronesia stated, with Mr. Bingham as interpreter, we conversed a while respecting Capt. Handy, bark *Belle*, and other topics; at length, the subject of Mr. Bingham's removal to Honolulu, was taken up. We informed the King that the people of Honolulu had sent a request for Mr. and Mrs. Bingham to return to Honolulu, and we stated also the nature of the call. We then asked him what was his "thought upon the subject." After a moment's silence, with a countenance of perplexity and concern, he replied, "If Bingham goes to Honolulu, who will be *our friend*?" In the course of our conversation, he very soon repeated the same remark, "If Bingham returns to Honolulu, who will be our friend?" This subjective view of the subject led us to be very cautious how we endeavored to persuade a missionary to leave his field, and return to preach in a Christian land. I remarked, however, to the King, "Suppose Mr. Bingham goes, and Dr. Gulick is sent to take his place." He replied that "that might do."

While this conversation was going forward, a group of natives gathered around and silently listened to what was said. We were much impressed with the question of an old native woman, evidently one of the common people. She asked, "Have you no missionary at Oahu, that you came to take ours away?" We could not reply that Oahu was destitute of missionaries. We returned from that interview firmly resolved that Mr. Bingham should not be induced to leave to Oahu through any solicitation on our part. We were not prepared to say, that duty might not call him away from Apaiang, but we did see that he occupied a position of influence, usefulness and importance, second to no other within the range of our knowledge. We saw, moreover, that a missionary and his wife, who have acquired a heathen language, and are usefully engaged in their work, are too valuable servants to be removed from their station, unless for the most important considerations, and under the pressure of the most weighty calls.

It now remained for Mr. Bingham to return a definite answer to the call from the First Church in Honolulu. He subsequently gave us to understand, that he has decided to accept the call, and enter upon his duties next year, provided the following conditions were complied with, viz:

First—The Rev. Dr. Gulick, or some other suitable missionary, be sent to take his place.

Secondly—His honored father should return to Honolulu, and

Thirdly—His removal should not take place until the close of another year's missionary labors, when he would have the gospels ready for publication, and other work accomplished.

Hence, on the return of the **Morning Star**, next year, we may confidently expect to see Mr. and Mrs. Bingham, provided those conditions are complied with. Their arrival will be hailed by many with delight, and most surely no Christian brother, could become Pastor of the First Church of Honolulu, whom we should more delight to see occupying that important position, if his present post can be as ably manned, otherwise we hope he may not come. Should this measure be carried out, we shall expect that his influence here will continue to be felt in behalf of the Micronesian Mission, and we foresee many ways in which he may still labor for the benefit of the people of Apaiang. In conclusion, we would add, that throughout the protracted correspondence upon this subject, the removal of Mr. and Mrs. Bingham will not be accomplished through any self-seeking on their part, for we are fully confident that both of them would now prefer living and laboring at Apaiang, rather than in Honolulu.

IX.

SEA-SICK POETRY.

[Omitted.]

X.

FACTS AND FIGURES ABOUT THE GILBERT ISLANDS.

Population.—Captain Randell, a cocoanut-oil trader, who has long been familiar with the islands, and has probably more influence throughout the group, than any other foreigner, furnished the Rev. Dr. Gulick, with the population of the Gilbert Islands... 50,500 to 54,000.¹

Food of the inhabitants.—With the exception of fish and very few cocoanuts, the food of the people consists almost entirely of the fruit of the pandanus tree. They eat the fruit raw, and also prepare it for long preservation. It must be exceedingly nutritious. Let no-one imagine that the fruit of the pandanus on the Gilbert Islands, is the same hard and impalatable article as that found upon the Hawaiian Islands. There is nearly as great a contrast between the two as between the crab apple and a luscious Oregon apple. It is not only nutritious, but must be an exceedingly healthy diet. In no part of the world, have we seen a more healthy community than we found upon Apaiang and Tarawa, the only two islands of the group which we saw.

Commerce.—The only commerce of the islands consists in the sale of cocoanut oil for tobacco. The natives in their degradation and heathenism, manifest but very little

1 Ed. note: See Doc. 1860A.

disposition for trade except for tobacco and fire-arms. A Sydney firm has been engaged in the oil trade and it proved exceedingly profitable. As the influence of the mission begins to be felt, a desire is awakening to acquire some other articles in the way of traffic except tobacco. A few are beginning to ask for cloth, knives, hatchets, and other articles. The King of Apaiang forwarded five hundred dollars, by Capt. Gelett, to purchase lumber for a small house. He had obtained the money, as a commission, for procuring oil of his people for the traders. Judging from the two islands which we visited, there is but little to tempt the trader to visit those shores.

Cultivation.—The islands do not admit of cultivation. There is literally no soil. The islands are formed of sand, broken coral and shells, with a thin layer of decomposed leaves and other vegetable substances. The number of grasses, trees and vines are exceedingly small. At very great labor the natives cultivate a coarse species of *kalo* [taro] which they reserve for feasts, not eating it as an ordinary article of diet. All the islands of this group are low, and of coral formation.

Apaiang.—This island is about fifty miles in circumference. Twenty-seven miles of the island is wooded. It varies from one-eighth, to one-fourth of a mile in width. If all the land of the island was brought into a compact form, it would not form an island four miles in diameter.

Foreign intercourse.—The Gilbert Islands were first discovered in 1765. They were next visited by Captains Marshall and Gilbert, commanding the **Scarborough** and **Charlotte**. In 1824, the French navigator, Duperrey, visited and explored some islands of this group. The most thorough exploration and survey ever made, was performed by the U.S. Exploring Expedition, in 1841.

In 1844, the whaleship **Columbia**, Capt. Kelly, of New London, was wrecked on Sydenham's Island. In 1848, Capt. Spencer, of the **Triton**, was very nearly being cut off at the same island. On the same island the **Flying Fox**, Capt. Brown, was wrecked and in 1852, the whaleship **Ontario**, Capt. Slocum, was wrecked upon Pitt's Island.

At the present time, but very few foreigners are residing upon the islands. There is but very little inducement for foreigners to settle upon any of these islands. On Tarawa we found only two foreigners except the Hawaiian missionaries. These are engaged in collecting cocoanut oil for Capt. Randell.

Social standing of the people.—They are an exceedingly debased and degraded portion of the human family. They wear but little clothing. Both sexes, until twelve or fourteen years of age, are entirely destitute of clothing. Adults wear but a slight covering; the males tie around their body a coarse mat, while females wear a girdle of fringed leaves a few inches wide.

...
In their moral and social conditions they are far, far below Hawaiians. The natives of the Sandwich Islands are a civilized and Christian people, compared with the Gilbert islanders.

1 Ed. note: There follows a quote from Dr. Gulick (see Doc. 1860A).

XI.

FAREWELL GLANCE AT THE GILBERT ISLANDERS.

Before our eyes catch a glimpse of Ebon and our attention is arrested by the Marshall islanders, let us take one more glance at the dwellers upon the low coral islands of the Gilbert group. Poets may sing of the charm of a tropic isle, where waves the tall cocoa, and the waves break on the coral; the disciples of Rousseau may discourse upon the happy lot of the savage; but it requires only a passing glance to dispel the poet's dreams and the skeptic's boasts. However much the charms of nature may delight the eye and please the fancy, yet the actual sight of crowds of naked men, women and children, ignorant, filthy, and degraded, is a most sad and heart-affecting spectacle. We envy not the man who can extol the condition of the heathen, who are living separate, destitute and apart from the blessings of Christianity, and much less do we envy those who, from Christian lands, visiting those degraded people, contribute to introduce among them the vices and diseases of civilized society.

Some of the southern islands of the group have been very much corrupted by the demoralizing influence of foreign intercourse. Not so at Apaiang and Tarawa. But very few foreigners have ever lived among the inhabitants of these two islands, or others in the immediate vicinity. There is little, if anything, to tempt the trader among them, except the traffic in cocoanut oil. It is important that the people shall have their desires awakened for something else besides tobacco, in exchange for oil. This will be the result as the influence of the mission extends. Already the happy change has commenced at those centres where the missionary's influence is most felt. Let the tide once commence setting in an opposite direction, and the most happy results will speedily follow. We are not sure but it would work beneficially if some of the people could be induced to emigrate to other islands of the Pacific; the reflex influence would be good among those who remain at home. Guano laborers could be obtained, we think, with but little difficulty. There are islands destitute of inhabitants where the cocoanut oil trade is yet to be commenced; the Gilbert islanders are just the men to be employed as laborers, in the same manner Messrs. English and Co. employ the natives of the South Seas, at Fanning's Island.

It is no uncommon event for newly-arrived Europeans and Americans at Honolulu, to lament the low standard of civilization on the Hawaiian Islands, and prematurely pronounce the missionary enterprise a failure. We only wish such carpers, growlers, and narrow-minded observers could come among us, via the Gilbert Islands. On those islands is to be witnessed pure heathenism, unameliorated and unsoftened by Christianity. Compared with the Gilbert islanders, Hawaiians are highly favored and elevated in their civil and social condition. On returning to the dominions of Kamehameha IV, we feel that we have once more taken up our abode in a well ordered and settled civil, social, and intelligent community. If any of our island readers are dissatisfied with their homes and blessings, we advise them to visit the Gilbert islanders. Having made such a visit, we are confident everyone will say, in the language of the Psalmist, "the

lines have fallen unto me in pleasant places; yes, I have a goodly heritage." Another feeling too, we should hope would arise in their minds, akin to that with led Messrs. Bingham, Mahoe, Kanoa and Haina, with their wives, to take up their abode among that people and spend their lives in teaching the ignorant, elevating the degraded, healing the sick, clothing the naked, preaching to all, and guiding inquiring souls to the Lamb of God, who "taketh away the sins of the world."

XII.

FIRST GLIMPSE OF THE MARSHALL ISLANDERS.

A passage of two days from Apaiang, brought the **Morning Star** to Ebon, Boston or Covell's Island. This is the most southerly of the Ralick chain. Before our vessel came to anchor, scores of the islanders were swarming our deck. At a glance we saw that a new people dwelt upon this group; lively, active, talkative, prying, shrewd and ready to take advantage, unless we were upon the look-out. The Rev. Mr. Doane came off in a large boat paddled by the principal chiefs of the island. We received such a welcome as none but the lonely missionary can give to one who pays him an unexpected visit. Having heard the island news and reported the general items of news respecting the outside world, we left the vessel for a few days' residence on shore. Here we spent from Wednesday evening until the following Monday. During that period our ears were occupied in listening to narratives of interest respecting the people, our eyes were glancing about at the "strange scenes, strange men," passing before us, and our feet were worried in rambling over the island and reefs. We felt, at first, rather bewildered, for the contrast was great between the dull, stolid and indolent Polynesians inhabiting the Gilbert Islands, and the Yankee, driving and go-ahead people of Ebon. Having adjusted our mental reckoning, we began to digest and arrange the facts we had gathered, and jot down the impressions which had been made upon our mind. The mission upon Ebon has been most interesting from its commencement. The very establishment of the mission is connected with a series of most providential and unlooked-for incidents.

XIII.

ORIGIN OF THE MISSION TO MARSHALL ISLANDS.

When the Rev. Dr. and Mrs. Pierson arrived in Honolulu, in 1855, they made known their wish to obtain a passage to Ualan or Strong's Island, one of the Caroline group. The following statement made by Dr. Pierson, we copy from the *Missionary Herald* of September, 1855.

"In conversation with a man a few days since, I happened to ask him if he knew of any opportunity by which we could reach Strong's Island during the summer. He replied that there was a vessel in port, engaged in sperm whaling and procuring cocoanut oil; and as the Kingsmill group was the region for the oil, possibly he could cruise be-

yond for whales, and so touch at Strong's Island. Upon this suggestion, I went to see the captain, and asked him where he intended to cruise. He replied, 'Among the King-smill Islands.' I inquired if he would visit the Caroline Islands. He said, 'No.' I told him that I wished to find a vessel that would go to Strong's Island. He said he was not going into that region. He said that the best he could do would be to take me to the Kingsmill Islands and leave me there; and probably in a few months I should find a passage to Strong's Island."

"He then turned and looked at me very closely, and asked, 'In what capacity do you go?' I replied, 'As a missionary.' He looked at me very seriously for a minute or more, without saying a word; after which he said, 'I have a mind to take you to Strong's Island; for I love the missionary work. I want missionaries to be placed on every island in the ocean; and I am willing to do what I can for the cause. Whalers have been a curse to these islands long enough; and I am determined to do what I can for their good, so as to have righteousness and justice established upon them. After talking with him some time, he said if we were disposed to take a passage with him, and cruise along the King-smill and Radack groups, stopping at ten or twelve or more of these islands, he would take us to Strong's Island; but it would be three or four months before we should arrive at the end of our journey."

"Captain Handy has been visiting these islands regularly for about seventeen years for cocoanut oil, has become well acquainted with many of the natives, and understands the languages to a certain extent. Indeed, he had lived upon one of the islands for several months. He is very desirous to have missionaries settle upon both these groups of islands, especially upon the Radack and Ralick Chains. There are no foreigners residing upon them; and we might preoccupy the ground, and so avoid many difficulties that come from wicked foreigners who have gained influence before the arrival of missionaries. These chains of islands are both under one king, and all speak one language. The Radack and Ralick Chains compose Marshall's group of islands. They lie close together, and contain at least fifteen thousand inhabitants. He says this is one of the most interesting places in the world for a mission."

After conferring with the Directors of the Hawaiian Missionary Society, Mr. Pierson was advised to engage a passage with Capt. Handy. Continuing his narrative, he writes as follows:

"Mr. Damon and myself called the captain immediately, but he said that he could not do anything without first consulting his officers. He took us on board and called the mates and steward to the cabin, and told them that there was 'a great talk on shore, and some people wanted to put missionaries on board for the islands.' The first mate said, 'I for one am glad of it. We need a missionary among us; and I am willing to take them.' Another said, 'Whalers have done so much evil to these people on these islands, that I will do anything I can for their good. I like the plan; and I want the missionaries to go with us.' The other said that he was very much pleased with the proposition. And the steward said that nothing would be wanting on his part to make us comfortable. Arrangements were then made for our passage. The captain said that he would give me

his state-room; and the first mate said that he would give his to the native helper, who is to go with us.”

“The missionary brethren were so much interested in Capt. Handy’s views, in regard to a mission on Kingsmill and Radack Islands, that they invited him to meet them, and give them more definite information. To this he cheerfully assented, and brought his chart along, and gave them a very full description of that part of the seas, the state of society, the manners and customs of the people on the different islands. All were very much interested in his account, and felt convinced that the time had come when these islands ought to be occupied by missionaries. We are filled with joy that our blessed Lord and Saviour had provided such a favorable opportunity for us to explore lands that have never hitherto been visited by a missionary.”

XIV.

REV. DR. PIERSON AND CAPT. HANDY, PEACEMAKERS.

The cruise of the bark **Belle**, forms an important era in the bloody history of the inhabitants of the Marshall Islands. The **Belle** sailed from Honolulu, May 24th, 1855, having Dr. and Mrs. Pierson on board as passengers. Nearly a year elapsed before any intelligence was received respecting the vessel. A brief sketch of Dr. Pierson’s explorations, will be found in the *Friend* of June 12, 1856. From that sketch we copy as follows: “After leaving the Kingsmill Islands, the **Belle** cruised among the Mulgrave Islands. The islands have been explored but little, upon some of them probably no white man ever landed. Capt. Handy made arrangements for opening a trade with the people; which afforded our missionary party an excellent opportunity for exploration. A royal party, consisting of His Royal Highness the Princess Nemaira, her husband, and five attendants, took passage on board the **Belle** and cruised about for several days. The natives expressed a strong desire to have missionaries located among them, and the King promised his protection. Dr. Pierson is hoping ere long to return and commence a mission there.” It was our privilege to meet Nemaira, the princess expressed in the above extract. She is a niece of Kaibuke, who is of so much importance among the Marshall Islanders, and whose character we have elsewhere sketched.

During that cruise, Capt. Handy, who had obtained a tolerable acquaintance with the Ebon language, exerted his influence, in conjunction with that of Dr. Pierson, to persuade the chiefs to desist from their bloody policy, which had hitherto governed them in their intercourse with foreigners. The chiefs promised Dr. Pierson and Capt. Handy, that they would not cut off any more ships, or put any more foreigners to death who might chance to be cast upon their shores. We are most happy to report, that so far as we have been able to ascertain the facts, the chiefs have scrupulously kept their word. This fact should surely be set down to their credit, and serve to soften our judgment in regard to this people. In justification of their bloody policy and excuse of this treatment, the chiefs set up the plea of ill-treatment which they had received from foreigners. Dr. Pierson, in his report of the cruise of the **Belle**, remarks as follows:

“There are no whites on these islands at present, and no white man has ever lived on any of them for any length of time. The natives have generally shown a hostile spirit to foreigners. Several vessels have been cut off, and a great number of foreigners killed at different times. The reason given for this conduct is, that when *the king* (Kaibuke) was a young man, a (whale) ship visited Ebon, and a native stole something, which gave occasion for disturbance. A general attack was made by natives and many were killed,—among them Kaibuke’s oldest brother, and he (Kaibuke) received a wound in the arm from a spade which we saw. He declared that he would have revenge,—that he would kill all the whites he could, and cut off a vessel if possible. His order to this effect has never been revoked until recently.” See *Missionary Herald*, for March, 1858.

While we rejoice that the chiefs should have chosen to pursue a different policy, and follow wiser counsels, who can withhold his admiration of the mild and peaceful mission of Dr. Pierson and Capt. Handy? Would that all shipmasters, and especially all masters of whale ships, had pursued a similar policy to that of Capt. Handy, towards both the natives and missionaries. Now that Capt. H. has probably retired from the toils, perils and anxieties of a sea-faring life, it must be to him a source of unspeakable satisfaction, that during his last voyage among the savages of the Marshall Islands, he initiated a policy of good will and kindness towards foreigners in the place of their former cold-blooded and murderous practices; and to Dr. Pierson, who was compelled by the sickness of wife, to retire from his field of labor among this people, it must be a source of the purest joy, that his labors as the pioneer missionary, were not in vain, but that now a plentiful harvest is being gathered from the gospel seed which was sown by his hands.

In referring to the efforts of Dr. Pierson and Capt. Handy, it would be unbecoming, as well as unjust, not to acknowledge the influence and mild persuasion of Mrs. Pierson. Her influence with Nemaira, the sister of Kaibuke, was very great. She formed an attachment for Mrs. Pierson, which still remains, and no opportunity is lost to make inquiries for this missionary lady and first white female who ventured to risk her life among the savages of the Marshall Islands. Her mission was a noble one, and although ill health compelled her to retire from native missionary labors among that people, she may in her home among the people of California, cherish the gratifying reflection, *that having done what she could and all she could*, her influence is still felt in curbing the violent passions, and checking the savage ferocity of men who had previously imbrued their hands in the blood of many who had been unfortunately cast upon their shores. “Blessed are the peacemakers.”

XV. FORMER INTERCOURSE OF FOREIGNERS WITH THE MARSHALL ISLANDERS.

Some facts have already been published...

The following list of murders and massacres, will suffice to show that the time has come when an end should be put to such bloody transactions.¹

...

During our visit to Ebon, we also heard the story of a boat's crew which landed upon Ebon, some years since, who had plenty of money. A servant woman in the employ of Mrs. Doane, tells this story: When she was a little girl, a boat came to Ebon with six men in it. They had plenty of food in the boat but came for water. Three of the men had on white shirts, and were large good-looking men, not sailors. They had money in a Hingham box or bucket. They had small knives in their pockets. They were all killed by the natives. Their boat was destroyed. Their clothes were put out of the way. She saw them lying together on the ground after they were killed. Their bodies were subsequently put out of the way. The natives threw gold pieces about, and of some they made fish-hooks. From the age of this woman and the particulars which she has stated, we are led to suppose this boat may have belonged to the ill-fated brig **William Neilson**, Capt. Weston, who was accompanied by Capt. Dominis and Commissioner Brown as passengers. It is by no means unreasonable to suppose that the brig may have struck upon some one of the unnumerable reefs² in this part of the Pacific.

...

In October, 1852, the schooner **Glencoe** of San Francisco, was burnt and crew murdered by the inhabitants of Ebon. In this affair the chiefs took no part, for they were absent from the island. The **Glencoe** anchored near the anchorage ground where the **Morning Star** lay in safety during our visit, and where we enjoyed the most friendly intercourse with the people.

A short time after the bloody affair of the **Glencoe**, it is reported that a brig touched at Ebon, and active preparations were made by the chiefs and people to take the vessel and murder all hands. Just as the vessel was about to drop her anchor, the wind veered and the master of the brig concluded it unsafe to anchor. Thus the vessel escaped, in a manner most providential. The vessel would have anchored where the **Morning Star** lay, while we remained at Ebon.

In December, 1852, (two months after the sad affair of the **Glencoe**), the **Sea Nymph**, of San Francisco, Capt. McKenzie, was cut off at Jaluit or Bonham's Island. The only survivor of Capt. McKenzie's crew, was brought to Honolulu about three years ago. The hull of the vessel is now to be seen in the spot where she was burnt and

1 Ed. note: See Doc. 1860A.

2 Ed. note: See Note 1846W.

sunk by the natives. Dr. Gulick reports the **Sea Nymph** as belonging to San Francisco, but unless we are much mistaken, she was under the British flag.

During our visit to Ebon, we also heard of a large ship which went on shore at Bikini, one of the most northern island of the Ralick Chain. Report says that the ship's company embarked in their boats, but left plenty of articles on the ship, and among other things left behind, was a black Newfoundland dog, which the natives rescued, and which is now reported to be among the islanders. We could not ascertain the name of the ship, or the year when the wreck occurred. We hope yet to learn additional particulars in regard to this wreck.

It seems somewhat remarkable that the foregoing facts have not attracted the attention of either the British or American naval commanding officers upon the Pacific Station. From facts which came to under our notice while at Ebon, we are confident that the chiefs are fearful that even yet they may be called to account for some one of the bloody deeds which have been perpetrated within their dominions. The retributive punishment, which a man-of-war might inflict, conveys a terror to their minds. A man-of-war they have never seen, but the name is familiar to their ears. It may seem strange, but it is nevertheless true, there are many islands, even groups of islands, in the Pacific, as yet unvisited by either an English or American vessel of war. We do not plead for the visit of vessels-of-war to the Marshall Islands, for the protection of the missionaries, or because we have lost our faith in missions, but for the protection of commerce and the lives of wrecked mariners. We believe the time has come when it would be feasible to form a treaty with those people. The chiefs, through the interpretation of the missionaries, could be made to understand the nature of treaty stipulations. Should a vessel-of-war visit those islanders, they could be made to understand that, should further massacres and murders occur, they would be held responsible. We can readily see that such a visit might be productive of incalculable good. A judicious commander ought however to be selected for the purpose, otherwise more evil than good would be the result.

We are not ignorant of the fact that an American vessel-of-war, the schooner **Dolphin**, Lieut. Percival, once visited Mili, or Mulgrave Island, which is the most southern of the Radack Chain. The occasion of that visit (1825) was for the purpose of rescuing a portion of the crew of the American whaleship **Globe**, on board of which a mutiny had occurred. The **Morning Star** has visited that island, and the spot was pointed out where the **Globe** anchored. The mutineers were killed by the natives in consequence of their cruel treatment of the females. The **Dolphin** was upon her return passage from the Mulgraves, when she touched at Honolulu, and those disgraceful scenes occurred, which gave Lieut. Percival an unenviable notoriety, and prevented him from obtaining the command of a vessel for another twenty years. He still lives, and in his old age doubtless regrets the mad freaks of his youth.

We should seriously deprecate the consequences if a vessel of war should be sent to call the islanders to account for the past, for we are not sure but in most instances, there may have been injury and insult inflicted upon the islanders, before they were led to lift

the murderous knife. Let "bygones be bygones," but for the future let there be a fair and full understanding that if new murders are committed, the perpetrators will be held to a strict account. Such a policy would exert a most beneficial and salutary influence. The chiefs are now haughty and overbearing, and voyaging about in their big war canoes or proas, imagine that they are above law, and hence are lawless. The missionary may teach the people the gospel and thereby accomplish incalculable good, but he cannot do everything. The following facts however, will show that he can work with spiritual weapons when threatened with carnal. On a certain occasion, a haughty and overbearing chief, told the missionary that it was "Ebon fashion," when foreigners conducted in a manner not to please the chiefs, that they put them out of the way, or in other words, acted upon the principle, that "dead men could tell no tales." This was Ebon fashion. Now the missionary wished to show this proud and lawless chief, what was the Christian fashion of treating one's enemies; so he conducted the chief into his study, and knelt down and prayed for him and his people. For writes the apostle Paul, "the weapons of our warfare, are not carnal, but mighty through God of the pulling down of stony holds." We have more faith in the prayers and teachings of the missionary, to christianize and civilize the savage Marshall islanders, than in commerce or warships. Let the missionary and school teacher go among them with a translation of Webster's spelling book, and the New Testament, and the most happy results may be looked for; children taught to sing

There is a happy land"

we do not believe will grow up to become murderers and pirates.

XVI. KAIBUKE.

This is the name of one of the most remarkable personages we met at Ebon. He is sometimes spoken of as the King, but that is however far from being true. He is not even so high a chief as some others, or even his elder brother. On one occasion both he and his brother visited Mr. Doane, and we saw Kaibuke, take a seat on the opposite side of the room, thus paying marked deference to that elder brother. He is nevertheless an important character among his people, and upon his word depends the life or death of the people. We could not learn, as there was really any person who could be officially designated as His Majesty, or His Imperial Majesty, or the President. The government of the islands is in the hands of a body of haughty, imperious and unscrupulous chiefs, whose caprices and whims are the laws of their dominions. Among these chiefs, Kaibuke has gained an ascendancy and influence, in consequence of his energy, tact, impudence and adroitness. He is a complete politician, placed in a position to carry his measures by force, if they cannot be promoted by mildness. He is exceedingly jealous of the teaching of the missionaries, yet has always maintained a friendly intercourse with them. This must be said to his credit, that he has always kept his word that he originally made to Dr. Pierson, that he would protect the mission. He took Dr. Pierson for

“his son,” and Mr. Doane, “his friend,” which is an expressive method of speaking in the language of Ebon. It is also in his favor, that when the **Morning Star** first entered the lagoon of Ebon, in 1857, he, aided by another high chief, prevented her from being run ashore and pillaged, as no doubt some of the chiefs and many of the natives intended should have been her fate.

Kaibuke occupies the position of Prime Minister, or Secretary of State, although such terms are foreign to the Ebon dialect. He was at church the Sabbath morning we spent at Ebon. The question was asked him in the presence of the audience if he would protect additional missionaries, if they were sent to Ebon. He gave us his word that he would.

We could relate many stories which were told respecting his duplicity, cruelty and lack of trustworthiness, but we prefer to allow our readers to remain in ignorance of the dark side of his character. Kaibuke is no doubt more or less implicated in some of those deeds of blood which have been perpetrated upon the Marshall Islands. We hope however better things for him in time to come. Those who have come hither as teachers have not failed to point out to him the better way, or that the eye of Jehovah is constantly upon him, and that he will be held responsible by the King of kings.

Kaibuke takes his name from that of a ship, in the language of New Zealand. Several years ago, a ship from the “South Seas” visited the islands. The ship was called Kaibuke, so he took that name. Another chief took the name of Capt. Terry, from the name of the commander of the vessel.

We visited Kaibuke’s residence, and found him surrounded by his wives (of whom he has four), and his eleven children, most of whom could not be said to be encumbered with a superabundance of clothing. He is a man apparently about fifty-five years of age, with a countenance indicative of energy and good nature, although not of nobleness and magnanimity. We account him however a remarkable man, and if not too old to learn, we hope to hear better reports of him hereafter.

The following incident may serve to illustrate the behavior of this Ebonite politician and Prime Minister. On our first interview, a surprising familiarity and intimacy was manifest on his part. Mr. Doane introduced us as “the missionary at Oahu, to foreigners and seamen.” Kaibuke replied, “Mikinari Oahu, Mikinari very good.” His eye caught our black coat. He took hold of the sleeve saying, “Me like very good.” Remembering the precept that “He that hath two coats, let him impart to him that hath none,” we gave to it a literal interpretation. Various were the interviews which we had with this Ebon official. Sometimes we converse upon matters grave and solemn, and at others we carried on trade in a small way, i.e. exchanging fish-hooks and jack knives for the curiosities of the country. At the interview alluded to above, when we called at his residence, it so happened that after a long walk, we were exceedingly thirsty, hence we asked for a little water. He said, “Will you not have a cocoanut?” We assented, of course. One of his attendants was immediately sent off and up one of those gracefully waving trees adorning the coral islands of Micronesia. Soon the cocoanuts were brought, one for each of us present. We passed ours to His Excellency, but he declined. When we all

had quenched our thirst, Kaibuke very politely intimated that a fish-hook a piece would be acceptable for the nuts. We (including our two companions) paid His Excellency, Kaibuke, three fish-hooks for three cocoanuts, and took our departure. We only mention this fact as an illustration of Kaibuke's remarkable character! If hereafter, in the progress of learning, he should ever acquire a knowledge of the English language, an these remarks upon his character should fall under his eye, he may be assured that "the missionary at Oahu" has followed Othello's injunction,

And nought set down in malice."

XVII.

ORIGIN OF THE MARSHALL ISLANDERS.

Much has been said and written about the origin of various inhabitants scattered over the islands of Polynesia. Whatever theory may be formed respecting Hawaiians, Tahitians, Samoans, or Kingsmill Islanders, we are confident but one opinion can be true respecting the Marshall Islanders. **They are unmistakably of Japanese extraction.** We know that in making the assertion, we are at variance with the writing of some ethnological writers. Whoever saw the Japanese embassy visiting the United States in 1860, and the Marshall Islanders, would say that they were sprung from the original stock. Their features and physical organization are most strikingly similar.

We could not discover one Polynesian trait, feature or habit among them. Like the Japanese and Chinese, they are remarkably industrious. They are constantly at work, whether upon the land or sea. They have a saying, "Ebon people never tire." This trait is most strikingly in contrast with all the Polynesian tribes, so proverbially indolent.

The Japanese Princes are accustomed to traverse the empire, with large retinue, and thousands of retainers; the Marshall Islanders perform similar journeys upon the sea. Every year the chiefs of the Marshall Islands make long voyages, from island to island of the group. We were so fortunate as to meet the entire company of the chiefs of the Ralick Chain of islands, at Ebon. They were about fitting off for a summer cruise to the north. Their large war canoes were hauled upon the sand beach. On the day of our arrival, there had been a race of canoes across the lagoon. We were informed that thirty large proas or war canoes, would form the expedition north, manned by five hundred followers of these chiefs, who voyage in royal state. These proas are propelled by a large triangular sail, which is so hung upon the mast that it will propel the proa either way. Their arrangement for a rudder, is a paddle fastened by a rope, and which can easily be changed from one end of the proa to the other. They never propel these proas by paddles, but trust altogether to the winds.

In subsequent investigations, it will be interesting to ascertain if there are not strong affinities between the Japanese and Ebon languages. We are not prepared to even hazard an opinion upon this subject, but till the thought has arisen in our mind, from reading the Rev. Doane's remarks upon "The Ebon and Ponapi Dialects compared," published in the *Friend* of Feb. 1860, that when a similar comparison shall embrace the

Japanese language, that will be found to be the basis of both the Ebon and Ponapian dialects. There is no surer method of tracing the migrations of nations and tribes over the continents, islands, and oceans of our globe, than by ferreting out the roots and radicals of their languages. In glancing an eye upon a good map of the Pacific, it will appear that the Marshall and Caroline Islands are separated from the Japanese Islands by a breadth of ocean which might be passed over by junks drifting away from land. In looking at the present conditions, customs and habits of the Marshall Islanders, we see no great dissimilarity between them and the Japanese, which might have arisen from their insular and isolated position.

In further confirmation of this opinion that the Marshall Islanders are an offshoot of the Japanese, we would refer to their religious opinions. They do not worship idols, but hold their ancestors in great veneration. They have their consecrated groves and sacred spots. Superstitious or religious ideas do not appear to have had a very strong hold upon their minds. Mr. Doane remarked to us, that they were almost atheists. Who does not rejoice that they now are to have made known to them a knowledge of the one only true God?

XVIII.

CHEERING PROSPECTS OF THE EBON MISSION.

From our knowledge of the Marshall Islanders, knowing them to have been extremely hostile to foreigners, as much so as the Japanese, and in all respects so unlike Polyne-sians generally, we were not prepared to witness much encouragement to prosecute the mission. This mission was first established by Messrs. Doane and Pierson, in 1857. There have never been but two mission families at the same time upon the island. Dr. Pierson left on account of his wife's illness, at the end of his second year's labor. Dr. Gulick and family remained there but one year, but at present the Rev. Mr. Doane and Mr. Aea, the Hawaiian missionary, are occupying the field.

The gospel has made a decided impression upon the people. Preaching is regularly maintained at the station, and upon an islet on the opposite side of the lagoon, to which station Mr. Doane goes every Sabbath afternoon. Mr. Aea teaches a station school and visits two islets for teaching schools, once a week. His services are invaluable. He has now been upon the island only nine months, yet he speaks the language with fluency, and is daily perfecting himself in speaking and writing. He began to address the people when he had been there but three months. We visited his school. When calling the roll of eighty pupils, forty-three answered to their names. We heard them read, saw them write, and witnessed their ability in ciphering. Their progress was really commendable, considering that not yet four years have elapsed since the missionaries began to reduce the language to a written form. It must be borne in mind, that there are no reading or school books in the Ebon dialect, but what have been prepared and even printed by them, upon a little miserable hand press, that would not be worth in New York five dollars. Mr. Doane and Aea work at type-setting and the press, ever having been in-

initiated into the mysteries of a printing office before going to Ebon. They have printed at this station an elementary book for children learning to read, a few of the first chapters of Matthew, and a half collection of hymns. Some of these were written by Dr. and Mrs. Pierson, who are now in California. With these few meagre helps, these missionaries are rapidly teaching the children and adults of Ebon and the neighboring islands to read. In all their instruction they mingle scriptural truth in every variety of form. It was exceedingly surprising to witness the readiness with which the pupils in the day and Sabbath schools, answered the questions addressed to them. There was a sprightliness, activity, aptness and quickness of perception which gave the pleasing evidence that the youth of Ebon would not fall behind the other and more favored lands, if they could only enjoy similar advantages. The missionaries have certainly secured a hold upon the rising generation which promises a rich harvest in future years.

Not only have the youth of Ebon afforded gratifying evidence of becoming good scholars, but several have already become, in the expressive language of the islanders, "lovers of Jesus." Christians are styled "lovers of Jesus." We met some of these young people, and surely it afforded a joy which words cannot express, to witness their meek and gentle demeanor, and hear Mr. Doane speak of their humble, and consistent walk. One of these may be said to have met a martyr's death, for he was cruelly put to death by a company of revengeful chiefs, urged onward by hatred and passion, and the lying tongue of a base woman. We were assured that hatred of the young man's Christian principles had no small influence in hastening forward his death. May the blood of the martyr prove the seed of the church, in this, as it has in numerous other instances.

This leads us to remark that, while the truth is manifestly and rapidly making progress upon Ebon, among the common people, there are those who are decidedly opposed to the movement. Many of the high chiefs, although apparently upon good terms with the missionaries, are at heart inimical to the preaching of the gospel. These persons tolerate the mission, because, indirectly, it brings ships and trade to their islands; beyond this, they are exceedingly suspicious of the work which has commenced among their hitherto secluded islands. There are two opposing parties, and the present indications are, that ere long there will be a mighty struggle for the supremacy. It would be no surprising thing if the mission should be violently opposed by a powerful body of the chiefs, who look with a jealous eye upon the fact that their subjects are learning to read and acquire knowledge. These chiefs are keen and shrewd men, and foresee that with the increase of knowledge among the commoners, will arise a party to oppose the old and cruel practices of the rulers of the land. Only upon a much smaller scale, the same elements are at work among the inhabitants of the Marshall Islands, which were at work among the Romans and other ancient nations in the early stages of Christianity, when the Apostles went forth in obedience to the Saviour's command, to make disciples of all nations. If this mission goes forward as it has been thus auspiciously commenced, we may confidently look for great and glorious results. A good beginning has been made. A foothold has been secured. Gospel seed has been sown...

Document 1861M4

Lap-in-Wapa, the Pohnpei chief—Story by Rev. Damon

Source: Article in The Friend, Honolulu, October 19, 1861.

Lap-in-Wapa.

Just as we were leaving Honolulu for Micronesia, M. Perrin, H.I.M. Commissioner for France, deposited in our hands the sum of \$2.85, being the avails of a coil of rope which had been stolen from a French ship at the island of Ascension, or Ponapi. This rope was taken possession of by the chief, Lap-in-Wapa. The rope was brought to Honolulu by the Rev. Dr. Gulick, and delivered to the French Commissioner, who ordered it sold. The amount realized was \$2.85, which we were instructed to expend for hatchets, fish-hooks, etc., and present to the said chief, as a reward for his honesty.

On our arrival at Ascension, Lap-in-wapa was among the first company of natives which came on board the **Morning Star**. He was greatly surprised to receive the articles which we had bought for the avails of the rope, and which we presented him in the name of His Imperial Majesty, Napoleon III. This may appear to some of our readers a trifling affair, yet we can assure them that it forms an important link in the chain to bind the natives of Ascension to France. It was the reward for a good deed, and will be remembered. It was a subject of much conversation among the natives in that tribe.¹

While the **Morning Star** was lying there at anchor, we visited the house of Lap-in-wapa, and found him to be really one of the most respectable men of his tribe, and a man of influence, although not a high chief. He informed us that some months ago, an American whale ship had sailed, leaving behind a hawser, used for mooring the ship. He had taken possession of the rope and was storing it in his canoe-house. The following document will indicate the disposition which was made of this article.

1 Ed. note: The Metalanim tribe (see below).

[Certificate]

Island of Ascension, Pacific Ocean, July 2d, 1861.

This certifies that the bearer, *Lap-in-wapa*, a chief residing at Metelanim Harbor, took possession for safe-keeping of a coir hawser rope, left by an American whale ship. This rope was found lying in his canoe-house by the subscriber. It was becoming damaged by exposure. Capt. Samuel Neweld, wishing for this rope, it was appraised by Capt. C. W. Gelett, of the **Morning Star**, at \$3.00. Under the circumstances, it was decided to allow Capt. Neweld to take the rope, upon the payment of \$3.00 to Lap-in-wapa. I could not learn the name of the ship which left the rope; but should the master ever visit Honolulu, he is requested to call upon the subscriber,

Sam. C. Damon, Seamen's Chaplain.

Wishing to impart to this document an *official* appearance, we followed the example of the distinguished traveler Stephens, when in Central America, who wishing to impress the degenerate Spaniards with an idea of his official importance, affixed *the seal or impression* of an American *half dollar* to one of *his letters!*

Documents 1862M1

Death of Mrs. Doane, a missionary wife

1. Obituary of Mrs. Doane

Source: Announcement in The Friend, Honolulu, February 1862

Died.

Doane—In Honolulu, Sabbath afternoon, Feb. 16th, Mrs. Sarah W. W. Doane, aged 27 years, wife of the Rev. E. T. Doane, of Ebon, Marshall Islands. She was a native of Long Island.

The deceased was compelled to leave her missionary work last June, on account of her own feeble health and that of one of her children. She came to Honolulu on the return of the **Morning Star** from her last trip to Micronesia, and has been confined in her room most of the time since her arrival, residing in the families of the Rev. E. W. Clark and Mrs. Chamberlain, where she has received every attention that tender sympathy could suggest, and the able and constant attendance of Dr. Stangenwald.¹ Notwithstanding all their exertions still her malady, the consumptiopn, continued to progress. Her missionary life was spent upon Ponape and Ebon. She was naturally of a delicate frame, but had previously enjoyed good health, and was remarkably hopeful and devoted to her missionary work. Her death was peculiarly happy. As was natural, she hoped until the last, that she might once more see her husband, whose arrival is looked for by the **Liholiho**. She died with the happy consciousness of having “done what she could,” to publish the gospel among the ignorant and degraded p[people of Micronesia.—*Ed.*

¹ Ed. note: An advertisement in the Sept. 1861 issue of *The Friend* says that Dr. H. Stangenwald was a physician and surgeon, late of New York City, and a member of the Medico-Chirurgical College and of the Pathological Society of New York. His office was at Dr. Judd's Drug Store, on Fort Street, in Honolulu, and his residence was at Nuuanu Valley.

2. Woman's Position in the Foreign Missionary Enterprise:

An Address delivered Monday, Feb. 17th, at the Funeral of Mrs. Sarah W. W. Doane, Wife of the Rev. T. E. Doane, Missionaries of the American Board, at the Marshall Islands.

**By Rev. S. C. Damon.
(Published by Request.)**

We are gathered this afternoon, to bury the remains of one who left her country, home and friends, in obedience to the command, "Go ye into all the world, and preach the gospel to every creature." Some advocates of foreign missions have expressed the opinion that this command was binding upon man, but not upon woman. Those holding this opinion have argued, and argued eloquently, that the Christian minister should go forth to earth's remotest bounds, visiting every continent and island inhabited by a descendant of Adam, but he should go alone, and unaccompanied by a wife. They have urged that the missionary should be unencumbered and unembarrassed with a family or any of those ties which bind other men to a home and family. In my reading and study of the Saviour's instructions, I find no such principle enjoined.

This opinion, to which I have alluded, has prevailed in some branches of the nominal Christian church. It has, however, found during the last half-century, but few advocates among the friends of Protestant missions to the heathen. In Europe and America, the idea has become established, that in order to convert the world to Christ, the gospel must not only be preached, but exemplified, and in no way could the heathen and unevangelized nations witness a better exemplification of the gospel, than in the family of the Christian missionary.

...

When the elevated and common-sense view of the missionary work is carried out, then woman takes her rightful, proper, noble and all-important position in the advancement of the grand missionary enterprise. It is a most animating thought, that this view of woman's position has become thoroughly embodied in the modern theory of Protestant missions. It is undoubtedly, the true gospel method [sic].

...

A few years ago, there was a call for missionaries to locate upon the islands of Micronesia. In the first band which left our shores in 1852, there sailed three ordained missionaries and their wives. Subsequently other missionaries and their wives followed. The history of that mission has shown, that woman was called to a work no less arduous and important than the ordained preacher. Wherever he has gone, she has been found by his side. Never before did I appreciate the labors, toils, trials and privations of the missionary's wife, as I did during my late trip in the **Morning Star**. The scenes there witnessed can never be effaced from my memory. Fully to appreciate the character and labors of the one whose remains now lie before us, you should have seen her, at her home, brightened by her smiles, and enlivened by her songs. I there saw that

woman had a work to perform for her Divine Master, and, in regard to the manner in which Mrs. Doane discharged her labors in that field, the language of the Savior, respecting the woman who brought the box of precious ointment, is fully applicable, "She hath done what she could."

Mrs. Doane is the first one who has died of the seven American female missionaries to Micronesia. The members of that mission have not been without their trials and bereavements. They have been called to depart with some of their children, and some of their Hawaiian helpers have been called away, but Mrs. Doane is the first of the American portion of the mission who has been called to bid adieu to the scenes of earth. It was her lot to have entered the missionary work at an early age. She reached the island of Ponape or Ascension, before she was twenty years old. She and her husband remained a few months at Rono-kiti, the Rev. Mr. Sturges' station, and then removed to the north side of the island, into the Jekoit [Sokehs] tribe. There they remained for eighteen months, and if there is to be found a field of trial and difficulty, in all this ocean, I believe it is in the part of the island of Ascension where they located. There they prosecuted the study of the language and other missionary work, until removed by vote of the mission, to Ebon, one of the Marshall Islands, to be associated with the Rev. Dr. Pierson and wife, in the establishment of a new mission, but in a most difficult and untried field of labor. Anyone acquainted with the Marshall Islanders, knows that there is not a more proud, intractable, haughty and blood-thirsty tribe in this vast Pacific. They were the terror of the wrecked mariner—most emphatically a piratical race, not giving or asking "quarter." Among this people our departed missionary sister spent her missionary life, or four years, from 1857 to 1861. She was conveyed thither, during the first trip of the **Morning Star**, and left in the last voyage of that vessel to the westward [from Honolulu].

She readily acquired the Ebon dialect, as she had done that of Ponape. Her aptitude in the acquisition of a spoken language was very remarkable. She spoke the Ebon dialect like a native. Most ardently was she devoted to the missionary work. For a portion of the time of her residence upon Ebon, she was the only white female. Her associate, Mrs. Pierson, had left on account of ill health, and Mrs. Gulick was stationed there only temporarily.

It was my privilege to land, in June last, upon that island and step upon the spot which had become like holy ground, in the estimation of the missionaries. I saw what trials, difficulties, perplexities and annoyances a missionary's wife must encounter among such a people as the Marshall Islanders. Notwithstanding numberless obstacles, she made her home happy and the abode of life and cheerfulness. She was one of the most cheerful, hopeful, buoyant, and active of women. It was no part of her economy to sit down and pine over imaginary difficulties, and spend her life in melancholy musing. Like Martha, she was "careful and troubled about many things," but like Mary, she "had chosen that good part which shall not be taken away from her."

Whoever visits Ebon and becomes acquainted with the situation of the missionaries, and the condition of the people, will readily infer that the missionaries have a most dif-

difficult and arduous undertaking before them. This is emphatically true of the female portion of the mission. I do not wonder that the health of Mrs. Pierson and Mrs. Doane failed. The family of the latter suffered much from sickness. They were called to bury one child, but even its sickness, death and burial were calculated to impart much Christian instruction to that poor and ignorant people. How minutely has the deceased often told over the story of that child's death and burial, and described in glowing terms, the joy which their hearts experienced when some of those haughty and overbearing chiefs came to mingle their sympathies, and spread a *new mat over the little one's remains.*"

On our arrival, in the **Morning Star**, it was our intention to have cruised several weeks among the islands of the Ralick group, but the delicate state of Mrs. Doane's health and that of her child, led us to sail, as soon as the annual supplies of the mission were landed. On our departure, Mrs. Doane and children embarked as passengers for Honolulu, but it was decided that the interest of the mission absolutely demanded that Mr. Doane should remain and prosecute his missionary work. This was a great trial. He came off and saw his family on board.¹

...

But the Divine Master has decided that the happy family shall not be united again on earth. He has called the wife away from her husband, and the mother from her children. O how fervently she prayed that she might once more see her husband, if it should be the Lord's will. She, however, could and did say, "Thy will be done." During that fearful night of the 23d of July when we all expected to have found a watery grave, she uttered the same sentiment. Not that she was indifferent to life, for she was tenacious of life. She clung to her children and to her husband. Her active mind was full of projects for the future. Most gladly she would have returned to her field of labor. Often have I heard her remark, that she never regretted having come upon a mission as Micronesia. Her missionary life had been happy, although oftentimes exceedingly trying. It is a gratifying circumstance that during all her distressing sickness upon shipboard and in Honolulu, she has enjoyed the constant attention of a faithful Ebonite Christian female—a woman who has been elevated from the lowest depths of heathenism by her labors and example! Under all these circumstances, I do not wonder that she clung to life, or wished to live many days, if it should be God's will. She was in the very prime of woman-hood. Life looked bright before her. Her heart was in her work and in the education of her children, hence it was seemingly hard for her to be sick—to be thus early in life laid aside. While it was thus trying for her to bid adieu to the scenes of this world, yet when the Master called, she was ready. Up to nearly the last moment, her faculties were clear and bright. Death had no terrors.

...

Her last moments were peculiarly serene and happy...

1 Ed. note: There follows an excerpt from his Morning Star Papers, No. XXI.

3. Aftermath—Rev. Doane left Ebon for Honolulu

Source: Article in The Friend, Honolulu, April 1862.

News from Micronesia.

By the arrival of the **Waialua**, intelligence has been received from Ascension, as late as the 5th of April, 1862. The Rev. Mr. Doane was still with the Rev. Mr. Sturges, waiting for an opportunity to take passage to Honolulu, but he was not expecting any would occur until the arrival of the **Morning Star**. No intelligence had been received from the **Liholiho**—she had been absent nearly four months, and of course serious fears are entertained respecting her fate.

Documents 1862M2

Sixth voyage of the Morning Star to Micronesia

1. Announcement in Honolulu

Source: Articles in The Friend, Honolulu, July 1, 1862.

The Morning Star.

This Missionary Packet, under command of Capt. Gelett, left our harbor on the 19th ult., for the various stations of Micronesia. Among the passengers are Mrs. A. A. Sturges, Rev. D. Kapali and wife, and D. P. Aumai and wife, (Hawaiian missionaries.)

2. News from Micronesia, in The Friend, December 1, 1852

Arrival of the Morning Star—Changes in the Mission—Rev. G. B. Snow removed from Strong's Island to Ebon—Caroline Islands—Ronolkiti Station—Building a new Church—Strong's Island—Encouraging prospects of the Mission—A missionary needed—A Bethel Shipmaster—Great change among the people of Strong's Island—Effect of missionary labor—Marshall Islands—School examination—Letter from the Rev. Mr. Doane—Gilbert Islands—War—Letter from a Hawaiian Missionary (a translation)—Letter from Rev. H. Bingham.

The **Morning Star** arrived on the 15th of November from her sixth trip to Micronesia, having visited during her absence of about five months, all the mission stations on the Gilbert, Marshall, and Caroline Islands. We were favored with full and interesting communications from all the American missionaries, and some of the Hawaiians. The intelligence now received is not only interesting, but remarkably encouraging, never more so since the first establishment of the mission in 1852. There have been no deaths in any of the mission families during the past year, except those of Mrs. Doane and child, which occurred in Honolulu. Before remarking upon the separate stations, we would state, that the following changes have been made in the mission. Mrs. Sturges, who came to Honolulu last year, has returned to her husband and station at Ronolkiti, on Ascension; her health was much improved by the trip to Honolulu. The Rev. G. B. Snow and wife have been removed, by the direction of the Board in Boston, from their station on Strong's Island, or Kusaie, to Ebon, one of the Marshall Islands, to be associated with the Rev. Mr. Doane, and Aea. Konoa and family returned to Honolulu. These Hawaiians expect to return next year, to resume their labors at the Gilbert Is-

land. The two Hawaiian missionaries who sailed last year were stationed, the one on the Marshall Islands, and the other on the Gilbert Islands.

In deciding our notices of the missionaries, we shall commence with that of Ronokiti, where the Rev. Mr. Sturges has been laboring since 1852.

Caroline Islands.

Ronokiti.—This station is upon the island of Ascension. Our letters from the Rev. Mr. Sturges were datee November 14, 1861, and August 2d and 4th, 1862.

We copy as follows:

“November 14th, 1861.—I have regularly visited the Shalong station monthly, since the **Morning Star** left. All is quiet. The chiefs and people have respected the property. Nothing has been disturbed, and I went among them with the greatest prudence. The little church at Shalong does well. Jaomautou is one of the noblest of men—he is a christian. It is my purpose to visit them as often as once a month this year, but the journey is a wearing one, and then how little good can be done by a short visit. They much need some one to reside among them. Will not your Christian islanders remember them in their petitions to the Throne of Grace.”

Editorial Remarks.—The Shalong station is near twenty miles from Ronokiti, and we can testify that it is a most difficult and wearisome journey. In consequence of the tides, it must be performed, partially by night, and the weary voyager is in danger of being left “high and dry” upon the coral flats, several miles from land.

Return of the Morning Star.—On the return of the missionary packet, Mrs. Sturges and children returned to Ronoliti, and in view of their return, the Rev. Mr. Sturges thus writes under date of August 2d:

“The **Morning Star** returns and brings to the lone one, the light of home, so we are again a united family; what favored ones we are; how can I be thankful enough for the kindness shown my dear family whilst absent from their home? How much we have to assure us that we are near by a world of friends; that we are not out of mind though far away out of sight.ø

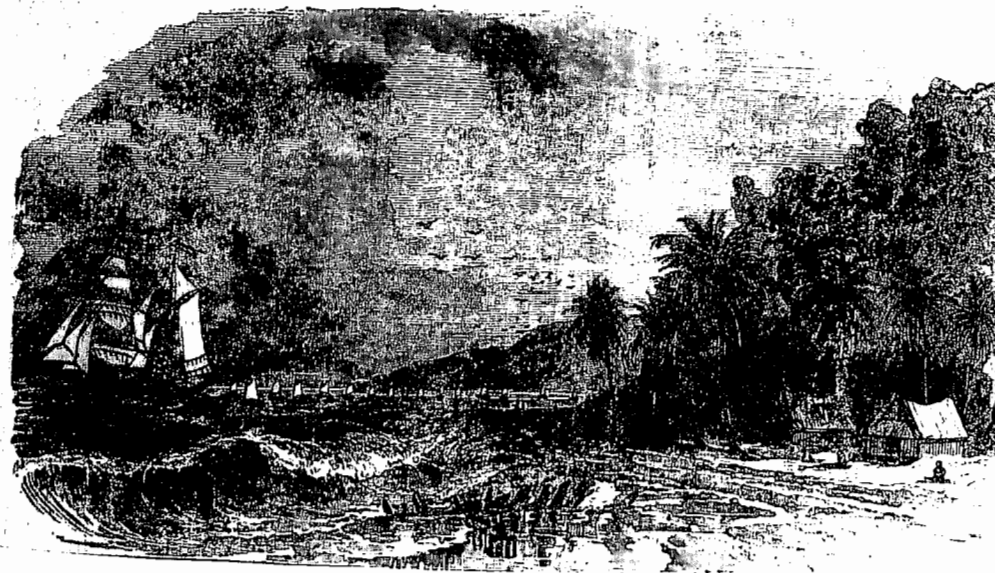
“I think your visit to Micronesia must have done you good, as it certainly has us; and we hope this interest in these lonely islands will continue.”

“You will hear of the effort of our little church to put up a house of worship, which they have much needed. Next time you visit us we shall hope to invite you to a more civilized pulpit.”

“There has been but little of special interest among us during the past year—our congregation has a little increased in number and interest, these have been taken into our church, and several others are giving pretty good evidence of being interested in good things. It seems sad to think of these poor people being left to go back to darkness.”

“We have had but few ships in our ports, some nine in all; they have greatly favored us in bringing news from friends and the busy world. How hard for you to sympathize with us fully, in our longing to hear from our loved but deeply afflicted country; bat-

bles are fought, and the most shameful of all rebellions nearly crushed out before we knew anything of what is going on. Surely these are stirring times! the day is breaking when that *curse of all curses*, SLAVERY, is soon to be out of the way of the progress of the gospel, then the world will soon be given to the King of Heaven! I have long regarded American slavery as more in the way of the conversion of the world, than heathenism; let Christian nations give themselves to the Lord, and the heathen will soon follow! Oh, the blessing of living in these times, we may hope to see the full dawn of light! Let us arouse to the full responsibility of our position."



Rev. Snow's departure from Kosrae in 1862 for Ebon.

The Morning Star is coming out of Lele Harbor, followed by the fleet of native Christians, sad to see him leave. (From Rev. Bingham's Story of the Morning Stars).]

Strong's Island. In the correspondence of the missionaries, this island is known by the name of Kusaie, which is the native name. It has been occupied as a mission station, by the Rev. G. B. Snow and wife, since 1852. He has now removed to Ebon, one of the Marshall Islands. The number of the inhabitants in December, 1860, was 748. This is not over one-half what it was then years ago. The decrease is supposed still to be in progress. Considering the small number of the inhabitants, compared with the thousands of the Marshall Islands, Mr. Snow's removal was decided upon.

It was exceedingly trying for the missionary to break away from his people, and the little church there gathered. We have several sheets from Mr. Snow, presenting the "lights and shadows" of missionary life. In referring to his trials among the natives—

their instability, ignorance and dark-heartedness, "but this sort of opposition" he remarks, "don't send the cold iron to our hearts as that we are now receiving from another source." Reference is here made to a certain shipmaster, whose conduct is most scandalous and disgraceful. Respecting his course of life, Mr. Snow remarks: "Before Capt. ---- left, I found that he had taken a woman from one of the other islands, and had her on board—I don't know how long—but as it was not convenient for him to take her back, he put her ashore here! And but for "Jim Fanning" of Ocean [Banaba] Island, she would have remained here, and have found a loathsome death; but the christian world must not know these things, and so I will write something else."

Editorial Remarks.—No class of men among the Polynesian Islands is more potent for good or evil, weal or woe, than that of shipmasters and their crews. How far publicity should be given to the **real facts** is a question upon which there is a difference of opinion among good people. The danger is, that a class will be made to suffer for the sins of individuals, which would not be right, but that sufficient publicity should be given to the base conduct of the guilty to deter others from trespassing, there can be no doubt. There are now no dark corners in Polynesia where the workers of iniquity can hide themselves!

The following extracts from the letters of Mr. Snow will show, that shipmasters and seamen can make the missionaries' heart glad:

"Before Captain ---- left, we had another arrival, ship **Desdemona**, Bates, N. B. [i.e. New Bedford], an old acquaintance of ours, that is, he was here in '53 as boatsteerer, and we found in him a christian brother—and he then said, if he ever had the command of a vessel, he should hoist the Bethel flag; and, true to his word, we found that the Bethel flag was run up every Sabbath. As might be expected, we enjoyed his visit with us exceedingly. He had been deeply afflicted in the loss of his wife, since he left home, "a wife who was all the world to him," as he expressed it. He is a man of strong feelings, young and ardent—his first voyage [as] master. One of the Sabbaths he was with us, we received fifteen to our church. A day not soon to be forgotten in the religious history of poor Kusaie. We have received five others since. So that now we have quite a religious community about us. But most of this has been reported to your islands before this by Brother Doane."

"I want to say before I go any farther, that we most sincerely and devoutly thank you for your generous donation of latest papers, by Capt. Lubbers, bark **German**. You can hardly understand how eagerly we devoured all the war-news. That was our latest intelligence, except a couple of Sydney papers by a passing vessel, sent to us by the mate through one of our natives. Though an April paper, it had next to nothing in it from the States. They were expecting we would have trouble with England upon the sea. O that such a disaster may never fall upon England or the States. How we do long to hear from the world. But we are too busy in getting ready for Ebon, to have any time to be impatient, even if the **Morning Star's** delayed into July. I am fearing that we shall be recalled. Our earnest prayer is against it. Not but that it would be pleasant enough to see the world and its people again, home and friends once more, but what will become

of our dear Micronesia? Who will come to supply our lack of service? Ah no, we are not to be recalled, till we are called to a higher service, I trust. But who is coming to make us a visit this year? We of Dove Island shall not object to seeing brother Damon here again, provided he gets wind-bound, and has to stay a fortnight instead of a week. I feel sorry that we did not make more of your visit with us, that I had not taken more pains to have gone about the island a little, and let you see more of my people. But you know how precious every minute of our time was to us, and the weather was not inviting for lengthy excursions, as you may remember. But your visit, let me tell you again, did us a deal of good. And your Morning Star Papers, I can but hope will awaken a deep and abiding interest in all our mission.—

“Aug. 28, 1862.—And the **Morning Star** has come and almost gone. She reached us July 18, A.M., the same P.M., myself and family went on board, encountering a smart squall while in the boat. The next Tuesday (22nd,) we were at Ronokiti harbor. A touching meeting was our arrival at Ponape, Mr. Sturges to meet his wife and family, after a year's separation. Mr. Doane to learn that he was next to meet his dear wife and a part, at least, of his family in Heaven. Few hearts would have been unmoved to have seen the bereaved brother as I announced the painful intelligence. He fell into my arms and poured out his first grief in a flood of weeping. Those only who have received such intelligence can understand the feelings, or measure the grief. Some will think it strange, perhaps, that he hardly expected to hear of Mrs. Doane's death, but you will learn of his feelings from his own pen, or from his lips, if he visits Honolulu this year.”

“In two weeks we were plowing our way back to Kusaie, which we reached the following Thursday, being drifted much of the way back by an easterly current, calms, calms, calms. HJappy and thankful you may be assured we were to find all things safe, and the little church doing well. We put a test to the honesty of our people, that but few might have stood. As we had to leave in a great hurry for Ponape, we left our dinner table just as we got up from it, dishes and all on it, our doors all open—king, chiefs, and common people in and about the house, closets and cook-house all open, and as yet we have not found anything missing! I cannot think it well that we did just as we did in leaving things so exposed. But it certainly speaks well for our people that they kept their trust so well. And the more so as our house was kept open three evenings in a week for prayer-meetings in our large room or hall. Certainly a great moral change has come over that people. What like the Gospel to make a people honest, and good citizens? It might have been pleasant to you to have sat with us and our little church the following Sabbath, at the table of our dying Lord, for the last time. It was our joy to receive three others into church fellowship that Sabbath, making thirty-two in all. There are still others who are in a hopeful way. But O, how they need a pastor, or teacher. We can hardly hope to find them all running well, should we ever be permitted to return to see them again. Though now they are like children of the Highest, so far as we can now read them. I do hope that your parishioners may not put stumbling blocks in the way of their progress, I can but hope they may, many of them, try to encourage

them in the ways of well-doing, and if possible, help them in the way of clothing, by purchasing such things as they may be able to raise, if the chiefs do not interfere.”

Marshall Islands.

The only mission-station in this group of islands is upon the island of Ebon, Covell's or Boston. Ebon is the native name. It is the most southerly island of the group. All the islands of this group are low coral formations, but owing to the great amount of rain, they are well wooded, and covered with foliage. A mission has been established upon Ebon since 1857. The inhabitants of these islands were formerly very savage, and have cut off the crews of several vessels. The **Glencoe** of San Francisco, was cut off at Ebon, in 1852, and the **Sea Nymph**, of the same port, was cut off, at another island of the group, in December of the same year. Other vessels have there been cut off and the crews murdered. When the mission was established, the chiefs solemnly promised to abandon their murderous practices. The mission on this island has been exceedingly prosperous, considering the small number of missionary laborers. At present, there are upon Ebon two American missionaries, Messrs. Doane and Snow, and two Hawaiian missionaries.

We have received several letters from Mr. Doane, and shall lay before our readers the one bearing date of Sept. 9th:

Ebon, September 9th, 1862.

Brother Damon:—

But a few days since, we repeated one of those happy scenes here in this heathen island, we love so much to see and engage in at home—I refer to a school examination. Let me give you an outline of the whole affair. The eight previous, and early in the morning of the day of the examination, our pupils came together from the various islets of the reef. At the appointed hour, our little church and school bell sounded forth its merry notes—calling us all to the church. We assembled, and with the one hundred and fifty pupils of the school, the fathers and mothers of the scholars and other native and foreign spectators, the building was crowded. The following was the order of exercises:

- I. A native hymn.
- II. Prayer.
- III. Hymn.
- IV. Readers in the Gospel. In this we had various classes from different parts of the island. And between the reading of the classes, we had singing of native hymns interspersed.
- V. Geography. The names of bays and capitals of different countries were sung; and then questions on the map.
- VI. Readers in the gospel, and *questions*.
- VII. Arithmetic. In this the pupils were examined on to *Division*.
- VIII. An examination of writing books by the missionaries and other friends.

IX. Hymn to the *Morning Star*.

X. Procession—walking from the church and past the mission houses, and taking seats in front of my own house. Overshadowed by the tall and large breadfruit trees, beneath which we sat, we sang hymns and talked and ate and prayed. Here we made distribution of the native food the scholars had themselves furnished. And here was presented some two dozen fowls to the **Morning Star**—all the free gift of the pupils—and the first friendly offering of the kind this heathen island had ever seen, perhaps. An interesting fact was—our procession was headed by three of our young chiefs, one of them a learner and of the highest rank. And he and another of the same rank, were scholars in the examination.

Thus ended the exercises of that day, having continued some five hours. Good interest was kept up by the spectators and all till the close.

We felt this was a happy day for us. Light is breaking in here. We *are* making some impression on this dark mass of heathenism about us. And during this happy day's exercise, I could not but feel how different the scene then from the bloody scenes, when the poor lost mariner, if cast ashore, was soon put to death.—and when even two vessels had been attacked, and one destroyed by this once savage people. We feel now the lost sailor, drifting about on the sea, will, if here he touches, find a friendly people and home. Within the past year or two, and on an island of our group, but only two hundred miles distant, a lost boat and her crew were all cut off. There were on that dark island no men of God to bring light to the people. O may the time soon come when all the Marshall Islands shall be blessed with the light of the gospel.

Yours truly,
E. T. Doane.

Let anyone read the foregoing letter and contrast the state of things there described in September, 1862, with the state of the same island in 1852, when the very spot where the mission is located was the scene of the **Glencoe** massacre, and we think he cannot but acknowledge that the mission has done good. We visited that island in June, 1861, and can bear our testimony to the reality of the change.

...

Gilbert, or Kingsmill Islands.

This is a range of islands extending north and south of the equator. Only two islands of the group have ever been occupied as mission-stations, viz., Apaiang and Tarawa. On the former, the Rev. H. Bingham and one Hawaiian missionary are located, and on the latter, two Hawaiians and their families. This mission was commenced by Mr. Bingham, in 1857. The language had never been reduced to a written form. Mr. and Mrs. Bingham have been principally occupied in learning the language, and making translations. In the rank of civilization, these islands are much lower than those of the Marshall or Caroline Islands. They are very much given to war. During the past year, a most destructive war has been raging between the people of Apaiang and Tarawa. The disturbed state of the people has essentially retarded the missionary work, and brought a

cloud over the bright prospects which were beginning to appear one year ago, (see Morning Star Papers, No. VII.) The missionaries, however, are far from wishing to retire and abandon the field.

Mr. M. G. Haina, one of the Hawaiian missionaries, thus writes us, under date of Sept. 17, 1862:

Tabiang [Tarawa], Sept. 17, 1862.

Rev. S. C. Damon:—

Love to you and all yours. I received your letter on the 2d of July, and the newspapers and parcels. Great also is our joy at the arrival of the new missionaries. D. P. Aumai is stationed at Apaiang with the Bingham, and Rev. D. Kapali at Ebon; and Kanoa, with his wife and children, return on account of their feebleness.

Great has been the protection and loving kindness of God towards us and our three children; we have all been in good health in our residence in the Lord's vineyard during the past year.

There is much war in our land at this time. On account of the war and the famine, all the food in the land is seized for the war. The common people have no food, and great is the thieving of the people.

But our lives were spared—they were not cut off in our dwelling, in this part of the Lord's vineyard. Therefore, we can say as Paul has written: "The riches of this world are dross. The things which are seen are fleeting; the unseen things are everlasting."

Again, of the work of the Lord on Apaiang. The church-members have forsaken their profession, and have returned to their old ways. They do not desire the light, for their deeds were reprov'd. Though the word of God has been here for much time, and at this time they do not receive it pleasantly, and their present way of living is extremely uncivilized.

To all appearances, they have no desire for the good words of Jesus, nor do they wish to embrace them; but their great trust is in the power of guns and knives, and under the shadow of bullets and powder, of oo's and hatchets; these are riches wherewith to kill men—from day to day, they die for those riches.

The missionary work in this part of Micronesia does not speed on account of this perverseness. The opposition of all this land of Tarawa and Apaiang is not ended. They kill, and are killed; they war, and war back.

But I do not believe that the teachers should leave them for this persistence in their old way, even till their heads were grey. They do not turn for the hardness of their hearts; they do not desire the light that they may receive wisdom, and knowledge, and safety, and prosperity.

These are my requests to you: First, give my love to all the brethren in your part of the Lord's field. Secondly, pray to the Great Lord of the Vineyard that He would cause this part of His field to be fruitful in righteousness, in understanding, in wisdom, in love and in kindness, without end.

This is my last thought—I have sent to you a parcel of shells by the hand of the Captain.

With great love to all your house,
M. G. Haina.

We have also received a long letter from the Rev. Mr. Bingham. From this letter we copy the following paragraphs, which present a vivid picture of the unsettled state of these islands, and of the critical position in which our missionaries are situated. It indicates that they possess the true missionary spirit, and that they are willing to hold on to their work amid so many discouraging events. So far from retiring, they call for more laborers to occupy adjoining islands. A brighter day is yet to dawn upon the Gilbert Islanders:

Apaiang, Monday evening, Sept. 29.—

Capt. Gelett expects to sail to-morrow. I might write you pages more, had I time. I have alluded to the expedition of our people to Tarawa, and feel confident that you would be glad to hear more fully respecting it.

In 1860, Te Kourapi, the king of Tarawa, put to death a high chief, of whose influence and power he was jealous. The party of the murdered man fled to Apaiang where they found friends and home, though materially increasing the population.

About the beginning of the present year, Ten-Roua, a brother-in-law of Te Kourapi, contrary to the expressed wishes of the latter, took under his patronage two agents from an oil-trader, not belonging to the firm of Smith, Randell & Fairclough. Upon the arrival of Capt. Fairclough at Tarawa [in] the latter part of January, Ten Roua, fearing an attack from the king, fled with his party to Apaiang, being accompanied by the two agents, and on the 1st of February his fleet appeared off our island, and were permitted to land in peace at the south end. Civil commotions in Maraki, drove off some people from that island, and they also found a refuge upon Apaiang. To provide for so many new comers, began at length to seem burdensome to our people. Not long after the arrival of Ten Roua, Nei-Ariri, the sister of our king Te-Kaiea, an influential land-holder on Tarawa, came over with her party. So also did Te Marera, the father of two young men who had married two of our king's daughters. All these Tarawan parties seemed dissatisfied with their present king, and even eager to be restored to their homes by Te Kaiea. The office of arbitrator was accepted by him, and for weeks great preparations was made all over the island.

On the 29th of March, he set sail with the greater portion of his fleet for the north end of Tarawa, a part having preceded him by a day. They landed without opposition, men, women and children—almost the entire population of our island—hailed their proas up on the beach along a distance of nearly two miles. The proas numbered some 325, including both great and small. Two cannon attached to the fleet were landed—temporary booths were erected for multitudes who could find no other shelter, and the work of devastation commenced. Young cocoanut trees were ruthlessly cut down—the

older ones stripped of their fruit—also the pandanus trees and the taro patches. Slowly they advanced southward toward the capital, devastating almost everything in their progress—in some places, setting fire to forests of fruit trees. The king of Tarawa was deserted by a large portion of his people—the remainder despairing, fled, almost taking their king with them by force, who wished to remain to die, fighting for the land of his fathers. After reaching the western extremity of the island, they put to sea in a small fleet of some ten or twelve proas, some of them with a small hope of reaching Maiana. Defeated thus, they eventually took refuge on Apaiang, saying that they would die at the grave of the father of their king; doubtless, hoping thus to receive mercy at his hands. Thus Tarawa fell into the hands of our king—a bloodless prize.

He directed Te-Kourapi and his aged grandfather, and blind father, to find a temporary home upon one of the islets of our leeward reef, until a favoring wind should enable them to reach another land.

On the last of May, the Apaiang part of the fleet returned home. Ten Roua seemed left most in power on Tarawa. The timely arrival of Capt. Fairclough and Randell, in the brig **Freak**, prevented the further banishment of Te-Kourapi and his party, and on the 26th of May, the little fleet, under the escort of the brig, took its final departure, and through the influence of the two captains, they were without bloodshed, returned to their homes. Te Kourapi consenting to the residence of an agent with Ten Roua. Cannon were landed from the **Freak** for the defense of the old trading post, under the patronage of Te Kourapi, with a battery of six guns, he continues to this day to defy the return of Te kaiea.

During our absence at the west, one of his men had been put to death upon the island at the order of our king as an emissary.

On the 26th of August, Mr. Mahoe paid a visit to Kanoa and Aumai, accompanied by three natives, in a small boat. They arrived in the evening, and during the next forenoon, a mob assembled about Kanoa's premises, bent on the death of one of the natives. They broke down his fence, made some attempt to enter the cook-house where the young men were concealed in a barrel. Kanoa stripping off his own coat and laying open his shirt, begged the savages with cries and tears to kill him first. The mob eventually dispersed at the order of the king, and Mahoe was glad to beat a retreat on the morrow, doubtless glad to escape a possible repetition of the shameful outrage. At present, there is no intercourse between the natives of the two islands. Kanoa and Aumai have recently visited our brethren on Tarawa, and they have visited us since our arrival, and returned to-day, in safety we trust, with a fair wind to their wives and children.

Document 1862M3

Open letter from the Micronesian Missionaries

Source: Article in The Friend, Honolulu, December 1, 1862.

Card.

Ponape, (Micronesia,) Aug. 1, 1862.

To their numerous friends and benefactors at Honolulu and the Hawaiian Islands, the brethren and sisters of the Micronesia mission send greeting.

First of all, permit us to express our thanks for your sympathy and kind remembrance of us in your prayers and gifts. We have been reminded of your deep interest in us and of your liberality in providing for our temporal wants. May you receive the richest of all rewards—the consciousness of doing good.

Permit us also to ask for a large share in your prayers, that God would continue to us his smiles, and soon make these islands reflect the same genial light and love which now so signally characterize yours.

As a more formal expression of our hearts, the following resolution was passed at our general meeting:

Resolved, That the various donations for our health and comfort from the friends of missions at Honolulu and the Hawaiian Islands, call forth our grateful acknowledgements, and make us feel that we are not forgotten by those we love and are not alone even in our isolation upon these isles of our loved Micronesia. While we are unable to make suitable returns for the many kindnesses of this and past years, it rejoices us to know that our Divine Master has said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

B. G. Snow.

A. A. Sturges.

H. Bingham, Jr.

E. T. Doane.

Documents 1863M1

Seventh trip of the Morning Star—News from Ebon, Marshall Islands

Source: Articles in The Friend, Honolulu, May, 1863.

1. Note published in The Friend

Ebon.

This little coral island seems destined to become known as one of the most interesting spots in the vast Pacific. It has, in former years, been the scene of some of the most bloody and murderous scenes. It was there that many valuable lives have been cut off. Only ten years ago, the chiefs and people pledged to each other that they would murder every white man who landed upon their shores. This was no idle boast. They did just what they threatened to do. It was there that the **Glencoe** was burnt. It was there that, we fully believe, U.S. Commissioner Brown and others were killed in 1846. (See *Friend*, Sept. 1861.) Look on this dark picture, but now take another view of the same island, as sketched by the Rev. E. T. Doane in his letter, found in another column of this sheet. In all our reading of missionary intelligence, we never met with a more striking contrast. It reads like the romance of missions, and yet we believe it is all true. It was our privilege to visit that very spot in the summer of 1861. There we saw Kaibuki, referred to by Mr. Doane. In view of changes and results so striking and remarkable, shall we not prosecute the missionary work? Leaving out of view the higher, the spiritual, the religious aspect of the missionary enterprise, it should be prosecuted upon the grounds of humanity, commerce and civilization. We can say, in the language of Sir George Grey, Governor of New Zealand, "I feel confident that, regarded as a mere money investment, the very best investment this country (England) can make is, to send in advance of either colonists or merchants, MISSIONARIES, who may prepare the way for those who are to follow."

2. Letter from Rev. E. T. Doane, dated Ebon 30 January 1863

Marshall Islands.

War in the United States—Loss of the "Liholiho"—Missionary progress—Need of more missionaries.

Ebon, Jan. 30, 1863.

Brother Damon:

The **Maria** arrived here 17th inst. bringing our mail. How we thank you for your letters and papers! Our hearts are pained at the sad war news, but we are hopeful victory may eventuate with the North, if she be true. That proclamation of the President must be a fearful blow to the South. God be praised that He has inspired the head of the nation to conceive that thought, and has enabled him to proclaim it. And now may the hour soon arrive when the long oppressed may go free.

How sad the fate of the **Liholiho**, as now we cannot but feel she is lost. And what a providence that I did not go with her from Ponape. And that man Newald, *is* he what the printed letter in the *Friend* makes him out to be? I *believe* he is. I well remember the day or so previous to the sailing of the **Liholiho**, how he came to me and said, "Of course you wont go on this short trip; you will want to stop and keep Mr. Sturges company. How smooth-tongued—and how he deceived Capt. Bush! The Captain came to us a day or so before sailing, and asked Mr. Sturges what he thought of Capt. Newald. Brother S. told him of Capt. N.'s residence in Ponape—how mysterious it looked. But he had not seen enough of Capt. N. to know his character. But we both aimed to leave the impression on his mind, that we had not much confidence in Capt. N. But he took him; and now, no doubt, all is lost, and all my manuscript translations of the three gospels, Matthew, Luke and John, and some other valuable papers. But while I speak of all as being lost, I cannot but feel the little vessel will yet turn up.

Our work is still progressing. The natives are as friendly as ever. Our schools are well attended—Sabbath congregations good, often 150 or so—Sabbath school interesting. We cannot have less than 175 or 200, who are either good readers, or are mastering our primer. And by the way, let me thank you for the Hawaiian primers you sent.

[On] the first Sabbath in January, we admitted seven to our church, and shall hope to admit more soon. They walk well. Our chiefs are friendly, but withhold their hearts from the Savior. Kaibuki, in many things, is becoming a changed man. For instance, he has taken much interest in learning to read, and has mastered quqite a number of letters, and so have his wives; and his children are much interested. This action of Kaibuki's has had a happy effect upon other chiefs, many of whom are learning to read, and are becoming warm friends. We have lengthened our church some fifteen feet, and now on the Sabbaths have it well filled. We have too, and that at the *urgent* request of the natives on one of the islets, erected a small school-house, and to be used for a meeting-house. It will be done for little or nothing. And thus the Lord is with us in various ways.

We bless Him for His favor. But oh that we had a dozen good Hawaiian missionaries—and I feel this the more just now, because these oil-makers are pushing ouot into all parts of our field. They are entering into islands we have long desired to occupy, and which *must* be occupied before we can do much. From this island we can do but little in affecting the rest of our field. We do indeed every season see natives going off who know something of reading, and have attended our meetings, and who even say they are Christians. But their influence is limited. But we mean to lay hold of all native help possible—and we are now presenting this subject, the missionary work, to the young converts. We shall get them to work as soon as we can, but we must have Hawaiian help. We hear nothing now of the **Decker**—she will be of great help to us when she comes.¹

Do then, dear brother, blow long and loud your trumpet for soldiers to the Lord's work in this field.

You ask what I think of Ebonites going up to the islands, &c. Let me be candid, dear friend—I don't like the plan. 1st, We have no natives here to spare. 2d, The Hawaiian climate and Ebonites' constitution don't agree. It would be a losing business to the employers. Hardly a native goes from here [to] there but what returns consumptive, or has a tendency *that way*. And I speak from facts when I say this. But 3d, I cannot think it right to take these people and put them to such work as they will there have to do, and for the small *pay* they will get. As for the civilizing influence, &c., you know what that will be worth. So then, just now, I cannot feel much sympathy with the plan.

you will be pained to hear of the death of Martha.² She died Nov. 28, 1862; she had been sick some time—indeed the cough she had at Honolulu was but the beginning of that insidious disease which took her off. We did all we could for her; she lived in Brother Snow's family until a few weeks before her death, when she desired to be taken to the house of her uncle; she was there but two weeks or so, and passed away rapidly. But she was prepared, I feel, for death, and is now with that dear friend whom she loved to nurse. The separation was but short. And their union now is one and forever. O may I prepared to meet the dear ones that have gone.

...
E. T. Doane.

3. Remark by the editor of *The Friend*.

Rev. E. T. Doane.—

We were exceedingly glad to welcome, by the late arrival of the **Morning Star**, this gentleman. He has been residing several years at the Marshall and Caroline Islands. He

1 Ed. note: It appears that the Decker was a small vessel that had been promised to the Ebon mission, but the Civil War in the U.S. result4d in funds drying up.

2 Ed. note: That must have been the first name of the Ebonese woman servant to Mrs. Doane and her sick child.

is now engaged in superintending the publication of works in the Ebon language. His visit is exceedingly opportune to meet the Rev. Dr. Anderson from Boston.

4. Letter from Rev. G. B. Snow, dated Ebon 31 January 1863

We are happily surprised to learn the prosperous state of the treasury of the A.B.C.F.M. I am happy to see that movement of trying to interest the churches of California, Oregon, &c., in the islands of the Pacific. It is a thought which has been occupying my mind for some time past; viz., to let the States and Territories, west of the Rocky Mountains, in connection with the Hawaiian churches, assume the missionary care and missionary culture of these Pacific islands as their peculiar part of the missionary work. Both the geographical and the commercial relations would seem to indicate the propriety and the desirableness of such an arrangement. The field may not look so inviting as it would to go over into China or to Japan. But by such a union, the Marquesas would not be abandoned, and we could at once prosecute our work more vigorously in all Eastern Micronesia, and, if necessary, in order to develop all the resources of the churches in the above-named fields. Western United States and the Sandwich Islands, we could push on explorations Westward and South-Westward, where we have no doubt we might at once find large and inviting fields. Do not those churches on the Western coast as really need such a field to develop their missionary churches?

The machinery for such operations need be neither complicated nor expensive. I can but hope that your plans for operations with the churches on the Coast are shaping themselves into something like the above view. Such a course entered upon and prosecuted vigorously might at once relieve the A.B.C.F.M. of its pecuniary liabilities in the Pacific department of their labors, or at least open the way for it soon to be so, and thus leave them at liberty to work more efficiently in other parts of the great field.

I can but think that if some few large-hearted, clear-headed and efficient minds should take hold of this work, it would be found a most happy movement for advancing the great work of the Gospel in these islands of the sea. There may be difficulties at the outset in uniting and organizing the working power. But let prayer and faith and the love of China cement the foundation, and I have no doubt the superstructure would soon become "beautiful as Tirzah, and comely as Jerusalem."

Document 1863M2

News from Micronesia in 1863

Source: Article in The Friend, Honolulu, May 1, 1863.

By the arrival of the **Morning Star**, we received letters from all the American and some of the Hawaiian missionaries. From these communications we glean the following:

Gilbert, or Kingsmill Islands.—The mission families on Tarawa and Apaiang were in good health, and engaged in the ordinary labors, which are put forth under somewhat discouraging circumstances. War among this poor, uncivilized people, has had the same disastrous influence upon social life and improvement, as it has in America. Some have been killed, some driven from their homes, and multitudes have been left in an unsettled and unfavorable state. Our missionaries are still resolutely prosecuting their work.

The Rev. H. Bingham thus writes under date of February 18th, 1863:

“Would that I could cheer your heart with glad tidings respecting the Kingdom of our Lord and Saviour in this dark island. We have no intention of abandoning our post, because we do not see immediate fruit. What I need is more faith—*practical faith*—that such heathen as these will, to any great extent, become the humble, holy followers of the meek and lowly Jesus, leading lives of purity and godliness. The change seems so vast, but God’s power is not limited. It is the Holy Spirit, and not man, that can work the great change.”

“I think your letter to Joseph [Kanoa] has done him good. He has labored on very patiently on the whole, in aiding me through the translation of Paul’s Epistle to the Romans, all ready for the press, but probably many months, and perhaps years, may elapse before it will be thought best to put it into the hands of the people. Since completing it, I have, as it were, begun to see my way through the New Testament, as I regard the Epistle as a key to what remains. I ... shall spare our life and health till the Biannual Meeting of our Mission in 1866, ... the whole New Testament will then be ready for the press; and if so, you may probably see my face, if the Lord will, on the voyage of the vessel that year.

...

Document 1863M3

Eighth trip of the Morning Star to Micronesia

Source: Article in The Friend, Honolulu, October 1863.

Note: It seems that there were three trips undertaken in 1863, the first being in the spring (see Doc. 1863D). This arrival would then correspond to the second trip that year.

Arrival of the “Morning Star.”

News from Apaiang, Tarawa, Ebon, Kusaie and Ponape.

By the arrival of this vessel we have received information from all the mission stations in Micronesia. We are glad to learn that among the people of the Gilbert or King-smill islands there are indications of an upward tendency. A few years ago tobacco was the only article of trade, in exchange for cocoanut oil. Now they inquire for cloth, hatchets, saws, boards, and other articles. This may seem a small matter in the estimation of some of our readers, but we can assure them it marks an important crisis in the history of those islanders. The Rev. Mr. Bingham and his Hawaiian associates are the only missionaries among the thirty or forty thousand inhabitants.

Apaiang and Tarawa.

Under date of May 9th, Mr. Bingham writes as follows:

“We are enjoying our usual health, having returned only two days before the arrival of the **Morning Star** from a visit of nearly twenty days on Tarawa. Mahoe and family we brought with us on our return to spend a few days on our island, Apaiang. I spent some days with him in making a preaching tour through Tarawa. We travelled about 60 miles, and met with more than 1,300 of the people.”

“In March, Mrs. B. accompanied me on a tour of Apaiang. We spent twelve nights among the people, and met with about 1,000 hearers. I expect to go over the ground again with Brother Mahoe. The translation of the New Testament has reached 1st of Corinthians. We hope to resume the work soon. If favored, shall hope to complete the work in three or four years.”

Ebon, Marshall Islands.

From this island, the Rev. G. B. Snow thus writes under date of July 24th. He had just returned from a visit to Strong’s Island on board the **Morning Star**.

“Our visit to them will ever be a very green spot in the past. Truly God is blessing that poor people. The second-hand garments that our Honolulu friends sent them proved very timely, and very acceptable. They passed a very unanimous vote of thanks to those friends who so kindly thought of their poverty. The death of the King of Kusaie, or Strong’s Island, was a solemn and instructive providence. I am glad to report that one of the two ships [in port] did not want a supply of women for the cabin, the steerage and forecabin. It was the **Gay Head**, Lawrence, of New Bedford, but the ---- had a supply! How we long for late news from the dear land of our fathers! You will be sorry to learn of the loss of Aea’s house by fire on the 3d instant. He lost most of his effects, and I lost my little printing press. What shall we do? I can hardly afford to replace it myself. Such an article, or a little larger than mine, say the size of Brother Bingham’s, would be very efficient in our missionary work. Perhaps you and Brother Doane may devise some expedient to get us another. I will contribute \$10 to start with.”

“Your visit to Kusaie is not forgotten by the people there. They do not soon forget those who are kind to them.”

In referring to the mission in Ebon, we would state that the Rev. E. T. Doane, who has labored so efficiently at that island, left Honolulu for the Atlantic States by the last trip of the **Yankee**. We have received a letter from him dated Brooklyn, California, under date of August 31st. He thus writes:

“On arriving I found my old associate, Dr. Pierson, and I am now with him, and shall hope to spend a week or so here. At his request, I hold over one steamer. As you may surmise, this being again on the soil of our Fatherland is a pleasant thing.”

“Are you yet in possession of anything from Micronesia? I long to hear from Brother Snow and others. How my heart goes back to my Ebon home—the dearest, the sweetest spot to me in all the wide world.”

Thus the missionary’s heart yearns towards the poor people among whom he has labored, whose language he has reduced to a written form, and whose children he has taught to read, and some of whom he has welcomed to the privileges of Christ’s Church.

Ponape, or Ascension.

We have also received a letter from the Rev. Mr. Sturges, who is still usefully employed among the people of the Ronokiti nation. His people had taken steps to send a missionary from among their own number to McAskill’s [Pingelap], but we are sorry to learn that the people of that island are so savage and opposed, that Captain Gelett did not think it prudent to leave him.

It was on this island that an American by the name of Higgins, belonging to Brewster, Mass., was killed in the autumn of 1861, and now no foreigners are living there. The death of this man is supposed to have been plotted by the chief, in order to obtain said Higgins’ money, amounting to over \$1,000. Two whale ships have since touched there and sold goods, and obtained the money in exchange.

Documents 1864M1

Ninth trip of the Morning Star

Source: Article in The Friend, Honolulu, May 1, 1864.

1. Arrival of the Morning Star.

Interesting News from all the Mission Stations in Micronesia.

The **Morning Star**, which had been expected for several days, arrived safely on the 17th of April, bringing most interesting and cheering intelligence from all the missionaries and their families scattered throughout the widely separated islands of Micronesia. It has been our privilege to receive letters from the Rev. Messrs. Snow, Bingham and Sturges. In reading these letters, and recollecting the location of those several missionaries, this idea is deeply impressed upon the mind, that the missionary enterprise in Micronesia is no holiday and child's work, but something requiring a strong faith, a resolute will, and an untiring devotion to the simple work of preaching the Gospel. The Rev. A. A. Sturges has resided upon the island of Ascension, or Ponape, since 1852, and the Rev. Mr. Snow on Strong's Island from 1852 to 1862, when he was removed to Ebon, one of the Marshall Islands, and the Rev. H. Bingham on the island of Apaiang since 1857. These men, with their native associates, have been called to perform a most trying work. It was our privilege in 1861 to visit all their stations, and hence we can speak of their work from our personal acquaintance and knowledge. For several years after these missionaries took up their abode among those rude islanders it was to a careless observer doubtful whether any good impressions had been made. Indeed we have often heard persons who ought to know better, speak as if their work was a failure, but now the good fruits of their labors are making their appearance. The Gospel leaven is gradually working its way among the people, and the missionary's heart is cheered.

We shall commence our survey of the Missions with extracts of letters from

Ascension, or Ponape.

We have letters from the Rev. A. A. Sturges under date of October 21st, November 8th, November 21st, December 25th, and January 21st. He has been engaged for about two years in erecting a suitable house for public worship. This may seem strange that

a missionary should have been at his station for twelve years with no meeting house. This strangeness would vanish if a person should visit that station and go among the people. They live very much scattered, and very much depends upon the missionary's own personal exertion. Mr. Struges thus writes under date of October 21st, 1863:

"To beg for the means to build a church among Christians is one thing, to do this among savages, quite another." He then goes on to give a detailed account of his method of proceeding. With his few reliable people, he goes into the swamp, cuts the timber, floats it to a good landing place, and then with much toil conveys the heavy sticks up a steep hill. It took forty-two men to carry a single stick. He thus concludes: "When all were ready, the leader gave a blast on the conch-shell, the whole crowd then shouted, struck up a song, and off they moved, and as they *thundered* up the hill, filling the whole region with their songs and yells, it was a thrilling time you may depend." Thus the work went slowly forward, but after many weary months the house was finished and dedicated. The sketch of the dedication we shall allow Mr. Sturges to give in his own language.

Dedication of the New Church at Ronokiti, Ascension Island.

Ponape, Nov. 21st, 1863.

You will be glad to hear that we, or rather the Living God, has a iplace on Ponape dedicated exclusively to His service. Preparations for inaugurating this new order of things were made on Thursday, day before yesterday. There was some squealing of pigs, a little snarling of dogs, a good deal of clinging cocoanut trees, and a wonderful sight of scratching among the yams, to say nothing of the aroma from opening bottled fruits. Early on Friday morning, the neat baskets of native food began to come in, and by 10 o'clock our porches and study were groaning under the free-will offerings of our strangely changed people. The horn then sounded out the hour for gathering in the new church. My heart thrilled with delight to see my family gathered in a neat pew, to seat myself in a civilized pulpit, with the Scriptures lying before me on a "red-cushioned desk," and above all, to have an attentive congregation of some three hundred seated in their proper places, all attention to hear ástrange things."

The order of exercises was about as is usual on such occasions in Christian lands, that is, as they used to be when I lived up there among Christians. Mr. Sturges read the first hymn and made the first prayer: Deacon Sturges read the Scriptures; Bishop Sturges preached the sermon, and the Rev. Mr. Sturges made the dedicatory prayer. As you know these gentlemen, you need not be told that all performed well their parts. The singing was much admired by strangers asw it should be, led by the wife of the pastor, assisted by her daughter, and a host of sweet native voices.

Services at the church ended, the whole congregation repaired to the missionary's house to opartake of the refreshments. I insisted that the "nanakin" or chief should preside, though he tried hard to be excused. He was brought in on his bed, placed in our hall, and the baskets of food placed in his sight, so far as there was room. In place of the *awa* [sakau], which is the all essential of a Ponape feast, we had a large boiler of

steaming hot tea, well sweetened with molasses, which was served out in bowls, passed to the presiding chief, to be sent to any of the guests he should please to name, "à la Ponape." This seemed to take well. The baskets of food were then shared out to each little company, all seeming well pleased with their good luck. Our Christian friends were with us from Shalong, also from "over the mountains." We think a favorable impression was made; we trust a new order of things has come.

Your brother,
A. A. Sturges.

New Bell.

It is gratifying to learn that the **Morning Star** took to Ascension a new bell, weighing about 800 pounds, which was a present from a brother of the missionary, who resides in Woodburn, Illinois.

"But the sound of church going bell
Those valleys and rooks never heard."

Marriages among the Ponapians.

Under date of December 25th, Mr. Sturges remarks:

I have been doing quite a driving business in the marrying line of late; since we got into our new church public weddings have become all the go. In fact, our dedicatory services were to have been graced by the joining of our high chief and his wife in holy wedlock; but as I had nothing further than general native gossip of their purpose, modesty kept me from offering my services as clergyman, so that most interesting day passed off without a royal wedding. Before the next Sabbath I received a formal request, and our "nanakin" and his wife were the first to be married in the new church. At our Wednesday prayer meeting, the other day, I married two couples. The bride of one had borrowed a dress of her neighbor, who was to meet her with it in the church entry before the services. The neighbor was late, and the bride took her seat in the congregation. On rising from the first prayer I saw she was making her toilet, for her dress had come. As the audience took no notice of this breach of propriety, I concluded to turn my eyes in other directions, so our prayer meeting was not in the least disturbed by bridal preparations!

Perhaps I am taking rather radical grounds on the marriage question. I insist that native marriage is nothing; that grandfathers and all must be married over in Christian style before they can be considered genuine "missionaries." As I never get a fee, and seldom even a piece of the wedding-cake for my services, my enemies have no ground to raise the cry of "money making." So far, I have not come in direct conflict with the "double wife" question. Polygamy is not common here, though some men have several wives. None of these have ever expressed a wish for my services.

The lost Liholiho.

Mr. Sturges thus refers to this vessel:

December 25th.—The English bark **Vickery**, Captain Blair, anchored in one of the Jokoits harbors on Sabbath evening last. The **Vickery** is from St. Augustine [Oroluk],

where she has been wrecking. On that island was found a box containing a note, written in pencil, signed by Captain Bush, December 29th, 1861, stating that they had been busy wrecking since Christmas (which was the second day after they left here.) This is all the note contains; no notice of their future plans, when they should leave, or where go.

Two suppositions strike me as reasonable. One is, the note was written by someone who had taken Captain Bush's place, and was designed as a blind to conceal the real facts and future course of the vessel. Why was such a paper written with a pencil, and why was there not something said as to their plans for leaving?

Another supposition is that the vessel did not do well at St. Augustine, and that the Captain was persuaded to go further west.

Captain Newald, alias Dixie, had visited some wrecks to the westward of the Pelews, and was very anxious to get back there. It was our opinion here, when the **Liholiho** was so long delayed in her return, that she had gone to the west, and would return in some two months.

The Captain of the **Vickery** died December 17th, and was buried at sea. Mr. Howard, late of your [Hawaiian] Islands, also died on board. He had procured passage for this island from Guam, where he had been trying to do something in teaching.

P.S.—January 12th, 1864.—Since the above was written, Mr. Johnson, Supercargo of the **Vickery**, called, and he tells me that he thinks the **Liholiho** was filled with valuables from the wrecks, as they left one vessel nearly untouched, with her stern high out of water, with brass and copper work, most inviting to the wrecker.

Mr. Johnson thinks the vessel filled with a valuable cargo, went to some of the out ports of China, and that the owners will hardly ever be the richer for it. Another supposition is that the vessel was too heavily freighted and was lost at sea.¹

A Coconut Shell for a Baptismal Font.

In the communications from the Rev. A. A. Sturges, of Ascension, we have met with the following incident worthy of record. The island of Ascension, or Ponape, is high, rugged, and covered with dense and almost impenetrable forests. The inhabitants generally live along the shores. It is a most wearisome and toilsome effort for the missionary to visit the remote settlements on the island. It appears that there are a few natives living far up among the mountains where a foreigner seldom goes. Although the missionaries on the island had never visited this remote locality, it appears that the leaven of the Gospel had penetrated that dark abode of heathenism. Some of the Christian natives had reported this fact to the missionary, and hence he determined to visit the spot. Starting with some trusty natives, he undertakes the journey, traveling up and down hills, crossing streams swollen by the mountain torrents, where "two strong natives

1 Ed. note: Perhaps when returning to Honolulu (see flotsam encountered by Capt. Blodgett and Rev. Bingham in 1863).

would hardly hold him from being carried down.” “And when I reached the summit,” writes our correspondent, “I could well sympathize with Balboa on getting his first view of the Pacific Ocean! We had the Pacific spread out before us on both sideswwwww, and some of the grandest scenery we ever beheld.ø

On his arrival, the poor people gave him a most cordial welcome. The chief who owns the place was very9 affable and kind. The people were busily engaged in putting up a small chapel on the site of an old idolatrous feast-house, and the services of Mr. Sturges were acceptable. We shall now leave the mjiissionary to tell his own story.

“It was most heart-cheering to see how they took hold of their work, and more pleasing to see how anxious they were to learn. I could hardly sit down to rest for a moment without drawing women and children and men, if not too busy with their work, around me to hear what I had to tell of Jesus. I shall never forget the peculiar happiness I felt the first night of my visit there. We had our public services at the twilight hour, and I had retired to my lodgings in a little house on the hill, when sweetest music came up from a house just below, and then after a few moments, at another house a little farther off, and then at another, and still another. It was the hour of prayer, and throughout the village the voice of praise and prayer was ascending to the true God. It was decidedly the most home-like feeling I have had for many a year.”

“It was our purpose to administer the ordinance of baptism to four persons, and marry two couples at our Wednesday prayer meeting; but we found no place to leave off work till sundown, and we concluded to defer these ceremonies till the next evening, hoping to get the roof on the church so as to have our first baptisms under it. The storm of that night and the next day was such as we have on Ponape at this season of the year, and so Thrusday eve came upon us before our workmen got to a place in their work where they thought they could get along without me, and I must leave early the next morning.”

“I prepared the way for the marriage ceremony by explaining and applying the 2d chapter of John, telling the people how Christ approved of Christian marriages, and He only could provide means of happiness. I then joined the two couples in holy marriage. Their prompt and correct responses to my questions assured me that they were no strangers to the nature of the ceremony, and yet I had never seen one of the parties till three days before.”

“It was now quite dark in the house, and the most interesting of all the exercises were to be performed: the old patriarch of the place, bending with age, his wife, daughter, and her husband, were to be baptized into the name of the Holy Trinity. The old man is named after the good old Simeon. He has found Jesus, and his every word and look express that he has found *all* he wants.”

“The place could not afford a bowl or cup; the nearest thing to it was a *clean coconut shell*, and who could doubt that the ceremony of baptism was just as acceptable to the Master as though performed over a silver sup!”

“These four will be received into the church here at our next communion, and probably the other two couples.”

“The services there and thus performed were, in some respects, decidedly the most interesting I ever engaged in.”

“Early the next morning I bade the dear people good-bye. Some of them followed us out on the way a distance, then returned to join their companions in finishing the roof of their church. In place of returning back over the mountains, I went around; this brought me into several neighborhoods where I had never been, and saved me the dreaded labor of climbing steep. We reached home a little after dark, and found all well.”

“The Lord be gracious to that insulated but most interesting people.”

“Yours in Christ,

A. A. Sturges.”

Wellington [Mokil] Island.

Under date of January 25, 1864, the Rev. Mr. Sturges thus refers to this small island, lying midway between Strong's Island and Ascension:

“The King of Wellington Island spent the Sabbath with us, and is now with me. He seems like a real good native. He was present at our solemn services yesterday, and was with us at our evening prayer meeting. I send him back with some slates and books, which he is glad to get. I hear that nearly all his people are learning to read; the Sabbath is well observed. All speak of the natives as the most interesting in all the Pacific.”

“The two white men, John Smith and Charles Sturges, are also here with the wKing. I am glad to hear of their efforts to do the natives good. They are anxious to get books, etc., as helps to reform the people. The King would be glad to have a Ponape teacher with him; perhaps we shall send one up some time.”

Cheering Intelligence from Gilbert Islands.

“Apaiang, Oct. 27, 1863.

“Rev. S. C. Damon:—We regard the **Morning Star** as about due; we may therefore soon hope to hear respecting your welfare. You will not wonder that we look forward with peculiar interest to the arrival of the **Morning Star** this fall. We long to hear respecting your general meeting in June, what plan of operations has been adopted for the working of this mission, what new men you have for us, whether we are to be favored with an American associate, whether Kanoa will join us again, especially whether we shall be favored with an edition of the Gospel of Matthew—whether our hymn-book has been printed, whether our hand-press will come safely to hand, and whether our country has been saved.”

“Since the **Morning Star** left us in May last we have seen not a little to encourage us in our work. The two women who were propounded in August, 1861, were baptized last July. One of them is our Queen, the other, one whom you doubtless may remember as she who fainted under your operation of vaccinating her. You will rejoice to learn that our King Kaiea stands propounded; also another man and two women, one of the latter being a sister of the King. Several other men and women profess to belong to the

Christian party. Mrs. Bingham and Maui's school has been prosperous. Aumai has done something in the way of school- teaching."

We would add that Mr. and Mrs. Bingham were much rejoiced to welcome their old Hawaiian associate Kanoa and wife. A small printing-press which they had been long waiting for was also received.

A Wreck.

The Rev. Mr. Bingham thus refers to parts of a vessel which came ashore at Apaiang:—

"About the 19th of October [1863] fragments of a wreck were stowed along our windward-coast. I have in my possession steps, three in number, probably leading from the main to the poop-deck. The wood is in good condition, indicating a quite recent wreck."¹

Letter from the Rev. B. G. Snow at Marshall Islands.

Ebon, Feb. 24, 1863.

Rev. S. C. Damon:

Your favors per the **Morning Star** and the **Kohala** all came safely to hand. Thanks, many thanks, for your expressions of interest and for late papers.

We have just returned from a very pleasant visit to Kusaie. As I have written Dr. Gulick quite fully it will hardly be necessary for me to repeat it here.

We touched at Namorik, Ocean [Banaba], and Pleasant [Nauru] Islands on our way down, and on returning we visited Ailinglaplap (Elmore's) and again at Namorik. We found quite a number of our Ebon friends at Elmore Island, and were cheered to find the Christian party who were with the chiefs well reported.

We have seldom, if ever, sailed on the **Morning Star** when the attendance was so general by all on board to our religious services; and the attention was like those interested in the exercises. All were kind and considerate to our wants and to our weaknesses. The different parts of our field are so widely separated now that it makes it rather more of a trial to get to our people than it did when we were on Kusaie. This packing off for a visit of a month or two with all our little family to a place where there are no public houses with sleeping and cooking conveniences, is a little like going to camp out. And we could not greatly blame our carriers if they felt a little vexed at the lot of trumpery we have to take along. But if they talk hard they manage to do it very kindly to us, for we have neither seen nor heard any complaints. They bear their trials like martyrs!

¹ Ed. note: This shipwrecked vessel must remain unidentified. However, the topmast that Captain Blodgett saw floating to the NW of the Marshall Islands in January 1863 (see Doc. 1863D) must have belonged to her as well. That disaster must therefore have occurred some time in 1862.

Our children greatly desire to live at their Kusaiean home. Dove Island and the Kusaiean people are very dear to them as well as to their parents. It is not easy to keep the tear fountains from overflowing both when we arrive and when we leave. Our parting with the little shepherdless flock seldom fails to make the place a little Bochim.

Your heart would be touched to hear them plead for our permanent return and dwelling among them. But you know, the fathers say "nay," and no blessings are promised to those who rise up against their fathers. You will be greatly interested in the good news from FPonape. These wildernesses and solitary places are beginning to bud and blossom as the rose.

Continue to pray for us, but mingle a good many thanks in your prayer, for great is the goodnewss of the Lord.

2. Volcano on a Coral Island [i.e. Ujelang]

We would call attention to the recent eruption on one of the islets of Providence Island as referred to in the report of Captain James. It ought perhaps to occasion no surprise that a phenomenon of this nature should occur, but it is very unusual, and we do not remember to have met with any record of such an event. If all coral and lagoon islands are the summits of old craters, then we are surprised that such eruptions do not more frequently occur. Captain James, who visited the spot, informs us that the event occurred only a short time previous to his visit, and that the trees and leaves were scorched with the hot gases, but at present there are no appearances of active fires. The land, embracing a space of three or four hundred feet square, was torn and thrown in every direction, resembling the breaking up of ice on a river in the Spring.¹

1 Ed. note: As there never was any volcanic activity reported on Ujelang Atoll, one must look elsewhere for an explanation: perhaps it was done by a falling meteorite, or else by fierce lightning (as suggested by Rev. Sturges in his letter dated 6 January 1865.

Document 1864M2

Ninth trip of the Morning Star, Captain James

Sources: Article in The Friend, Honolulu, May 1864; also in the Pacific Advertiser; copied by the Nautical Magazine No. 33 (1864).

Capt. James' Report of the Cruise of the Morning Star.

Arrival at Apaiang; Visit to Tarawa and Pitts' Islands, and from thence to Strong's Island; Spoke bark Harvest; Mr. and Mrs. Snow left at Strong's Island; 'Morning Star' touches at McAskill's and Wellington's Islands; Visit Ascension; The 'Morning Star' visits for the first time that remarkable island called Providence; Return to Strong's Island; Visit Elmore's Islands; Return to Ebon; Visit Jaliuet; Overhaul the wreck of Capt. McKenzie's vessel.

Dear Sir:

In the following report of the **Morning Star's** cruise, you may find something that will interest you.

Sailing from Honolulu on the 7th November, 1863, we arrived at Apaiang on the 24th. The passage was for the most part pleasant. Found Mr. and Mrs. Bingham in usual health and good spirits. We lay in the lagoon until the 29th and left for Tarawa. Having a head wind we did not get to anchor until the 1st December. Found the Hawaiian missionaries well, but out of food. Having no supplies for them on board, gave them some *poi* and flour from the vessel's stores. On the 4th, having finished our business here, started for Apaiang, at 1 P.M. anchored on the reef. Mr. Bingham came on board from the **Evening Star**,¹ and left his mail and packages; he expressed himself much pleased with his printing press and hopes to do much good with it. At 4 P.M., parted from Mr. Bingham, and started for Pitt's [Butaritari] Island, arriving at 10 A.M. the next day, and anchored inside the lagoon near the residence of Mr. Randall. That gentleman being absent we were kindly received and assisted in our work by his agents.

Having completed our work here, we left the lagoon on the 10th and shaped our course for Millii [sic] Island. At 8:30 the following morning saw the S.E. point of Millii, passing through the passage on the N.E. point of Attole at noon; we sailed through this beautiful lagoon and anchored off the station on FMillii Island at sundown. Our

¹ Ed. note: Rather the boat Star of Peace, I think.

steward, Frank Sylvia, who had been sick most of the time since leaving Honolulu, was discharged here at his own request. His disease was the dropsy in one of its worst forms, and being sick he would be kindly cared for by the men at the oil stations, and be more comfortable on shore than on board the vessel. We landed him with such articles as would conduce to his comfort. Concluding our business here we left for Jaliuet [sic] on the 16th, where we arrived on the 18th; on the 20th left for Ebon, arriving on the 22^d and anchored inside. Found Mr. Snow and family all well, also the other foreigners residing here.

The King and Chiefs were all off on a cruise to the North, consequently times were very quiet, and no roguery going on. It is much to the credit of the common natives here that when their chiefs are absent they are hardly ever known to steal, but when all are here they are the greatest thieves in the group.

On Friday the 26th, Mr. Snow and family came on board bound for Strong's Island. We left Ebon for Namorik, arriving there the next morning, leaving the same night for Ocean [Banaba] Island, and on the 31st made the island. Saw the bark **Harvest**, of Honolulu, had taken two blackfish. At 10 A.M., started for Pleasant [Nauru] Island, arriving Jan. 2^d. Found the people here very noisy and turbulent. Stopped to trade with them for an hour or two and went on our way for Strong's Island, arriving on the 5th. Here we landed Mr. Snow and family at their old home on Dove Island. The natives seemed much pleased with their arrival.

At 3 P.M., we left for westward, touching at McAskill [Pingelap] on Dec. 8th, and at Wellington [Mokil] on the 11th. Here we found an honest industrious race, for which much credit is due to the foreigners residing on the island for teaching them these qualifications. They indeed are a pattern colony of natives, and probably not matched by any other in Micronesia.

Leaving the island we arrived at Ascension [Pohnpei] the 12th, and anchored in Kitti harbor. Mr. Sturges came on board, and reports himself and family, excepting Mrs. S. who was then unwell, in good health. Mr. S. was much pleased with the bell, which was landed the day after. Its welcome chimes came off reminding us of him and friends far away.

We remained in Kitti harbor for some time, finding the natives a graceless set of scamps. They did not steal the main-mast or the anchors for the simple reason that they could not carry them off. Outside of the few who are under the influence of the mission, a more vicious race cannot be found in the Pacific. The bark **Vickery**, on her way here a short time ago, touched at Bordelaise [Oroluk] Reef, and there saw the wrecks of two vessels, and found in a box on shore a communication from Capt. Bush, of the **Liholiho**, dated Dec. 29th, 1861, the particulars of which you will receive from Mr. Sturges.

On the 26th we took our departure from Ascension, touching at Wellington Island on the 30th, and left for Providence [Ujelang] Island, where we arrived on the 4th of Feb. Cruised along its southern shore without seeing any signs of inhabitants from the vessel. Went in shore in the boat and found on an island about midway on the Souther Reef, a few houses having quite recently been inhabited, and by articles left behind in

an apparently hurried departure, they were doubtless a band of Marshall Islanders who had made this their temporary home. On attempting to cross the island, a cause for their hasty exit was seen. Quite a large space in the centre of the island had lately been the scene of some convulsion of nature, apparently volcanic, the earth was thrown up in confused masses, and the trees in and around were broken and blasted as if from the effects of great heat without actual fire. The wanderers, who doubtless witnessed this strange scene, may yet be heard from, and more particulars gained in regard to it.

Providence Island is in form an irregular parallelogram in extent E. by S. and W. by N. about 12 miles, its width 5 or 6 miles, longitude of its centre $160^{\circ}56'$ E., latitude $9^{\circ}52'$ N. There are on its reef ten islands the largest of which is on the east end. There are two passages into the lagoon on the south shore, the best of which is about 5 miles from the east point. On the lagoon shore of the island where the houses were, was seen a portion of the top sides of a vessel which has been many years a **wreck**. Scattered along the outer shore were many red wood logs, some of them of great size. We saw but few cocoanut trees, but pandanus were more plenty. We saw no bread-fruit, but there may be some on the larger island.

At sundown we shaped our course for Strong's Island, where we arrived in the afternoon of the 6th and made an attempt to get in the lee harbor, but not succeeding we worked around the east part of the island and went into South harbor on Sunday morning. Here we lay until Saturday morning when we left, having on board Mr. Snow and family. We were much pleased with the conduct of the natives, particularly the Christian part.

Thursday, Feb. 18, arrived at Ilinglablab, (Elmore of the charts.) Here we found Timetar, the King of Ebon, with his principal Chiefs of the group. This island is very irregular in its form, its greatest extent is N.W. and S.E. 25 miles. In productiveness it is one of the poorest in the group; there is one passage on its south side and several on its eastern and northern sides. The long. of its centre is $168^{\circ}48'$ E., lat. $7^{\circ}29'$ N. It offers no inducement to vessels. Leaving this place we arrived at Namorik on the 22d, leaving the same night for Ebon, where we arrived and anchored the next morning on the shelf near the mission.

During our absence to the westward there had been much sickness and many of the people had died; the disease was described as an influenza. On the afternoon of the 23d one native killed another with a spear, stabbing him through the neck, producing almost instant death. The only excuse made by the murderer was that the other had some time previous refused to share a fish with him. The two parties belonged to different ends of the island, and when we left all were under arms, the one side threatening vengeance, the other to defend.

Arrived at Jaliuet on the 28th and being Sunday went in and anchored under the lee of Imurott Island, in the same spot where the ill-fated McKenzie met his death. On Monday morning we sent divers down to the wreck¹ and succeeded in making fast to

1 Ed. note: That of the Sea Nymph.

the keel, and having a strong gang of natives on board, we soon hauled up about fifteen feet of it, which was very much decayed and perfectly honey-combed by the worms. While we were stripping off the few sheets of copper that still remained on it, the natives stood or sat around it in seeming unconcern, many of them no doubt were actors in the sad tragedy that sent the ill-fated schooner and her murdered crew to rest in their coral beds. This is one of many such scenes that have occurred in the Pacific, and what of it? The birth of a prince is the signal for expending millions in powder and hunting; but not one charge of powder, nor one chivalrous arm in all the navies of the world is raised to protect or avenge the poor traders that go forth boldly into strange waters and develop the commerce that pays for all. On our first visit we learned of the death of George Cunningham. He came here at the head of a gang of pirates from Ebon, and succeeded in robbing the station once, and in the second attempt was shot by one of the men belonging to the station. He was the instigator of the robberies committed on the night the **Maria** was wrecked, and afterwards robbed the storehouse of Mr. Capelle of Ebon. On the death of his protector, the old King Kiabooke, he and his gang went away in the night and landed at Jaliuet where he ended his career of crime. His antecedents in Japan and New Bedford made him what he was, a desperate villain.

On the 1st of March we left Jaliuet for Millii where we arrived on the 7th. Here too death had been busy with the inhabitants, many of whom had died from the same disease that was raging at Ebon. The brig **Kohala** [rather Kohola] was here a short time after our first visit, having taken no oil since leaving Honolulu. Frank Sylvia, the steward, died four days after we left. He left no message of any kind. We obtained from the natives here a small copper tank with screw top, such as is sometimes used as cabin magazine on board merchant vessels. The natives say they found it on the beach a number of years ago.

A black bark was seen off the south side of the island a few days before our arrival, she was cutting in a sperm whale at the time.

Sailed on the 10th of March for Honolulu. With the exception of the first three days we have had light unfavorable winds the whole passage. Crossed the [180°] meridian is lat. 32°40' N. and on the 1st of April; sighted Oahu at noon on the 17th. At half past one on the afternoon of the 18th, anchored outside the harbor of Honolulu.

I have not remarked on the work of the different missions we have visited, knowing that from the missionaries themselves you will receive reports. To their unvarying kindness and hospitality I can cheerfully attest, and if a good modest deportment is any sign of a bettered condition among the natives under their influence, their labor has not been in vain.

Document 1864M3

News item from Micronesia

Source: Articles in The Friend, Honolulu, October 1864.

Intelligence from Micronesia.

By the arrival of a German schooner [the **Pfeil**], Capt. Danelsberg, intelligence has been received from Rev. B. G. Snow up to May 30th, and from the Rev. A. A. Sturges up to June 27th. Both the American and Hawaiian missionaries were in health, at those dates, and engaged as usual in their missionary work. We have been premitted to read letters from those gentlemen addressed to Rev. Dr. Gulick. While encouraged by cases of manifest conversion, yet the great mass of the islanders hold on to their heathenish and idolatrous practices. The missionary is making progress but encounters many obstacles. Human nature in its heathenish as well as its civilized type is a stubborn foe to the humbling and spiritual doctrines of Christianity.

Documents 1864M4

Tenth trip of the Morning Star

1. Report Brig Morning Star

Sources: Article in The Friend, Honolulu, Feb. 1, 1865; reproduced in Ward's American Activities, under Micronesia 10.

Left Honolulu, Sept. 14, arrived at Apaiang after a passage of 26 days. Found that Rev. H. Bingham and wife had left during May for Ebon, on account of sickness. Thence sailed for and touched at Tarawa, Oct. 13. Pitts' Island, 18th, Mille, on 22d, Jeluit on 31st. Nov. 5, arrived at Ebon, where we took on board two native missionaries and located them on the Island of Namaric; returned to Ebon where we took on board Rev. Messrs. Snow and Bingham and families, and sailed for Strong's Island. Arrived at Ascension Island, Dec. 1, and left again on the 7th for Honolulu direct, where we arrived after a passage of 41 days.¹

During the passage to the Kingsmill Islands, the winds were strong from the westward, with heavy squalls. Near the longitude of the guano Islands, had very heavy west winds, for two weeks, with strong easterly currents, during which time made not over 150 miles. This occurred about the same date of the loss of the guano ships at Howland's and Baker's Islands. While cruising among the Micronesian Islands, encountered very strong currents, setting E.N.E. with light variable winds. On the return passage had strong trades during first part of voyage, then southerly winds till near these islands. Was within 450 miles of Honolulu for ten days. In Lat. 24°4' N., E. long. 154°2', discovered an island, not noted on most charts.²

1 Ed. note: They arrived at Honolulu on 16 January 1865, according to the Marine Journal—Arrivals column in The Friend of February 1865. The Morning Star was to leave for the Marquesas on, or about, February 15th.

2 Ed. note: Marcus Island (see below).

2. Thanking note to the captain of the *Desdemona*

Source: Notice in The Friend, Honolulu, February 1865.

A CARD!

The following resolution was unanimously passed at an Extra Meeting of the Board of the Hawaiian Evangelical Association on the 23d of January, 1865.

“Resolved:—That the Hawaiian Board, in their own behalf and that of the Micronesian Missionaries, express their thanks to Captain Franklin Bates, jr., of the ship **Desdemona**, New Bedford, for his kind and generous attentions to the Rev. H. Bingham, jr., and Lady, in giving them a free passage on June last from Apaiang to Ebon, where they could avail themselves of the aid and sympathy of their American associates, so much needed during his illness and the long delay of the **Morning Star**.

L. H. Gulick,
Corresponding Secretary of Haw. Board.
Honolulu, Jan. 25th, 1865.

3. Re-discovery of Marcus Island

Source: Article in the Nautical Magazine, 1865, page 441.

Weeks [sic] Island.

On the passage of the missionary packet **Morning Star** from the Micronesian Islands to this port, Captain Gelett observed this island, located in lat. 24°4' N., and long. 154°2' E., or about 800 miles N.N.E. from Guam. On the evening of December 16th, numerous land-birds were seen, which increased in number the next morning, and it was remarked that land must be near by; which was seen at 3 h. p.m. of the 17th. The island is about five miles long, densely covered with trees and shrubbery, with a white sand beach, and rises in a knoll at the centre, perhaps 200 feet above the sea. The brig passed within three or four miles of it about sunset, and breakers were seen all around. There were no signs of inhabitants living on it, though all hands on board kept a close look out. A reef extends to the north of the island. On the old Admiralty charts a doubtful island is noted in the vicinity of the one discovered, but on Wilkes' American chart and on Laurie's chart none is laid down within 100 miles of this spot. The position of this fertile island is important and reliable. It ought to be visited by some war vessel, and fully explored. It lies directly in the track of whalers bound from Ascension to the Ochotsk or Arctic.

...

4. Some missionaries visited Honolulu

Source: Notice published in The Friend, February 1, 1865.

The Rev. B. G. Snow and the Rev. H. Bingham.—We are most happy to welcome these missionaries from Micronesia. The former with his wife, left Honolulu in the **Caroline** in 1852, and has resided upon Strong's Island and Ebon. The latter left Honolulu with his wife on the first trip of the **Morning Star** in 1857, and has resided on Apaiang, one of the Gilbert or Kingsmill Islajnds. We are sorry to report the long illness of Mr. Bingham, but are greatly rejoiced that his health has very much improved, and the prospect now is that erelong his health will become perfectly established. The Rev. Mr. Snow has addressed the native churches, and last Sabbath evening addressed a large audience in Fort Street Church. He expects to return to his missionary field on the return of the **Morning Star** [from the Marquesas] in May or June.

Documents 1864M5

Missionary reports for 1864

Source: Article in The Friend, Honolulu, February 1, 1865.

1. Lights and Shadows of Missionary Life in Micronesia.

By the arrival of the **Morning Star**, we have received interesting and important intelligence from all the missionaries in Micronesia. We shall furnish our readers with extracts from letters written by the Rev. Mr. Sturges, in January, May, June and November, of 1864. These letters present “the lights and shadows” of missionary life, on the island of Ponapi or Ascension. That island we would remark for the benefit of some of our readers, lies in N. L. 6°48', and E. L. 158°19'. It was originally occupied by the American Missionaries in 1852. The only missionary now on the island is the Rev. A. A. Sturges. He went there at the commencement of the Mission, and has never since returned to America or Honolulu. Mrs. S. visited Honolulu in 1861, and returned the following year.

Mr. Sturges is located on the Southern side of the island, at the harbor of Rono Kitti. The Rev. Messrs. Gulick and Roberts have formerly been associated with Mr. Sturges, but he is now laboring alone among five or six thousand people, scattered over that beautiful island. The people are very much scattered and it is a most toilsome labor to visit remote parts of the island. The missionary makes his visits by boating along the shores, as it would be well nigh impossible to cross the island by land, and over the mountains. There are no roads and the forests are dense. The low flat coral reefs extend out several miles into the sea. We have made the foregoing statements so that our readers will the better understand the following allusions:

Death of the Nanakin, or High Chief—Reign of Terror—Visit among the Mountains.

Ponape, May 16th, 1864.

We were congratulating ourselves that the reign of “terror” was about over, but night before last our new chiefs returned and much disturbed the quiet of our Sabbath, with their drunken revels,—one of them, with his gang came into church just at the close of Sabbath school; he was only a little noisy, not ugly.

I speak of a reign of "terror"; such is always looked for on Ascension, when a high chief dies. You heard by the last mail that our Nanakin would likely die soon; he died the 15th of April. It was an event to which all looked with no little anxiety. The death of a high chief is the signal for universal pillage, and violence,—the more a man gets by robbing, and the more he destroys, the more of a man is he thought to be. In former years it was customary for natives to remove their effects, and themselves to the mountains to escape the fury of the mob, which knew no restraint for days and often weeks, after the death of a high chief. This apprehension was not a little increased by the stories everywhere in circulation that the hated religionj would be exterminated; that the meeting house would be burnt, and our own premises taken possession of. Our Christians were expecting trouble, especially as so few of them were left, most were absent as teachers in other tribes. Some two weeks before the death of the chief, our dwelling was broken open, and robbed of near \$200.00 worth of our most needed property. This was the boldest robbery ever known on the island, and was said by all to be only the beginning. I could get no assistance from the chiefs,—the only one that could help was in a dying state. Just at this time, Captain Nye¹ visited us from the Weather harbor, and took so much interest in the affair as to refuse to trade with the natives unless the chiefs took some pains to restore the property. This stand of Capt. Nye was a generous one, for which he has our sincerest thanks. We did not get back our property, but the eyes of the natives are opened to see that the missionary is not without friends, even if his native land is engaged in war at home, and so can't protect him.

The Nanakin died, and I was sent for by his brothers to attend the funeral,—hundreds of natives were present, and I never had better attention while I spoke of the soul after death; no heathen rites were performed, everything was left to the missionary. The chiefs offered to send a police to watch my house while I was absent at the funeral. I did not object, though I think all would have been just as well without. Some two weeks were spent in arranging titles and lands, during which time daily feasts were made, which brought together large crowds, in our neighborhood, and about us; these proud, "greasy," savages, coming in great crowds, with their long knives, helped us to think of the land of law; and of the good Father in heaven. It was decidedly the most anxious period of all my life; but not a rude word was spoken; not a haughty look was given; we were never treated more respectfully; and this quiet still continues.

I had made an appointment to hold a communion service at the mountain station on the other side of the island; to fill this appointment I must leave home the Monday after the chief's death. Our first plan was to have my family accompany me, but Mrs. S. was ill on the Sabbath, and was not able to go. Monday at midnight, committing my dear family to the keeping of our Father, I started in our canoe to the northeast side of the island, where we disembarked, and took up our packs for the mountains. It was hard getting there, but the good meetings were more than tenfold pay for the trouble. We held our communion services on Wednesday; ten were admitted to the church; and

1 Ed. note: Captain Ebenezer F. Nye, of the whaler Abigail, of New Bedford.

16 married, which here means propounded for admission to the church. The Lord is really doing wonders in all that region.

While absent, robbers attempted to break into our house; one bold fellow worked long at our bedroom window; but wife and Hattie succeeded in scaring him off; don't you think they are braves!

It is hard to realize that our Nanakin is gone; I have been on the most intimate terms with him during my entire missionary life; for years he has professed to be a "Christian"; but as he told the king years ago, "I give *you* one hand and the *missionary* the other," his professions have not done the cause much good. He was taken into the church last communion; I have been sorry many times that I took him in, but the last two or three weeks of his life were such as to rejoice our hearts. Of his successor you may form some opinion from the fact that he was recommended to the office by the old Nanakin solely on the ground that if he was not appointed "he would tear the island to pieces!" If he goes on at his present speed, he will certainly soon tear himself to pieces! if not the island!

Yours, &c.,
A. A. Sturges.

Fresh Water spring below the Level of the Sea; Ancient Ruins on Ascension.

Ascension Island, January, 1864.

You must remember that dreaded "sand-flat," half-way between the Ponatik harbor and Shalong, in your excursions up and down the coast.¹ Did not those bare flats often remind you that "time and tide," especially the *latter*, "wait for no man?" And how was it that you, and that we missionaries could pass there so often, and so often wait there for the tide, and never call to see the great wonder of the place?—a fresh water spring boiling up out of the sea! Fishermen have been accustomed to go to this opening to slake their thirst, and yet I never heard of the cooling fount, till a few days ago! There is an opening in the reef, just where this flat joins it, and near this opening is a boiling spring, shooting up pure water from coral rocks. The natives say that after heavy rains this spring is much stronger, and from this infer that it is the mouth of an inland stream. This stream must make considerable distance under ground as the flats and mangrove swamps are pretty wide, and how did the coral manage to grow in fresh water? as it must have done to encase this little stream?

We visited the place at low tide; the water was then some 3 or 4 feet deep; some of our natives dove down and drank. I helped myself to the water by means of a hollow reed. There are several little holes where the water bopils up through the white sand

1 Ed. note: Shalong was the site of a former mission station on Tamwen Island, near the Nanmadol Ruins. The flats between that island and Ponatik Point appears to be that in front of the present-day village of Anipaj.

and coral rocks. I am told that there are several other such openings along the barrier-reef; one near this place, more than four miles from any land.

You visited the ruins at the weather harbor; do you think *these* people ever had energy enough to bring together such masses of huge rocks? And how did they manage to float such masses to the coral island, 12 miles to the westward? **There are extensive stone ruins on the Ant Is.**, and the materials must have been floated from this island.

I was sorry you did not find time to visit some of the *artificial embankments* common on this island. These ruins or embankments consist of simple ridges of earth, sometimes a mile or more in length, rising gradually from the level at one end, and terminating at the other in a head, generally faced with stone, from 6 to 10 feet high. These ridges are very straight and evenly built, and as they terminate in an open plane, they are quite prominent objects. The natives attribute them, as they do the stone ruins, to an ancient race of giants, and some of them think giants are buried in them. Excavations have been made in several with a view to discover bones or relics, but so far the treasures are wanting—in but a single instance have excavating parties met with success. Some years ago, several captains of vessels lying in this port, went with their crews, armed with spades, pick-axes, &c. to an embankment near this place. After working pretty hard till near night, one “skipper” discovered an old rusty coin in the dirt, under his feet. Thinking now his prospect a good one, he scrapes the dirt over the treasure and proposed to the company to abandon the enterprise as hopeless, and return to their ships, to which proposal they all agreed. Long ere the next day had dawned the lucky captain with a few chosen ones, to whom he had revealed the secret of yesterday, were on their way to complete the work; but all their dreams of wealth ended in bringing back the old coin, one of the other captains had thrown, as a bait, the day before, into the hole! There was no little laughing among the shipping that night.

Similar must be the discovery of crosses and crucifixes in the ruins at the Weather harbor!

If other races lived upon these islands and built these ruins, they were no more skillful than the present, thought they must have been less lazy!

Marriages among the People.

Ascension Island, June 20th, 1864.

What is your usual marriage fee? or of a part of the bargain to marry all who apply? If your ceremonies are as long as those you went through here, in a couple you married for me, I hardly see how you would get through some of our “long jobs” in time to attend to the feast, which is coming to be an appendix to our fashionable weddings. I have married some forty couples since the year commenced—sixteen in one day. A foreigner at the close of that long “string” of ceremonies remarked, “Well, that’s a little the biggest wedding scrape I was ever at!” It is got to be the great rage here to be married in church. When you have several couples to marry at one time, do you marry them with once going through with the form, or must each couple be attended to separately? Formerly I made one ceremony answer for all, but now I have all the parties take

their places around the altar, on the open in front of the congregation, calling upon one party to rise at a time...

...
 One of the sixteen couples married the other day, was the Wajai and his queen, head chiefs of the Metelanim tribe.

...
 So we have polygamy to deal with here, as you see. Chiefs on Ponape, as elsewhere, are fond of their harems, but it would be more than a Bishop Colenso to make the people think it a good institution. Those who are unfortunately involved in this harem system do not find it so easy to free themselves. In many cases the wives are sisters, one being the real wife, the others sort of boarders; and if they were sent away would have no home. Then, if sent away the laws of the land would not allow them to marry, nor is it allowed for them to find themselves homes among their relatives, unless they happen to have fathers; the people of the place would flee from them, as from forbidden objects. And this is the real difficulty with the king I have just married; he cannot send his rejected wives to another place, the people would flee before them! and the other chiefs, would feel their "craft in danger," and would soon kill some one; I would make little matter whom they would kill. We hope these restrictions on women who have been married, will soon be done away; the gospel is making way, and soon there will be less difficulty in breaking up these "pesty" harems.

The American Foreign Missionary, a Loyal and Patriotic Friend of the Union—The Missionary Work Advancing!

Ponape, November 5th, 1864.

What have you done with the **Morning Star**? You can't have concluded that she is no longer needed here since you have ecclesiastically annexed us to your islands? We never found it more difficult to wait patiently. We cannot go from home, as we much need, lest the friends come in the **Morning Star**, and find us gone.

The [U.S. whaler] **Alpha**, Capt. Caswell, from New Zealand, was here a few weeks ago, and brought English papers, giving us American news down to the 26th of March. What unreasonable creatures we are! After getting such late news, we are really longing for more! So that wicked rebellion crossed over into this glorious 1864th year of our Lord! Well, my faith is not the least wavering that in God's own time it will be most gloriously crushed out. And what a future is before our country? Slavery all out of the way, the Puritan teacher, and mechanic, and farmer planting a higher cultivation all over the South; the East and West, the North and South, all united and happy under a Union that has stood the shock of the most angry revolution known in his tory! I can sympathize with you in your glorying to be an *American*. In your Thnaksgiving Sermon you said many things to make us proud as citizens of the best government on earth.

1 Ed. note: I could not transcribe parts of this letter as the original newspaper had been bound too tightly to be read.

I was sorry, however, to hear you say that you had a *special* pride in having for your native State, Old Massachusetts. Has not this disposition of the people of one State to self-glory and praise, done very much to bring on and embitter the strife of this rebellion? It is a pleasing thought with me that when slavery dies there will die with it all sectional pride and prejudice, and strife. After such exhibitions of patriotism and devotion to the *Union*, it will hardly be in the heart of anyone to think of section or place. "I am an *American*" will be the one all-absorbing fact of our nativity and citizenship.

I am happy to be able to report cessation of hostilities between the two tribes on the north side of the island, where war broke out soon after the **Morning Star** last left us. I visited the heads of the tribes a few weeks ago,—the good work seems to be making progress over there. Two head chiefs of the tribe have abandoned *kava* and heathenism, and now call themselves and their people of our party. We find it very pleasant to have so many natives about who take an interest in our affairs. Early in the summer, during the "reign of terror," christians did not come to us so much from distant parts of the island; now we are seldom without parties who come to spend a night or a Sabbath, to hear a little of the word, then to return to report to their friends. Sometimes we have given lodgings to over eighty on the Mission premises. I have built a native house for these strangers, to which they give the name, pilgrim house. Is it not strange that it should be so very dark right a bout here when light is breaking all around the island? This tribe is, apparently, much the least affected by missionary labors! Don't you think the general meeting will advise my removal? And where is that associate Dr. Anderson promised us? We somewhat hope the **Morning Star** is delayed to bring him to us! If soi, it will be more easy to reconcile us to her *long* delay.

Yours in love,
A. A. Sturges.

Editorial Remarks.

...
Our missionary brother, in referring to a certain "Thanksgiving Sermon," expresses his sorrow that we should have gloried in claiming Massachusetts as our native State. WE will merely add that he is not the first one who has criticized us upon the same point. We reply to this criticism, that we know of no better place to claim as the place of our nativity, than old Massachusetts, but let none imagine that we glory in being New England-born, over that of being an AMERICAN. It is not Massaxhusetts that we claim as our country, but the *United States of America*—AMERICA.

1
...

1 Ed. note: Rev. Damon goes on to discuss philosophical points, and then give news of the Civil War in the U.S.A.

2. Bible Translation among Micronesians.

It is a most interesting feature of the missionary work in Micronesia, that all the missionaries are actively engaged in translating portions of the bible into the various dialects of those islanders. It is somewhat remarkable, and worthy the study of those interested in the migrations of Polynesians and their languages, that the natives of the Gilbert (Kingsmill,) Marshall (Ebon,) Strong's (Kusaie,) and Ascension Islands (ponapi,) should each speak dialects quite unlike and in some respects *radically* dissimilar. This circumstance renders the work of the Bible translation very difficult. One missionary is unable to assist another unless located upon the same island.

The Rev. Mr. Snow having been located on both Kusaie and Ebon, has completed translations of the Gospel of Matthew in both of those dialects, and has visited Honolulu in order to carry them through the press. The Gospel of Mark has already been translated and printed in the dialect of the Marshall Islanders, by the Rev. Mr. Doane. Some portions of the New Testament have been translated by the Rev. Mr. Sturges, in the Ponapian dialect. The following extract from a letter written by the Rev. Mr. Bingham, and dated "Apaiang, Gilbert Islands, Feb. 11, 1864," will indicate what has been done in the dialect of the Kingsmill Islanders:

"I herewith send you a copy of the Gospel of Matthew, completed on the 4th of February, in the little press-room adjoining my study. Had not the **Asterion** been wrecked, I could not have had the printing completed at so early a date, [**Asterion** wrecked with cargo of guano, at Baker's Island, Sept. 24, 1863. A boat's crew left for Howland's Island, and drifted away from her course, and after being at sea, without food and water for eight days, finally landed on Hall's [Maiana] Island, of the Gilbert or Kingsmill Group. One of the seamen was a printer, and was employed by Mr. Bingham,—Ed. of F.] You will not understand me, however, as rejoicing over the wreck, whereby we were provided with a skilful printer, ere our type had been distributed in their cases, nor as rejoicing in the distressing thirst and hunger our printer experienced in his perilous voyage to the Gilbert Islands; but had he not gone adrift, and had not the **Asterion** been wrecked, the name of Mr. W. D. Hotchkiss, of Elyria, Ohio, might not perhaps have become historical. But if in future generations, any of the poor Gilbert islanders should be interested to know who first printed the entire Gospel of Matthew in their language, the answer will be **Hotchkiss**. For the kind Providence that brought him safely to our shores, and inclined his heart to engage for a season in the work, we would be thankful. In addition to the Gospel of Matthew, he has already struck off 60 pages of the little work of Mrs. Bingham, on the Old Testament characters alluded to in the New Testament."

Documents 1865M1

News from Pohnpei

1. Letter from Micronesia.

Source: Article in The Friend, Honolulu, July 1865.

Remarkable Effects of Lightning—Singular phenomena of Tides—Burning of Mission Church.

Ascension Island, Jan. 6, 1865.

My Dear Brother Damon:

Capt. James, in his report of the last trip of the **Morning Star**, speaks of his visit to Providence Island, a little islet between this and Strong's Island. You comment upon his description of the appearance of violence by fire as likely to have been the work of internal fire. I am sorry I did not read his report soon enough to have asked him particularly about it, but my first impression was that it was simply the effects of lightning; just such falling of trees and tearing up the ground are common here. Soon after you left here in July, 1861, I was startled one night from my slumbers by a terrific clap of thunder. I thought our house must have been struck but on examination found all right. Some months afterwards, when working in the mangroves, near by, I came upon a little patch of trees, of perhaps a quarter of an acre, torn, splintered, some thrown down, all dead. On asking the natives the cause, they told me it was the lightning. I cannot say why so many trees in this salt mud or water should be destroyed by a single stroke, when a single tree only is rent on uplands.

Any one who has traveled much over the prairies of our Western States has wondered at what seemed to be the furrow of a plow, making nearly a half circle, with a radius of some fifteen or twenty yards. This furrow is made by the lightning, and remains plain for years, no grass growing in or about it. Lightning freaks on those prairies and in these salt water swamps are not unlike. I think the run-away natives on Providence island have blamed the clouds rather than old Pluto for their alarm.

You have heard something about the tides of these parts, not to say seen them. You remember how much we were bothered to get about her in the day time during your visit. That was in June, when the tide rises but little in the day, but very high at night. This is the case when the sun is north of the line; when it is south the opposite takes place—that is, day tides are high and night tides low. The extreme high day tides are in

December, and the extreme night ones in July. I have noticed that the December tides were higher each succeeding year from 1852 (the year of our landing here) till about 1858 or 1859; since which time there has been a gradual falling off. My mark for high tide in December, 1855, was not reached last December by at least one foot. My old neighbor, Mr.; Cook, (whose door step is his tide mark, and entirely away from all currents and fresh water streams,) says two feet. How long this annual increase was going on before 1852, I have no means of knowing, or how long it is now to keep on decreasing. I shall have my eye on this break of the tides. In the meantime, will you ask the astrologer and geologist to say whether Sol or Pluto is cutting up capers with our tides! I think the former is. Let us tell the geologist why, lest he report us as another instance of the "depression and elevation of lands." I cannot discover that the low tide mark varies from year to year. Our flats at low tides give us just as much dragging of canoes one year as another.

[P.S.] Feb. 26.—And now something worse than old Pluto and Neptune has been playing his pranks. If Capt. James comes along here months hence and finds nobody, but the earth torn up, and the trees all around scorched and killed as if by fire, and if you, in commenting on his report, suggest the idea that the regions below have been stirred up, you may do so, nobody will doubt your inference! Hell only could furnish the heart or firebrand that robbed us of that great gothic Church, four weeks ago last evening. Oh! what a fire was that. Why was such a building, erected at such cost, and in such circumstances, and so much needed, why was it allowed that our high chief, in a drunken revel, should come with his torch and commit such a deed? The Devil dies hard here, as he does over in the other side of the world, and the burning of our Church is one of his desperate deeds, and, we could hope, his last greatest wickedness here, if he did not seem still alive, and still threatening. If you *hear* of a Dixie over on that side of the world, I am sure we *see* one here, and we are not sure more of it is not yet to come. We keep our pickets up constantly, not knowing the hour the enemy will be upon us again. I hope there will be no more fires for a while, at least. We shall find it pretty difficult to get along, sleeping on mats and eating native food, at least dear wife and the little one would—as we may have to do before the return of the **Morning Star!**

But that Church! How many times do I look out from our back porch, and almost fancy it there! And when the Sabbath morn comes, how instinctively do we wait to hear the sound of that sweet toned bell! Oh! when will our hearts get done aching over the sad desolations of that fire? Shall we ever see such another edifice on Ponoape? God onoy knows when, and how it is to come. It is not in me to go through what I did to get that one.

All around the Island the prospect is very bright. The little flames are brightening and multiplying. We have made two tours of the Island since the **Star** left. Four have been admitted to the Church. We trust a brighter day is dawning. Slavery and the Devil will soon fall.

Your brother,
A. A. Sturges.

2. Ponape (Ascension Island)

Source: Article in The Friend, Honolulu, July 2, 1866.

Ronoliti:—The work still progresses in Ponape, notwithstanding opposition, fire, and bloodshed; perhaps we should say by their help.

In February, 1865, the drunken Nanakin of Kiti burnt the Church erected at great expense of time and labor at the Mission station, and, by several horrid murders he has tried to check the Christian cause.

In April the pirate **Shenandoah** added to the reign of terror by destroying four whaleships in the Bonatik harbor. They first gave the vessels over to the natives for plunder, and it is noteworthy that but few Church members were induced by this, to them, great temptation to jopinj in the robbery. The officers and crew of these vessels remained on shore for four months, and, with but few exceptions, assisted more than can be told to the debasement of the people.

Documents 1865M2

Eleventh trip of the **Morning Star**

1. Preparations for the voyage

Source: Notices published in The Friend, Honolulu, July 1, 1965.

The **Morning Star** is expected to sail for Micronesia on or before the 15th of the month. The Rev. Mr. Doane is expected by the next arrival from San Francisco, and will proceed in the **Morning Star** to his oldstation, in Micronesia. The Rev. Mr. and Mrs. Snow will also return. The Rev. Mr. and Mrs. Bingham will visit the United States before they return. They are expected to leave very soon for San Francisco.

We learn the Rev. Mr. Hall, the Irish Presbyterian clergyman who has been spending some weeks upon the Islands, is expecting to leave on board the **Morning Star** for the Gilbert Islands, en route for New Zealand, hoping to find at those Islands some English vessel bound to Auckland or Sydney.

2. Rev. Doane too late to catch the **Morning Star**

Source: Notice in The Friend, August 1865.

The Rev. E. T. Doane.—We rejoice to welcome this earnest missionary on his return to his old field of labor in Micronesia. He expects to leave with his wife and son in two or three days, passengers on board the schooner **Pfeil**. The vessel will sail direct for the Marshall Islands, and may possibly reach Ebon before the **Morning Star**. Mr. Doane's former experience in Micronesia admirably fits him to enter upon his missionary labors with the most encouraging prospects. He is familiar with the languages of the natives upon both the Marshall Islands and Asxension. Long may he be spared to labor among those islanders who do so much need the labors of earnest and devoted missionaries.

3. Follow-up news on Rev. Doane

Source: Notices appearing in The Friend, December, 1865.

Missionary Wanted.—On the return of Rev. E. T. Doane to Micronesia, he touched at Mille, one of the Marshall Islands, where no Missionary has ever been stationed. He thus writes:

“We reached Mille after a run of sixteen days, entered its lagoon and staid there nearly three days. I saw the ruling Chief, a very kind-hearted man. I proposed to him the propriety of having a Missionary. He readily assented, and promised to take good care of one. Cannot the Hawaiian Board now strike for the Island, ere it is closed against them!”

It was at this island that the crew of the whaleship **Globe** touched when Capt. Worth was murdered, in 1824 or 5. Here a part of the crew were left, and the remainder navigated the vessel to the American coast. Capt. Percival, in the U.S. schooner **Dolphin**, was sent to bring off those left upon the Island. His return visit to Hawaii is a part of Hawaiian history.¹

Rev. E. T. Doane.—On the return of this tried Missionary to Micronesia, he has become associated with Rev. Mr. Sturges, at Ponape, or Ascension. We congratulate Mr. Sturges on having received so valuable an associate. It was due to the cause of Missions and propriety required that he should not labor any longer solitary and alone on the large island of Ponape. From accounts published in another column of our paper— from various sources, seamen as well as Missionaries—, we learn that Christianity has been firmly established among the inhabitants of Ponape. Long has been the “night of toil.” At one time all the Missionaries were virtually recalled from that Island by the Board, but Mr. Sturges resolved to remain and labor without support, for leave he would not. He commenced his labors on Ponape in 1852, and has never left the Island since, except for a few days. Mrs. Sturges visited Honolulu in 1861, but returned in 1862.

3. Itinerary of the Morning Star

Sources: Article in The Friend, Jan. 1, 1866; reproduced by Ward, under Micronesia 12.

Mrmoranda. Report of Morning Star.

Sailed from Honolulu on the 17th July [1865]. Touched at Howland’s on the 4th of August. Found the people in want of food. Landed supplies and sailed same day for Gilbert Islands. Arrived at Tarawa on the 10th of August. Spent twelve days in this grouo and sailed on the 22d for the Marshall Islands. Arrived at Millii on the 25th. Cruised through the group and in the Seniavine Islands as far west as Ascension, arriving on the 20th September—hearing for the first time of the **Shenandoah**’s destruction of the whaling fleet.

¹ Ed. note: The editor of the Friend refers to the destruction in the port of Honoluy caused by the crew of the Dolphin, captained by this “Mad Jack” Percival.

Sailed from Ascension on the 3d October for the East. Visited Pleasant [Nauru] Island on the 23d October. The ship **Warhawk**, m Capt. Dunbar, touched there on the 12th October from McKean's Island [in the Phoenix Group], with 1500 tons guano, bound to the Mauritius, all well on board. Continued on cruise East as far as Millii. Lost sight of Millii at noon of the 10th of November, bound for Honolulu. Had moderate easterly winds to 14° N. lat; from 14° to 21° had very strong trade E.N.E.; had the first westerly winds in 30° N. lat., long. 174° W.; from thence to long. 157° had alternately winds from westward and N.E., most of the time fresh and squally. In lat. 19°, long. 156° W., had the wind from E.S.E. In lat. 25° wind S.E. to S., light. On the 10th [December] had breeze from E.N.E., and saw land at noon of the 12th. Anchored at midnight outside.

4. News from Apaiang

Source: Notice in The Friend, January 1, 1866.

Editor's Table.

Te Titiraki n Te atoa ao aomata Te Boki Aei, e elai iroun to i-kawai nia ataei.—Tarawa, 1865.

The above is copied from the title page of a pamphlet of 65 pages, printed in the language of the Kingsmill or Gilbert Island inhabitants. It is a translation of the Hawaiian Protestant or Puritan Catechism. It is a translation entirely completed by the Hawaiian missionaries, without any aid from their American brethren. The American missionary, the Rev. H. Bingham, is now absent from that station in the United States. The printing of this Catechism was executed by a sailor by the name of Hoskiss [rather Hotchkiss], who was wrecked while attached to the **Asterion**. It is printed on letter paper, as no printing paper could be obtained, and only a small quantity of that, hence only eight copies were printed. A much larger edition will be printed in Honolulu and sent thither. It is exceedingly gratifying and encouraging to witness the laudible efforts of FHawaiian missionaries in Micronesia and Marquesas.

...

5. Letter from Rev. J. S. Emerson—Pasenger aboard the Morning Star

Sources: Article in The Friend, January 1, 1866; only partly reproduced by Ward, as Micronesia 11. Note: Rev. Emerson was one of the first missionaries to Hawaii.

Missionary report for 1864, by Rev. J. S. Emerson.

[The following letter was written to a friend in the United States, but its contents relating exclusively to the tenth and last cruise of the **Morning Star**, and to the condition of missions throughout Micronesia, it has been suggested that there was a propriety

in publishing it at Honolulu. Mr. Emerson has consented to this arrangement, hence we have taken the liberty of inserting "Mr. Editor" in place of ----.]

Tenth [sic] Cruise of the "Morning Star" through Micronesia.

On Board the Morning Star, Lat. 9° N., lon. 180°, Nov. 14, 1865.

Mr. Editor:

We are now on our return passage from Micronesia. We left Oahu July 17th, and have been absent almost four months up to date; and I may as well give you now my general impressions of this Mission as to wait till I reach the Sandwich Islands. As business took us to Howland's Island, on the equator, the Gilbert Islands were the first Missionary field to open up to our view. We touched Tarawa August 10th, occupied by two Hawaiian Missionaries and their families, anchored at dusk, and before 9 o'clock at night were visited by Haina, who had been to a western islet among the people, and R. J. Mahoe, his associate, with his wife, who had been spending a week with the people on an eastern islet of the lagoon. These visits are conveniently made at high water only, as at low water they become one island, except one or two ship passages into the lagoon. The islands are verdant, and well covered with cocoanut trees, but very little other fruit, as the soil is extremely shallow, and the water brackish, which is their only resort, except so far as they can depend on rain water, which can generally be obtained, but not always. These brethren have been about five years in this field, then entirely uncultivated. They have erected two good-sized meeting-houses and two school-houses, one near them and the other two on another islet. Their own buildings were mainly erected by their own hands, and all look neat and more comfortable than we at first enjoyed at the Sandwich Islands. Their schools are not yet all they desire nor all they hope. The king took apparent pleasure in showing us how well he could read in his own language. Some ten or fifteen children also showed us they could read, and quite a number united very well in singing a song of praise to our Redeemer and theirs. The Missionaries got us for dinner some hard bread, stewed chicken without salt, and fried slapjacks without butter and almost without lard. They also gave us cocoanut water, the best they had, and without apology. They have had no salt for five months. They are respected by the king and the people. I could but admire them as men and women of warm hearts and true devotion to the cause of our Lord and Master; and we shall expect to know that he had honored them in his service.

Next evening we left for the ship, Mahoe and Haina expecting to come on board early in the morning. At early dawn we were on our way winding out of the crooked passage of the lagoon into the open sea, and, having a fair wind, we were at noon entering the passage to the lagoon of Apiang, and by 4 P.M. were all on shore, Mr. Snow and wife and children, Kanoa, Kapu, Aiumai, and families, Mahoe and Haina, from Tarawa, and Maka and wife, the new Missionaries from Oahu. It was near night on Saturday, and but little could be done before the Sabbath.

At 8 o'clock Sabbath morning, the King and Queen, Missionaries, Captain and crew of the **Morning Star**, with some fifty or more men, women and children, were assem-

bled for worship. Addresses were made and interpreted. Tears were shed as Mr. Snow reported the story of Mr. Bingham's sickness, and his visit with Mrs. Bingham to the States. They both have evidently a warm place in the affections of the King and Queen. Their inquiries were many and often made about them. After the addresses the Lord's Supper was administered, seventeen Church-members being present, the Queen being the only native who partook with us. The King appears well, and has the reputation among the native Missionaries of being a Christian man.

By agreement, a new station is taken at Pitt's [Butaritari] Island, by Kanoa and Maka. We left them there with their effects, with the approbation of the King, Kaiea, and his Chiefs. To all appearance the station is promising, the people numerous, and food more plentiful than at Apaiang.

Although the evidence of the Spirit of the Lord among the people of the Gilbert Islands is not so marked as at some of the stations further west, yet there is much occasion to give thanks and take courage. The necessity of the presence of the American Missionary for years to come in the Gilbert Islands is quite apparent. The field is large, the people numerous, and the necessity of a moving and cheering spirit among them is quite apparent.

Touching at several Islands in the Marshall group for the trade of the vessel, we arrived at Ebon, Tuesday, August 29th, and found that the Pfeil direct from Honolulu, with Mr. and Mrs. Doane, had arrived two days before us. We were happy to meet them, with Aea, and family, all in good health. Mrs. Snow now felt that her cup was to be full of rejoicing—having an agreeable family and an accomplished sister as associates, of which she had so long been deprived. But letters from Boston and Honolulu soon brought a cloud of disappointment over their minds. The big tear stood in the eye of Mrs. Snow as the letters were read before us. But the noble spirit of self sacrifice soon triumphed. They at Bonabe are more needy than we, was the unselfish response, and the Lord's will be done, was the meek and generous reply. So Brother Doane and family go to Bonabe, and Brother Snow and family remain in the care of two fields, 300 miles apart, speaking languages entirely unlike, and no missionary using the English language within 700 miles of them.

The Church and Schools at Ebon.

The chiefs all being absent on other Islands, many of the church were with them. But the prayer meeting, Wednesday evening, was one of peculiar interest, and showed there was a Christian feeling among a people so recently heathen. Although but partially clothed, their appearance was every way becoming and decent, and I could but feel that there was a good Spirit among them.

Examination of Schools.

[There are at] present 125 scholars, mostly girls and young mothers—readers nearly all, 44 can repeat the gospel of Mark entire, 50 can repeat the multiplication table, 40 or 50 sing well together. 4 girls and 4 boys can sing independently, or lead a choir.

The appearance of these scholars under the care of Aea, assisted by Mr. Snow, or Mr. Doane, was admirable, and promises much for the future teachers of the Marshall Islands.

Friday, P.M., we sang Heber's Missionary Hymn, on the shore. Mr. and Mrs. Doane took leave of the people, (for whom he had laboured 8 years,) and now go on to the far west. Mr. Snow leaves his family at Ebon, and goes to visit his other flock at Kusaie, 300 miles to the west.

Saturday, 1st [September], arrived at Namorik in the morning, spent a few hours with Fkapali, and Elemakuke, at their new station; but as they have been there only 7 or 8 months, the cultivation is not very apparent. A few children are learning to read, but are not much trained as yet. The brethren manifest a good spirit. We left them in the afternoon, and sang a cheering song as they parted from the ship, to which they had accompanied us.

Reached Strong's [Kosrae] Island, September 8th, and left Brother Snow with the people of his first love; but we did not leave them without forming a very high opinion of their love to their teachers—their modest demeanor—their warm-hearted thanksgiving prayer and hymn at meeting with their pastor: but so quiet, so manly, so subdued were all their exhibitions of joy at meeting with their teacher, I could but give thanks in my heart, and say of a truth, the Lord is with this people. But I left them to return and see them again.

In the evening we embarked, and were soon on our way for the west. Passed Macaskil's [Pingelap] Island, September 12th, and on the 18th, reached Wellington's [Mokil] Island, where we stopped and held a meeting with the King and people. A Mr. Smith, an Englishman, engaged in the oil trade, lives on the Island, and with books from Brother Sturges, has taught some 10 or 15 of the people to read and sing; and they meet on the Sabbath for prayer and reading the Scriptures, as far as they have them. They are said to be an honest and inoffensive people. There appeared to be a large number of young children. They understand the language of Bonabe, and many, also, understand the language of Ebon. The King said he would be glad to have a Missionary. How far they will learn and embrace the truth as it is in Jesus, without a teacher who himself has learned Christ, is doubtful.

We arrived near Bonabe, Tuesday, September 19th. Left the **Morning Star** near the Bonatik Harbor early in the forenoon and took passage in a whale boat for Mr. Sturges' place, some 25 or more miles distant. Mr. and Mrs. Doane and son, with myself, passengers. We passed by the ruins of the 4 whale ships, burned by the pirate **Shenandoah**, and arrived at Mr. Sturges late in the afternoon. They received us with great cordiality—not like children pleased with a rattle, but like those who were accustomed, through use, to bear manfully and alone the heat and burden of the day.

Brother Sturges is a man of genial spirit, warm heart, and iron constitution—weighs probably, 225 or more pounds. His wife though frail and much in need of rest, a noble specimen of fortitude, self denial, and christian cheerfulness. While the Nanakin, near them, has burned their house of worship and murdered, in a most brutal manner, some

of the people around him, and threatened others if they go to the place of public worship—saying that the knife with which he butchered an innocent woman is reserved for seven others if they dare to join the Christian party. But many of these frightened sheep still cling around their shepherd with more than filial confidence. Morning and evening from 10 to 40 are daily visiting the house of their pastor, and uniting with him and his family in prayer and praise. One of their favorite songs, which I heard more than twenty times, in the tone of John Brown, contained this sentiment: "Halilua, Halilua, praise the Lord, praise the Lord, who has come to bless the benighted people of Bonabe;" and with this song I could fully accord, for it was obviously a united thanksgiving of many hearts. I had the pleasure of spending five days with Brethren Sturges and Doane, in a visit around the Island of Bonabe. I enjoyed the visit the more because we saw so much of the rough and tumble of Missionary life on Bonabe. It rained most of the time after leaving Mr. Sturges' house till the day when we returned to it. For four days and nights our clothes were wet or damp all the time, but no-one took cold. We held meetings with the church and people in five different places, between visiting several sick people Sabbath afternoon after public worship, and wherever we called a goodly number of from 30 to 50 assembled and expected worship. There were at the Communion about 70 church members, and would have been 100 or more, FMr. Sturges informed me, if the rain and lack of information had not prevented some from attending. Five infants were baptized, and all the exercises of the occasion presented an aspect of solemnity and devotion very cheering to my heart. The Wajai, who was seated like a lamb among the people, was not long since a man of blood, but now a man of prayer. In the meeting preparatory to the Communion, the Wajai confessed he had used some hard, unkind and unbrotherly words to one of the church when entering the house of worship, by which he asked pardon of the brother, which was freely accorded to him—all of which, among a people where the power of life and death was so recently claimed by the chief, was very delightful. As the Monthly Concert, which was attended Monday morning before we left, many prayers were offered with an apparent good understanding of the spirit of the meeting. After which came the contributions, consisting of money, oil and shells, and very few were destitute of an offering, however small. The meeting house built by the Wajai, after his own taste, and mainly by his own means, stands on an elevation of at least 1,000 feet, and open to the ocean around one third of the Island. The house is about 50 by 70 feet, well floored by hewn plank; the eaves of the building 30 feet high, and the centre elevated—bellfries one above the other, so that standing in the centre of the house, you can see the conical top 75 feet above the floor of the house. The building is very creditable to the genius and enterprise of the Wajai and his people, and had it been done by foreign labor, would cost, probably, \$1,000, not including the thatching.

It is estimated that at least one half of the people of Bonabe are now, by choice and in their sympathies, on the Lord's side, and now there is a strong and encouraging movement in the right direction. It is well that Mr. and Mrs. Doane have gone to take a part in the work. If they had two good and well raised Hawaiians to teach schools, and for-

ward the work of the Lord at this time, it would seem very timely. This is the opinion of both of the brethren. Schools have been each neglected of necessity. How to count 100, except by the addition of fives, tens and forties, has yet to be learned. The people are not lacking in intellect, and now is a good time to work for their good.

Bonabe is yet a hard, self-denying and laborious field, but I think it is destined to be a delightful land—by far the most beautiful and productive I have seen.

“The harvest is plentiful and the laborers few.”

May the Lord send forth laborers into this vineyard.

Whether the inhabitants of Bonabe are increasing is not ascertained by a late census, but the number of very small children, Mr. Sturges thinks, is larger than formerly, and appearances are, in this respect, encouraging. A vast amount of toil and fatigue must be endured in this Island of mountains, ravines, deep gorges, plentiful streams, impassable jungle, and no less vexatious coral shoals, passable in boats or canoes only at high tide, and in some places passable only by swimming at low tide the little inlets. The vast amount of both sea and land productions to be now found in and about Bonabe, and what they may yet develop, may yet give a significance to the name *Ascension*, which the Spaniards [sic] never thought when they gave it the name.¹

Return to Kusaie.

After a visit of two weeks at Bonabe, we left on the 3d of October, and arrived at Kusaie on the 5th. Spent the Sabbath with Brother Snow and his interesting and hopeful people. Among this people I saw more of the modest, humble, industrious, thoughtful, enquiring, self-reliant and Christ-like spirit than I had seen anywhere else in Micronesia. They have just received from Brother Snow the Gospel of Matthew, and they appear to study it with all diligence—not to know *whether* things are so, for of that they have no doubt, but to know *what* they are is their study. The Gospel of John, which they have had for a year or more, is committed entirely to memory by many of the adults and young people. Some, also, are searching the Old Testament in the English, seeking for knowledge and understanding. One of them said to me, “What does Firmament mean?” and when the word was explained, he felt enriched. The same man had a jar with his wife. It was on Saturday, and he was expected to teach the people on the Sabbath. He was troubled, and spent a sleepless night—was shut up and knew not what to say. He opened the Psalms and read the two words, “*Rejoice Always*.” His sadness was soon turned to rejoicing, and he was so greatly enlarged that Sabbath with joy in the Lord, that he was filled with rejoicing. That the Lord was with him that day, he had no doubt. That this people have simple, child-like confidence in God is so apparent, that one can not mistake it. The King and the high chiefs are not numbered with the Christians. The people look to Jesus only as their guide and leader. The King and his brother have not yet allowed their wives to join the church, although they desire it. The people

1 Ed. note: The Spanish did not give it a name upon their initial discovery in 1595. The name Ascension was given to it by the first Yankee whalers.

told us, as the first thing they had to communicate, "The King has forsaken his old god of storms and seasons as a worthless dependence, and is now waiting for more light about the true God." The King asked me, just before he left us, if I would not come back and live with them on Kusaie. That he, as well as the people, are seeking for light, and wish for someone to guide them, is very apparent. After taking Mr. Snow to Ebon, and leaving him with his family, the **Morning Star** went down to Pleasant [Nauru] Island—a trip of two weeks down and back again to Ebon.

Pleasant Island

lies about 50 miles south of the Equator, and has thus far received no attention from the christian world. Their language has not been learned by christians, and has but little similarity to any other language known in the region. Some few words, it is said, resemble those used in Ocean [Banaba] Island. But some of the people who have floated off to other islands, have learned a little of Bonabe, Kusaie, Ebon or the Gilbert Island language. But they know more of the English than of any other language besides their own. The foreigners, of whom there are now five on the island, say there are 3,000 people on it; a stout, healthy, and at the present time, a fleshy people. The Island is about 300 feet high. Mr. Snow says it is a coral Island to the top: but others, who have never wwent on the shore, say it is basaltic.¹ It is nearly triangular in shape, and is accessible from one point to the other. A man can pass around it in a day. It abounds with cocoanuts and pandanus fruit, and little effort has been made to introduce any other fruits. Two or three of the foreigners living on the island are said to be wealthy. One, by the name of Stewart, an Englishman, told me that a Missionary, if fairly introduced to the island, would live unmolested by the people. A native chief also told me that the people would protect and take kind care of a Missionary and his family, if they should come to live with them. But they have the reputation of being a treacherous people. The things they offered the ship for sale indicate more skill and industry than seen ini almost any other island which we visited. These consisted of mats of various shapes and figures, hats boxes, work-baskets, girdles, belts, ornaments for the head, beads, spears, fish-hooks, &c. Their canoes were large and commodious, and some would carry j50 or 100 people. All were made of narrow strips of board, and fastened together by twine made of the cocoanut fibers; and the most rapid sailing craft used in the Pacific. This Island is so small, so opopulouos, so accessible on foot or by water from point to point, so elevated, with so cool an atmosphere—not broken like Bonape or Strong's Island—with a population so robust and healthy, that it would seem very desirable that they be instructed into the knowledge of the truth before hope of doing them good has gone by.

Jaluet,

one of the Marshall Islands, is now opened as a Missionary station by Kapali, one of the two native missionariesw who were located one year since at Namarik. Jaluet is

¹ Ed. note: Mr. Snow was right.

a larger, more central and more accessible field than Namarik, and it is hoped will be more productive of good. The harbor is a very desirable one for anchorage—better and safer, in the opinion of Captain James, than any other in the Marshall Islands.

November 25. Longitude 158°W [sic]. Latitude 29° N.

have just passed Slaver's Island,¹ and making good progress on our way. The **Morning Star** holds out well, although the Captain has been apprehensive lest the old rigging, the stays or ospars, would give way while far away in remote and rarely navigated seas. Our jib-boom gave way in a squall, some ten days since, but fortunately it soon moderated, and two pleasant days were allowed us in which a new one was put in its place. The stays have been strengthened by means of chains, secured from the ships burned at Bonabe. I think that the work of the **Morning Star** will, in future, require a larger craft, with more carrying capacity, and more room for native passengers than the present will admit of. The christianizing and civilizing of the Micronesians will and must go on together. But so long as tobacco is the main article of supply for the people, and but little is done to create civilized or civilizing wants among them, the progress must be very slow.

6. The "Morning Star" Sold.

Source: Article in The Friend, January 1, 1866.

So, the **Morning Star** has been sold, and her place to be supplied by a new vessel now building in Boston, and to be sent out during the first six months of the current year. This is undoubtedly a good and wise arrangement. It will be doubtless much cheaper to build a new vessel in Boston, than expend the funds necessary to make the repairs required on the **Star**, after running so many years. The new vessel, we learn, is to be "rigged" after another fashion, and, also, to be a few tons less in measurement; besides she will be otherwise fitted up to suit the peculiar object of a missionary craft in the Pacific. The new schooner will retain the name of the old vessel. This is a good idea.

Having advocated the building of the **Morning Star**; having been present on her arrival at Honolulu in 1857; having witnessed her frequent departures for Micronesia and Marquesas; having welcomed her arrivals from those distant missionary fields; having once made a delightful voyage in her through the Micronesian Islands, and having been fully conversant with the management of the little craft, during the entire period that she has been sailing in the service of Missions, it affords us much pleasure in bearing testimony to the great assistance which she has rendered the Missionary cause. A great and good work has been accomplished by her aid. The hundred thousand stockholders could not have invested their "dimes" in a more paying enterprise. The vessel

1 Ed. note: The longitude should read 178° W., as they were passing Ocean, or Kure, Island.

was planned and built, launched and kept running to further the Missionary cause in Micronesia. She has fulfilled her mission, and it has been a noble mission. She has made ten [sic] trips to Micronesia,¹ and more than half that number to the Marquesan Islands. All the Missionaries in those groups have been conveyed to and fro, and otherwise received unnumbered favors by her various trips. She had become extensively known among all those islanders, and her visits were exceedingly prized, even by those not directly connected with Missionary operations. Lambuaga would fail to express the joy awakened in the hearts of our Missionaries by the sight of her flag, after dwelling for months on their lonely islands, without communication with the outer world. She has become an absolute necessity to the Missionary cause. To be sure, it has cost money to run her, and some trouble has been experienced in her management; but these are nothing—the merest trifles—compared with the amount of her usefulness.

And now we should enter our protest against her sale, were we not assured that another, and better vessel, was already “on the stocks,” and would be soon here. Even now, it is rather hard to say “Farewell” to the littlecraft, and we sincerely hope her future owners may not employ her in any ignoble trade!

It ill becomes us to say “Farewell,” without tendering our kindest acknowledgments to those able, experienced and skillful commanders, Moore, Brown, Gelett and James, who have been so fortunate as to navigate her safely over so many dangerous reefs and hidden rocks, in and out of so many harbors, and finally to bring her safely to port.²

1 Ed. note: I counted a total of eleven (see Appendix).

2 Ed. note: After being sold, the old Morning Star was taken on a voyage west of Hawaii and disappeared forever without a trace, according to one of her former captain, Gelett, in his Autobiography.

Documents 1867M1

The Morning Star II

1. The New “Morning Star”

Source: Article in The Friend, Honolulu, April, 1867.

Since our last issue, this beautiful Missionary yacht has arrived, *been seen*, and sailed on her first missionary trip to the Marquesas Islands. She is a beautiful vessel, and very nearly comes up to a sailor’s idea of being in every sense of the word, “ship-shape.” Her passage out was remarkably quick, and she has established her character as an excellent sea-boat and good sailer. Long and prosperous may be her career under her *clerical*/master, the Rev. H. Bingham, Jr. The Rev. T. Coan and the Rev. B. H. Parker, were sent as Delegates from Hawaiian Evangelical Association, to the Marquesas Islands.

N.B.—We are most happy to learn that the Government, in view of the Missionary character of the **Morning Star**, has remitted the Pilotage and Wharfage on the vessel, amounting to over one hundred dollars.

2. Mission Report, for 1867

Source: Article in The Friend, Honolulu, December 1867.

...

Foreign Department.

The new **Morning Star** left Boston on the 13th of November [1866] and reached Honolulu on the 13th of March, and proves to be all that can be expected of such a craft. The North Pacific owes a large debt of gratitude to the children of America for this generous gift. She is under the care of our Board, who have continued Capt. H. Bingham as commander.

Micronesia.

Having no vessel at our command, the **Pfeil** was, last May, chartered to take supplies to all our missionary stations to the west. Capt. Ziegenhirst [sic] very kindly did even more than the charter stipulated for, in accommodating our missionaries, and especially in giving Kanoa and Kaka a passage from Butaritari. Yet the results of the visit at this island show very clearly the advantage and necessity of our having a missionary vessel, for the present at least, to do our missionary work.

Our latest date from Tarawa and Apaiang is June 20th; from Ebon, August 13th; and from Ponape, October 10th.

Ponape (Ascension Island.)

Ronokiti—Rev. A. A. Sturges and Mrs. S. M. Sturges; Rev. E. T. Doane and Mrs. C. H. Doane.

The good work still goes on in this interesting island. The opposing Nanakin of the Kiti tribe still lives, but is less powerful for evil than heretofore. The principal chiefs of the Jokojj, Nut and U tribes have come out on the christian side, and some of them are hopefully Christians. Mr. Sturges writes:

“The good work at all the out-stations on our island is progressing. The ordinances of the Lord’s house are regularly held at twelve principal places, which I have visited several times during the year. In all the tribes there are religious societies, and praying ones at all the settlements. Even among the most violent of our opposers is the voice of prayer and praise heard... No adults have been baptized during the year. This has been partly owing to the fact that we have had no very suitable places to hold communion. There will be numbers admitted soon... We find much to do; not a little to discourage us, and very much to encourage. The leaven is working wonderfully. High chiefs with their entire people, are taking their places with the missionary party, which now seems to be the party of the island. Our christians are no longer trembling and crouching, and the heathen party no longer bully and swagger.”

Mr. Doane writes: “The good work is rolling on, and where shall its power be stayed? At the Kiti tribe, and most of the leading chiefs of the Metalanim? It does for the present met with barriers there. But these must yield in time, and we trust soon, and then shall we shout ‘Grace! grace! benighted Ponape is redeemed!’” He speaks of having felt the necessity of doing more in the way of schools, and under date of September 29th says:

“Our meeting and school house has been so far finished as to be useable, and must thoroughly and pleasantly has it been used. We open each morning at 6:30, close at 8:30, re-open at 9, and close at 11 or 12 M[eridian]. We have had from thirty to one hundred scholars, some coming from the north, east and west, and all settling down here teachable—many enthusiastic, some bright, and all making progress. We have taught reading, slate writing, spelling, arithmetic, geography, chronology of the Old Testament, catechism and singing. In singing, the Ponapeans will ever excel. They have sweet voices, and a good ear for music. The school has largely exceeded our expectations. Of course, it is yet in a primitive state, but we look forward with real delight to what it will be in time.”

The number of readers is supposed to be over one thousand. The number of church-members reported in good standing is one hundred and sixty-one. Twenty-seven marriages were performed during the year ending June 1st, 1866. The congregation at Kiti have contributed \$21 at the monthly concert, and the christians of this place and some

from the Metalanim tribe have contributed largely in work on the meeting house, say in all \$75.

Kusaie (Strong's Island.)

Ualan—Rev. J. W. Kanoa and his wife.

Our principal source of information regarding this island is a letter from Rev. J. W. Kanoa of September 23d. Mr. Snow had advised his returning for a time to his first missionary field, until it should be clear what to do regarding Butaritari.

Kanoa writes in most glowing terms of the progress the Gospel had made. He himself was received with open arms. A new dwelling house had been built within the year for use of Mr. Snow, regarding whom they were disappointed that he did not visit them during the summer. He may perhaps have been able to reach them during the fall or winter.

Kanoa reports would seem to indicate the number of disciples was increasing. Mr. Snow's statistical table reports ninety, not including eight who have died, and who Mr. Snow thinks may be reported most safely of all.

Marshall Islands.

Ebon—Rev. B. G. Snow and Mrs. L. V. Snow; H. Aea and wife Debora; R. Maka and wife.

Namarik—Rev. J. A. Kaelemakule and wife.

Jaluit—Rev. D. Kapali and wife T. Kealakai.

Mr. Snow in July last reports that he had completed the translation of the Gospel of Mark in the Kusaie language, and was beginning upon the work of translating Luke for the Marshall Islanders. Twenty-one had been admitted to the church during the past, making a total of sixty-seven from the beginning. Two have died, eight have been excommunicated, one has been restored. At present fifty-eight are living in good standing.

Sabbath services, Sabbath-schools, and prayer-meetings, have been kept up within interruption, and there has been generally good attendance and good attention to the word. This has been especially true on Toke [Toka], the islet Kapali and Kaelemakule occupied while they were here, and which has since been under Aea's special care.

From Aea we learn the "Week of Prayer" was for the first time observed by the natives in January of 1866. Prayer was made the first day for Ebon; the second for Kusaie; the third for Ponape; the fourth for Apaiang; the fifth for Hawaii; the sixth for America; the seventh for all lands.

An examination of the day-schools took place on the 27th of July. Ninety scholars were present from four different schools. Aea seems as enthusiastic and as acceptable as ever in this work.

It indicates a very healthy state of intelligence that the people are already willing to pay something for their books. Nearly a cask full of oil has been paid in. We trust this example will be followed in our other missions. Eighty-seven gallons of oil were sent us by the **Pfeil** as monthly concert contributions.

Kaelemakule on Namarik, reports seventy scholars. His first examination was on the 21st of July 1865, and his second on the 29th of May, 1866. Many parents and even the chiefs attended, and much interest was excited. On the 17th of June he commenced building a church 27 feet by 26 with the help of many of the natives, including children and chiefs. It was completed in seven days, and was dedicated on the 6th of July with some ceremony. He had experienced opposition from certain unexpected quarters, but was by no means discouraged. His wife's health, however, is at times very poor, and it may yet necessitate his return.

The **Morning Star** left Rev. D. Kapali and wife on Jaluit November 6th, 1865. By the 10th of December his house was completed. He speaks of having lived under great disadvantages) many of his goods being, in the haste of removal, left at Namarik. The island of Jaluit is much less fruitful than Ebon and Namarik, and is a meeting place for the fleets of canoes of the two chains of the Radack and Ralik Islands, and is desolated by them. Kapali says he has no regular meals from want of food, and that there are few days they are not faint for want of food. Sabbath services have been sustained regularly and Sabbath-school. He has thirty pupils, nineteen of whom have learned to read. On the 2st of April he admitted one woman to the church who had been under his instruction at Ebon.

Mr. Snow speaks of the Ralik Island chiefs as passing rapidly away, and of not one of them all is there any reasonable ground to hope that he has been savingly changed. But on the other hand he says: "Of the goodly number of church-members who went north last season with the chiefs, all returned well reported of, both among themselves and by their chiefs. This was an occasion of great joy and thankfulness with us. It was beyond my hopes, far beyond my fears. Two of them went with a part of the fleet to Arno of the Radack Chain.) They were there on Sabbath, and had religious exercises with the natives. They had such a crowd to hear them, that the more remote ones were unable to hear their voices. The island is very populous and well supplied with food for a coral island. What a chance for a Hawaiian missionary! It will be an entering wedge to the most populous part of our group." Will the Hawaiian churches respond to this call?

Gilbert Islands.

Apaiang (Charlotte's Island)—Rev. W. P. Kapu and his wife; D. B. Aumai and his wife.

Tarawa (Knox Island)—Rev. J. H. Mahoe and his wife Olivia; G. H. Haina and his wife Kaluahine.

The Mission station at Butaritari was taken on the 19th of August, 1865, under very favorable auspices, by Kanoa and Maka. On the 29th of the same month they commenced regular Sabbath services, which they continued till they left. They commenced teaching on the 16th of October, though the number of pupils is not reported. They were each befriended by a brother of the King, and by many of the chiefs, and were soon able to live in a house of their own.

In April and May they built a meeting house 48 feet by 24, and had preached in it on Sabbaths when the **Pfeil** arrived on the 25th of June. The King killed three of the Hawaiian sailors of the brig while they were only just commencing to land the supplies sent from here. We are not fully informed as to the cause of this bloody act. It may have been partly displeasure with the growing influence of the missionaries, and partly cupidity, and partly, perhaps, displeasure regarding the treatment of a certain female who took passage in the **Pfeil** from Apaiang for Butaritari. Though Capt. Randall befriended the missionaries in this as in all their previous necessities, and arranged that they might remain with perfect safety, their families were so alarmed, they accepted Capt. Ziegenhirst's offer and went with him to Ebon, leaving all their effects. By an opportunity which presented soon after our learning these events, Capt. Randall was requested to assure the chiefs of Butaritari that we had no intention of abandoning their island, and the missionary property was put under his care.; The next trip of the **Morning Star** will clear up all the clouds, and will doubtless enable us once more to enter this interesting island.

At Apaiang and Tarawa no marked progress has yet been made. It is yet seed time. One of those admitted to the church at Apaiang continues consistent and humble. Kapu reports that on Apaiang, supposed to number about three thousand five hundred inhabitants, there had, during the year, been fifty-three deaths to one hundred and forty-two births. Aumai asks permission to return for a visit on account of his health. It would seem that our missionaries are still much troubled by the thievishness of the people. A call for missionaries is spoken of as having come from Nui, of Ellice's Group.

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Document 1867M2

First trip of the Morning Star II

Source: Article in The Friend, Honolulu, February 1868.

Trip of the new Morning Star

This beautiful missionary craft, under the command of Capt. Bingham, has just returned from a very long, most successful and most satisfactory trip among the islands of the Pacific, both north and south of the equator. She has safely threaded her way among the low coral islands and reefs of Ellice's, Kingsmill or Gilbert, Marshall and Caroline groups, having during her absence since July 1st, 1867, dropped her anchor twenty-eight times. Over a portion of this route no missionary vessel had ever sailed, and some islands in the Gilbert group have never previously been visited by a Christian missionary. Last Sabbath evening Capt. Bingham addressed a large audience in Fort Street Church, when he presented a pleasing and graphic sketch of her late cruise among the Ellice and Gilbert Islands, but time would not permit him to be equally minute upon the other portions of the voyage.

[Competition from the London Missionary Society]¹

It appears that about two two years ago the Rev. A. W. Murray, missionary of the London Missionary Society at Samoa, or Navigator's Islands, wrote to Capt. B., informing him that the English Society was about to establish a mission in Ellice's group, and also that in some unaccountable manner ages ago, natives from the Gilbert Islands had migrated to the Ellice group and taken possessin of a small island called Netherlandish,² S. lat. 7°27', E. long. 177°15'. (Vide U.S. Ex. Exp. by Wilkes, Vol. V.) This people, it appears, still retained their original language. Among them Mr. Murray had found books written by Capt. Bingham when a missionary at Apaiang, on the Gilbert Islands. Some two years ago a missionary vessel from Samoa, having Mr. Murray on board, took native Samoan missionaries to the Ellice group. These facts being known, led the Directors of the Hawaiian Board of Missions to send the **Morning Star** on a

1 Ed. note: Although, at first, this competition was felt in the Ellice (now Tuvalu) Islands, it later moved to the southern Gilbert Islands.

2 Ed. note: A Micronesian outlier, also called Nui.

new route. She left Honolulu July 1st, and touchig at Kauai to take on board the Rev. Mr. Johnson, the delegate, proceeded directly to the Ellice group.

Oitupu [Oaitapu], of this group, was the first island sighted. It is situated in S. lat. 7°28', and E. Long. 178°44'. It is a small and low coral island, only three or four miles long, inhabited by nearly four hundred inhabitants speaking the Samoan dialect. Here was found a teacher who had been there about twenty months, but who, during that time, had succeeded in teaching many of the inhabitants. They had built a neat chapel and parsonage for their missionary. The people evinced much delight at the visit of the **Morning Star**, and various kindly greetings were interchanged.

Nederlandish was the next island visited. There Capt. and Mrs. Bingham beheld scenes which filled their hearts with joy. On that island they found a people with whom they could converse in the Gilbert Isdland dialect. Among them they found their own books. More than that, they discovered to their great joy, that this people were docile, apt, and willing pupils under a Samoan teacher and preacher. They had literally committed to memory a primer, catechism and portions of the New Testament, and hence were quite prepared to receive and appreciate some new books which had just been printed at Honolulu in the Gilbert Island dialect. These facts seem to equal the visions of romance in missionary life. For years Capt. and Mrs. B. had toiled to learn the language of the Gilbert Islanders, but apparently had almost toiled in vain to convert the people, but seed sown at Apaiang was now bringing forth ripe fruit, far away in the Ellice group.

After the **Morning Star** left this group, it cruised among the Gilbert Islands, which had been hitherto unvisited by any missionary. At several of the islands an open door of entrance was found to the preaching of the Gospel, and the promise was given that when missionaries should be sent among them, they would be protected. In our present sketch we cannot state in detail the facts connected with the visit to each island. We can, however, assert that the prophetic language of Isaiah is fully verified: "The isles shall wait for his law." There is a Macedonian call for missionaries, "Come over into" Micronesia "and help us."

On the passage from the Gilbert Islands to Ebon, died the Rev. Mr. Johnson, whose remains were buried on the island. From thence the vessel proceeded to Kusaie, where the Rev. Mr. Snow and wife were found laboring in their old field and gathering in a more than golden harvest. The people on Kusaie, or Strong's Island, have built three stone meeting-houses, and are giving other strong proofs of having turned from dumb idols to the service of Jehovah. On Ascension [Pohnpei] a most encouraging state of things was found under the superintendence and labors of the Rev. Messrs. Sturges and Doane. That field, which had so long proved a strong test of the missionary's faith, and from which the American Board once sent out orders to remove their missionaries, is now bringing forth fruit to the glory of God. The natives are building meeting and school-houses, and otherwise affording proofs of turning unto the *pono*.

The **Morning Star** having passed through these groups, distributing supplies among the missionaries, returned to many of the islands, conveying the missionaries to and

fro, to afford them an opportunity for conferring together and laying their plans for the future. Having finished her work, she finally took her departure from Ebon, Marshall Islands, for Honolulu, making the passage in the uncommonly short time of twenty-eight days.

On her return, she brought as passengers Mrs. Snow and two children, who expects to visit her friends in the United States, from whom she has been now separated seventeen years. Her husband remains to labor in Micronesia. She is expecting to return. Two Hawaiian missionaries also came as passengers, viz: Rev. H. Aea and wife, from the Marshall Islands, where they have labored since 1860. Also, Mr. D. P. Aumai and wife, teachers. All these came on account of their health, and hope ere long to return.

In our previous sketch we neglected to state that the two Hawaiian missionaries driven away from Butaritari, one of the Gilbert Islands, (where the Hawaiian seamen were murdered some eighteen months ago,) have both returned and resumed their labors under the most encouraging auspices.

While the **Morning Star** was at Strong's Island, the harbor was also visited by the American whaleship **Emma C. Jones**, Capt. Gifford, who was accompanied by his wife and children. They entered most cordially into the missionary work. Capt. and Mrs. Gifford are members of the Society of Friends [i.e. Quakers].

Thus far the new **Morning Star** has most fully come up to the fond wishes and highest expectations of its "hundred thousand owners" and the numerous patrons of the American Board of Missions.

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Documents 1867M3

First voyage of the new “Morning Star” to Micronesia

1. [Report of Delegate to the Hawaiian Board.]

Source: Article in The Friend, Honolulu, March 2, 1868.

Editor's note: Since Rev. Johnston died during the voyage, Capt./Rev. Bingham continued his official inspection work.

The narrative of Captain Bingham.

The new **Morning Star** left Honolulu on her first voyage to Micronesia on the afternoon of Monday, July 1st, 1867. She anchored the next day about noon in Hanalei Bay, where she was welcomed by Mr. Johnson and his people. Quite a number of donations in the way of provisions were made by the friends of the vessel. She sailed again the same evening, having taken on board Mr. Johnson.

Arrival at Waitibu.

Owing to not a few days of light winds, it was not till midnight of the 21st (or in reality of the 20th, as we had no Saturday) that we sighted Waitibu (Tracy's Island), one of the Ellice Group, in lat. 7°28' S., long. 178°44' E., about one hundred miles to the east ward of Nui (Netherlands Island)—the latter being the first point at which we were instructed to touch. As there was scarce a probability of our being able to reach Nui the next day in time to go ashore, it seemed good to the delegates to remain near Waitibu till morning, especially as the Captain was desirous of accurately rating his chronometers. We hoped, too, to have some intercourse with the people, and to learn whether as yet a Samoan native missionary had been left among them.

Intercourse with the People.

At an early hour the next day four canoes put out for the vessel. On board one of these was an umbrella, and we felt that civilization must have already commenced its work. Much to our joy we were soon boarded by Pen, a native missionary from Samoa. From him we learned that he had been on the island one year and eight months; that the inhabitants were three hundred and eighty-four; that half of them had already destroyed their idols and embraced Christianity, and that all the children and younger people had learned to read; that their language was the same with the Samoan; that

quite a number were hopefully converted, whom he expected to baptize in case he was so advised, when visited by their missionary vessel. Our short visit on shore deepened our impression of the blessed work so well commenced. A large and well-built church some fifty-seven feet by thirty-six, with its neat pulpit, built by the gratuitous labor of the natives, was an object of special interest; and the large and scrupulously neat dwelling of the teacher was a model for the docile and quiet people about him. Pen spoke English; and though his wife would not converse directly with us, yet her intelligent face, warm welcome and very tidy appearance gave us a pleasing idea of what the Samoan female missionaries might generally be. The fluency of the readers and their independence in singing were truly gratifying. We found several people from Nui speaking the Gilbert Island language, who were able to read readily in the new books which we brought out from Boston and Honolulu. You can imagine my pleasant surprise at seeing a copy of a reprint of our little hymn book, done at Samoa for the benefit of the Nui people, and also one of the sixty-four original copies of the Gospel of John printed on letter paper on our little press at Apaiang in 1864. It was no little pleasure to Mrs. Bingham to find two Nui women able to read fluently in our new books, who had been instructed by two of her own pupils. We shall not soon forget this delightful visit; though the contrast of one year and eight months' missionary labor here with those of six years and a half at Apaiang could not be otherwise than—I had almost said—painful.

The Island of Waitibu is three or four miles long, and one in width. Like the Gilbert Islands, it produces nothing but the cocoanut and pandanus and a species of taro. In the centre is a beautiful lagoon with no visible connection with the sea. Through inquiry we learned from Pen that neither food nor money were sent them from abroad, but only clothing and some utensils. A visit at this island would doubtless greatly benefit our Hawaiian missionaries. Our own impressions are delightful.

Visit at Nui.

We sailed at two the same day, and were off Nui (Netherlands or Eeeg Island) early the next morning. This island is in lat. 7°27' S., long. 177°15' E. Three other islands of Ellice's Group lie between this island and the Gilbert Group, each containing a population of three hundred, but speaking the language of Waitibu and Samoa, while **the inhabitants of Nui speak the Gilbert Island language.** Nui is distant from Arorae, the nearest of the Gilbert Islands, two hundred and sixty nautical miles, and five hundred and ninety from Apaiang. On board the first canoe which visited the vessel was a native of Apaiang who had been much in the employ of the missionaries on that island. His pleasure at the reunion was very noticeable. Not long after, we were boarded by Kirisome, a Samoan teacher who was left on this island by the missionary vessel **Dayspring** in November 1865. He could not speak English, but conversed with us with remarkable ease in the language of the people. We were much surprised at the proficiency which he had made in the language during his short stay. Taking with us the books which we proposed leaving, we accompanied him to the shore. We were met by a large group of natives, "clothed and in their right minds." We went directly to the missionary's house, noticing with pleasure, as we passed, a suspended bell. In one end of the build-

ing were two rooms, a sitting-room and bed-room, and at the other a spacious room some forty feet by thirty, built for and used as church and school-house. While all appeared neat, yet no comparison could be made between this building and the two at Waitibu of which I have spoken; but when we remember that the whole building was erected by the gratuitous labors of a tribe in whose veins freely flowed the Gilbert Island blood, we will give them great credit for what they have done. While in the sitting-room we were visited by the King, who called to present several hundred green coconuts, which were brought in and piled up in the middle of the room by quite a retinue of men, who all came up to shake hands with us. In the meantime the chapel had been filled so quietly by a crowd of people, that their presence was not suspected till a glimpse through a crevice in the partition revealed the pleasing sight. When we were ushered in, at the request of Mr. Johnson, the Captain, as chief speaker from a knowledge of the language, took the great pulpit-chair, home-made, in front of which was a stand. Back of it were hung a written line of slates. On either side were provided settees, furnishing seats for the strangers and for the King. On the right, as we faced the audience, were a large number of well-dressed women, with their hair nicely parted and arranged (the usual Gilbert Island fashion being to allow the hair to hang down over the forehead), while the men, suitably clothed, occupied on the left, and the children immediately in front. These too were all in a measure clothed. Some two hundred, nearly the entire population of the island, were present. At a word from their teacher, passage after passage from the primer, printed at Honolulu in 1865, such as the stories of Cain and Abel, the offering of Isaac, the deluge, Jesus at the well (quoted from John), the child's catechism of twenty-four questions and answers, and a catechism of seventy-five questions and answers on the Christian religion, the Lord's Prayer, the ten commandments, Confession of Faith and Covenant, were repeated with the most surprising fluency and unison. During the exercises they also recited a part of the fifth of Matthew, and, had we desired it, their teacher informed us they could have rehearsed eleven chapters of Matthew. The substance of Mr. Murray's letter to Mr. Bingham was stated to the people, and the reason for our visit. The books were then arranged upon the table, and the examination of pupils in reading commenced. As we could not spare books enough to give once of each kind to every reader, the plan was adopted of giving the preference to such as exhibited the greatest proficiency in the art. The number of fluent readers, both of men, women and children, was perfectly surprising; and the rapidity with which they would turn to any chapter and verse in the gospels of Matthew and John, and the epistle to the Ephesians, to any chapter of the Bible Stories, in editions which they had never before seen, showed how thorough had been their drill, and how eager their zeal for learning. Their exercises in singing were also pleasant. Hours more might have been delightfully passed, but time was failing us. Each pupil was furnished with at least one book. Of readers Kirisome furnished the following statistics: of boys and girls, 26; men, 35; women, 46; total, 167. During the whole exercises, not a breach of decorum nor a sign of weariness was observed. Their behavior was un-

exceptionable. These exercises were closed by addresses from the delegates, singing and prayer.

We learned that there were twenty-seven women and nineteen men whom Kirisome regarded as truly the friends of Jesus, and who were candidates for baptism. With most of these we held an informal interview, assuring them of our Christian love. Among them were the Apaiang native of whom mention has been made and his wife, also the King of the island, Taukie. The readiness of the latter in repeating the catechism was noticed with much satisfaction by both delegates. As we crossed the flat on our return to the boat, he kept us company, and upon parting, urged the Captain to come again. Thus ended one of the happiest days of our lives. We had been permitted to see a people "born in a day." Not two years since the first Christian missionary came to dwell amongst them, and from the first have they furnished him and his family all necessary food without pay. One Christian feeds them one day, another another, and if by any means there is a failure, near neighbors see that the missionary and his wife and child have something to eat. The island produces no breadfruit, a poor variety of pandanus, scarcely edible, a species of taro, a little sugar-cane, and an abundance of cocoanuts. One or two banana trees were noticed; and yet this missionary depends on no provisions from abroad. He seemed happy and contented in his work, hardly knowing when he should be visited by an English missionary. What a model for our Hawaiian missionaries!

With reference to the work on Nui, it is no more than justice to state that previous to the arrival of a missionary, not a little religious instruction had been given the people by a Mr. Robert Waters, an English trader.

Missionary Explorations—Tamana.

On Sunday morning, July 28th, we reached the Island of Tamana (Chase's or Rotch's Island), lat. 2°32' S., long. 176°9' E., the winds and currents not permitting us to touch at the windward islands Arorae and Nukunau. It was not long before some hundred and fifty people came off to us in their boats, most eager to exchange their commodities for tobacco. They seemed greatly disappointed that the **Morning Star** was not a tobacco trader, and that our observance of the Sabbath did not allow of any trading whatever on that day. Inquiry was made of the first canoe that reached us whether missionaries would be welcomed among them. The reply was made that they would not be, because their gods would be angry, and the people would die of sickness. No-one seemed to be recognized as king, and we found it difficult to know with whom to converse on the subject of our errand. While most of the men who boarded us were entirely nude, two or three were clothed in shirts and pants; and by one of these we were invited on shore and kindly entertained. We met some two hundred of the people in the council-house (among whom many were children), and told them of the object of our mission.

The Gospel not Desired.

We went also to another council-house in another part of the island, but failed to induce an elderly man of acknowledged importance to be present to give us a hearing in

the big house. We were eventually conducted by a man who professed to be his son, to the father's residence. A worried face showed that our presence was not desired. He however listened to our statements, and made some inquiries respecting what effect missionary teachings would have upon the ancient customs of the people. His superstitious fears prevailed, and he could not be induced to give his consent to the residence of missionaries among his people. The change which came over his frowning face when we proposed to take our departure was most noticeable. We greatly pitied the old man who in his darkness rejected the offer of the blessed Gospel for himself and his people. The man who invited us ashore assured us that he himself would receive a missionary and would furnish a piece of land.

The Island of Tamana is some three or four miles long, about half a mile broad, has no lagoon, and can be approached on all sides, as there are no sunken reefs. The productions of the island are quite similar to those of the Gilbert Islands in general. There may be five or six hundred people. No white man is living ashore, no vessels regularly trade with the people. In the hands of a young man we found a small book containing the names of some such. The last was the ship **Julian**, which touched there February 9th, 1867, having taken sixty barrels of sperm oil since leaving Honolulu.¹

Onotoa.

On the next morning, July 29th, we reached Onotoa (Clark's Island), distant about forty miles N.N.W. This proved to be a much longer island, being some twelve miles in length, having a lagoon, bordered by a reef on the western side, with a good boat channel near the centre. We anchored at the extreme western point of the reef, some six miles from the main land, but afterwards learned that there was good anchorage in a bay on the north-west side, much nearer. The bay is readily distinguished from the mast-head. We were soon surrounded by fifty canoes, which brought off cocoanuts, mats, cocoanut molasses, shells and women, in exchange for which they plead for tobacco. We lost no time in assuring them that ours was a *missionary* ship. Mr. Waters, of whom we have spoken, welcomed us ashore. He is at present employed by Capt. RAndell to collect oil and beche de mer on this island. We found him to be a man of more than ordinary intelligence, and quite disposed to favor our object. He had recently succeeded in inducing the natives to give up the use of the fermented cocoanut toddy. He estimates their number at between twelve and fourteen hundred.

The Gospel Welcomed.

At his house we met Te Toanimatang, an elderly chief whom Mr. Waters regarded as second to none in influence upon the island. His pleasant smile as we talked with him upon the object of our mission was in most pleasing and striking contrast with the worried scowl of the old man at Tamana. He seemed quite disposed to welcome missionaries when they should come. It was proposed to meet him and other men of influence

1 Ed. note: This was a German whaling bark from Oldenburg, Captain Hoegermann, which had departed Honolulu on 20 December 1866.

at the large council-house on the morrow. At the meeting were gathered some three hundred people in a house one hundred and twenty feet by sixty. After some statements from the delegates and Mr. Waters, Te Toanimatang arose and addressed the elders, speaking favorably of our object, to which address there was a general response of approbation. The way seems open for the speedy occupation of this island.

Peru.

On the 31st of July we reached the Island of Peru. As at Onotoa, we were soon surrounded by a fleet of canoes, and our decks crowded with noisy savages, many of whose bodies bore marks of severe cuts. They were all very earnest in their inquiries for tobacco, and could hardly be made to believe that the delegates and ladies did not deal in it. Scarce a man wore any covering whatever; the women wore the usual fringe skirt of the Gilbert Islands.

The island was smaller than Onotoa—not more than ten miles long. There was no boat passage into the shallow lagoon, and from Mr. Meader, a Massachusetts man who had been living ashore many years, we learned that a landing could not be effected in a boat, except at high water, on account of the rocky nature of the reef, and that he had never known a vessel to anchor during his residence. He estimated the population at between three and four thousand; said that he had counted two thousand in a gathering. The estimate seems much too large. It would not be surprising if it did not exceed fifteen hundred. It was too late to go on shore and return before dark; the weather was squally, and we could not be near enough in to avail ourselves of the morning tide; and after a full consultation it was decided to bear away for Tapiteuea, as the Captain did not deem it best to calculate upon spending a night ashore while the current was strong, and the possibility of the vessel's drifting away being great, and as Mr. Johnson did not think it worthwhile to land alone. Both the natives and Mr. Meader said that there was no acknowledged king, and the latter that the people were a lawless mob; that the northern portion of the island was a bedlam from the use of the fermented toddy. Tose natives to whom the proposition of a missionary's coming among them was made, seemed pleased, and Mr. Meader thinks no opposition would be made. Doubtless many trials would be met with among so rude a people, but none such as should deter a missionary of the cross of Christ from going among them to tell them of the great salvation. If the experiences on ship-board be any index, a missionary's wife would be likely to meet with not a little rudeness.

Tapiteuea.

On the 2d of August we anchored on the leeward or west side of Tapiteuea (Drummond's Island), near the north end. This is one of the largest and most populous of the Gilbert Islands. From a Mr. Macpherson in the employ of Capt. Randell & Co., we learned that there was no acknowledged head. The north end was much the most populous. He felt unable to form any correct estimate of the number of people on the whole island, but thought it possible there might be five or six thousand.

Missionaries Waited for.

We visited two of the large council-houses, where we addressed assemblies of some two or three hundred. The elderly men seemed much gratified with what we had to say, and with a good degree of enthusiasm expressed their readiness to receive missionaries amongst them, and to give up their ancient gods for the only true Jehovah. While the Captain was speaking, one of the old men rose to his feet, took his station near the speaker, and interrupted by calling upon the people to put away their gods, and accept the God that was then offered to them. Some said, "We have been waiting for you to come." Children seem quite numerous. A wide door is open here which should be entered without delay. ON some portions of the island more or less drunkenness exists. On the north point the people seem generally to have listened to the advice of Mr. Macpherson to abandon the use of the sour toddy.

Nonouti.

The next day, August 3d, we anchored off the south end of Nonouti (Sydemham's Island), on the west side. No natives came off in their canoes, but we were soon boarded by Mr. Lowther, an English trader. He said that he had bad news for us in our work; that a white man, Sullivan by name, an Irishman, had been murdered on the island last March, and the fear of the natives was the reason they did not come off; that there was a great deal of drunkenness, and that he meant to leave the island as soon as Capt. Randall should touch. He estimated the population at about two thousand five hundred; he said that many had perished by the famine, and murders were very numerous; that there was no king.

Noisy reception by a Drunken Mob.

We visited the council-house on the south end of the island that same afternoon, but the noise and confusion of the drunken rabble made it almost impossible to hold intercourse with the elderly men. A fight was breaking out between two of the number, and we improved the opportunity for withdrawing. So far as they had listened, they seemed gratified with our errand.

More Encouraging Welcome at Another Village.

The next day being the Sabbath, we visited the most populous part of the island, some six miles further north. Mr. Lowther accompanied us in his boat, and showed us much kindness. Some three hundred and seventy-five assembled in the council-house, most all of whom were quiet and orderly. Just as the Captain was commencing to address them, a drunken man sprang up, exclaiming, in substance, "What does all this mean?" He was soon led out by his companions, and no more such interruptions occurred. We spent most of the day in this place, finding the people eager for instruction, and ready to welcome a missionary as soon as one should come among them. While they were being urged to embrace the religion of Jesus, a listener exclaimed, "Who will teach us?" Here indeed seemed to be another door open for the immediate entrance of

the servants of the Lord. OUR hearts were very much cheered, and our great regret was that we had no teacher to leave among them at the present time. had time permitted, we could have probably spent several days on the island, and as well also on Tapiteuea. Two missionaries for each of these islands, and also for Onotoa, should be supplied without delay.

The next morning we sailed for Apemama, stopping to explore the passage into the lagoon on the west side of Nonouti. We penetrated to about the centre of the lagoon, when shoals and rocks seemed to make it doubtful whether the **MORning Star** could conveniently approach nearer than three or four miles to the shore of the lagoon on the weather side, where the inhabited parts of the island are generally found.

Apemama.

The next morning we reached Apemama (Simpson's Island), and by a canoe which came off we sent word to Tem Baiteke, King of the three islands, Apemama, Aranuka and Kuria, requesting an interview with him, together with some account of the nature of our errand. During the absence of the canoe, we found great difficulty in stemming the north-westerly current, but finally succeeded in reaching and entering the channel on the south-west side, where we came to anchor before night.

The Gospel Rejected by the King.

We had barely let go our anchor when we were boarded by the men who had taken our message to Tem BAiteke. This reply was a very short but decisive one, "*I babana tein ae te mitinare,*" which may mean literally, "I am not acquainted with the way of missionaries," but which may and frequently does have, in the idiom of the native, the meaning of not wishing nor caring to know anything about, or have anything to do with the missionary business,—a polite but positive way of declining intercourse with us as missionaries. Grieved though we were, yet we were not surprised, from what was well known of his feelings toward the missionary enterprise. The few natives who came on board were very careful how they commented upon his reply. They were quite quiet and orderly, and generally wore a mat about the waist. The island is smaller than Apaiang, about fourteen miles long. It is well wooded with cocoanut and pandanus trees. Some portions, as viewed from the vessel, seemed very thickly inhabited. The smaller islands of Aranuka and Kuria we did not visit. Maiana was also passed, from its proximity to Tarawa; and as it could be reached, with scarcely any loss of time, from Tarawa with the Rev. Mr. Mahoe on board, to whose parish it properly belongs, it was thought best to pass it by for the present.

Tarawa.

We sailed from Apemama August 7th, and sighted Tarawa the next day. The wind failed us, and in the evening, as we were in certain danger of being cast upon the weather side of a reef which makes off from the south-west point of Tarawa, we were compelled to let go our anchor in close proximity to the breakers. We lay quietly during the night, thankful, we trust, to our Heavenly Father for our temporary safety. OUR position was

so critical, that when the breeze sprang up in the morning, we soon attempted to get clear of the reef. Just as we had taken our anchor off the bottom, the breeze suddenly failed us, and we were left at the mercy of the swell, in only five fathoms of water. OUR peril was fearful. To have let gone our anchor again would have put us almost, if not quite within reach of the breakers. But in our dreadful suspense our ever merciful Heavenly Father sent the favoring puff, and slowly the vessel started ahead, and we were once more in safety upon the deep.

We anchored that evening in the Tarawa lagoon, and were boarded by our brethren, Mahoe and Haina, about half-past seven, though we were some eight miles from their station. Our mutual joy at meeting was great.

The next day (Saturday) we beat up to Tapiang, and remained there till Wednesday morning. On the Sabbath we attended worship at three places, addressing congregations of fifty or sixty. These were naturally larger than usual. On Monday the brethren and sisters held an examination of their pupils in a school-house near their dwellings, at which King Kourapi appeared conspicuous, in proficiency, among some thirteen readers, though a son of his, some sixteen years old, was most fluent of all. This son also wrote with considerable ease. Of the thirteen readers some were ut beginners. In geography the king passed the best examination. Not one of the pupils is as yet regarded as hopefully converted. Tuesday was occupied by the mission families in preparing to attend the general meeting at Apaiang; and that evening the four parents and nine children and one boarding pupil (a half-caste girl in the family of Haina) were on board in readiness for an early departure in the morning.

Apaiang.

Unfavorable winds, calms and currents prevented our arrival at the station on Apaiang before the forenoon of Friday. We were boarded by Aumai and Kapu miles before we reached the station, in the little **Alfred**, in which I was so often wont to go dancing over the waves to meet and welcome the old **Morning Star** on her annual visits. The welcome from the brethren was most cordial, and it was with feelings of not a little emotion that we once more landed on the island where most of our missionary life had been spent. Surely none had greater occasion for gratitude than we, when we looked back upon what we had passed through since we left Apaiang in feebleness in June, 1864. During our absence of three years two had been added to the church, the King and a domestic of his, both of whom were regarded as candidates for baptism before our departure. This domestic (Ioane by name) seemed greatly rejoiced to met us again, and the tears which fell from his eyes were what we hardly ever expected to see on the cheeks of a Gilbert Islander from such a cause.

That evening a meeting was held with reference to the examination of five candidates—three men and two women, which examination, on the whole, was satisfactory. It was proposed to baptize them upon the return of the **Morning Star** from Ponape. At this meeting also, Sarah, one of the early converts, residing of late on Tarawa, and who had come over with us for the purpose, took occasion to make confession of sin, and having expressed her determination to return again to her Saviour, was, by vote of

the church, restored to full fellowship. In the forenoon of Saturday a school examination was held in the school-house near the mission premises, at which nine males and nine females read with more or less proficiency, and about as many more had some knowledge of letters and syllables. Several were able to write; some answered questions in geography. There were also recitations from the catechism. In the examination Aumai, Kapu, Maui and Maria all took part as teachers.

On Sunday morning at the close of service, in the chapel at Koinawa, before the sacrament of the Lord's Supper, the King made a confession of sin. Joseph also did likewise. The latter, who had been for a long time a wanderer, was not then restored, but was encouraged to persevere in his repentance. The Queen has ever remained faithful. After the Lord's Supper a marriage was solemnized, this being the first where both parties were Gilbert Islanders. The man was in former years an assistant translator of mine. In the afternoon Mr. Johnson, Kapu and Haina went to the out-station at Ewena to hold service, in which they were assisted by Ioane. Some of us went in an opposite direction to Aonobuaka.

On Monday morning General Meeting was organized and proceeded to business. The meeting adjourned Wednesday afternoon. Religious exercises were held in the morning of each day. As a full report of this meeting will be forwarded by the Secretary to the Secretary of the Hawaiian Board, it will not be necessary for me to enter much into detail. With respect to salaries, the general feeling seemed to be that the present amount was not sufficient to enable those with large families comfortably to support them. I especially recommend the cases of Haina and Mahoe to the consideration of the Board. Toward the close of the session on Wednesday, as the meeting was about adjourning, Mr. Johnson spoke of feeling poorly, left his chair, and took a reclining position on the settee.

Death of Martha Mahoe.

Mahoe's little girl Martha was also at the time unwell, having symptoms of dysentery. Our plan was to have sailed on Thursday, and to have left the Tarawa families at the north end of that island, to proceed the rest of the way in their new boat. The illness of the child, however, required new arrangements. She grew rapidly worse, and it was Mahoe's desire to return by the **Morning Star** to his own home.

We sailed Friday morning, and reached our anchorage under Tapiang before noon the next day. At 2 P.M. the little one breathed her last on board the **Morning Star**. A little coffin was made on board, and on Sabbath forenoon we took the remains on shore for burial. Mr. Johnson's continued illness prevented his accompanying us. A prayer was offered in Mahoe's house; funeral services were held at the church, and the little one was laid to rest in the yard of the house where she had often played. Mahoe seemed very grateful for all the kindness which had been shown during the sickness and death of his child.

On Monday morning we should have sailed for Butaritari, but the approach of Capt. Randell led us to defer sailing for a day, that we might have a full interview with him

inference to the massacre on that island in June, 1866. He ascribed it mainly to the effect of strong drink.

Butaritari.

We sailed for Butaritari Tuesday morning, the 27th of August, and reached our anchorage off the King's village on the evening of the 29th. The King was absent at Makin, some twenty miles distant, the ocean channel being however about two miles wide.

The next morning Aumai set out in a little canoe to inform the King of our arrival, and that the Captain was the bearer of dispatches from His Majesty Kamehameha V to himself, and to invite him to return to his capital, that the letter might be put into his hands and translated for him. He declined to come, alleging that his father (or uncle) was near to death, and he could not leave him, but commissioned his brother to return with Aumai and receive the letter in his place. They reached the **Morning Star** early in the forenoon of Saturday. Though Mr. Johnson had gone, unassisted, on top of the after house to lie down, he did not notice their arrival. The brother of the King listened to the letter from Kamehameha, and through my pen acknowledge its reception, stating that his brother would prepare a reply against our return from Ponape. He was anxious that we should remain till after the Sabbath, that we might hold service in their church. He wished us also to visit the house of Kanoa, the keys of which were in his possession. Mr. Johnson, however, felt that we had done what we could, and, on account of his severe illness, desired that we should delay no longer, but take our anchor and make as speedily as possible for Ebon. Being advised, on the approach of rain, to seek rest below, before help could be obtained for him, he came down to the sofa in the cabin. He kindly gave his hand to the brother of the King, and apologized for his apparent indifference, saying to me something like this, in Hawaiian, "*Ua ike paha ia i ka mai.*" I assured him that I had stated to the chief his state of health.

Death of Mr. Johnston.

While I was busy getting the vessel under way, he retired to his room, as it subsequently proved, for the last time. During the evening he seemed quite indisposed to reply to questions put to him, and my fears were greatly confirmed, which I had expressed to him in the morning of the previous day, that his symptoms were not those of simple diarrhea, but of typhoid fever. Late in the evening of this day (Saturday) he got out of his berth, an upper one, unassisted, for a few moments; and still later, sat up for a moment in his berth. At five o'clock the next morning symptoms of dissolution commenced, and at a quarter to nine o'clock that Sabbath morning (September 1st) his spirit took its flight, we doubt not, to that SAVIOUR whom he loved and honored, and to whose comforting presence in death he sought to bear witness by an attempt to answer in the affirmative the question if Jesus was with him.

Ebon.

The next day we reached Ebon, where we learned that Mr. Snow and family were at Kusaie, whither they had gone in a whaleship, the **Washington**, a free passage having

been offered them by Capt. Baker. Our brethren Aea and Maka, with much sympathy, took the remains of Mr. Johnson ashore toward evening, and cared for them until the hour of the funeral services at eleven the next morning. At the appointed hour many of the native Christians assembled in the church, and cheerfully promised to care for the precious remains which we were about to leave with them. Several of them assisted in bearing them to their last resting place near the spot where our brother and sister Doane once buried their little George.

The mission families at Ebon we found in their usual health, except Aea, who, at the suggestion of Mr. Snow in a letter, joined the vessel for the purpose of recruiting at Kusaie.

Jaluit.

On the 4th of September we sailed for Jaluit, but in getting under way had the misfortune to part our chain and lose our anchor, the bottom being a foul one, and the buoy being carried under by the current. In the forenoon of Friday, the 6th, we anchored in the lagoon of Jaluit near the mission station. We found Kapali and his wife quite ready to see the **Morning Star**. Their means of sustenance were somewhat limited. Tamara's health was by no means good. We attended their Friday evening prayer meeting, and a school examination early the next morning. The pupils however were few, owing doubtless in great part to the isolation of the spot which had been chosen as a missionary station. Want of wind prevented us from sailing that day, and we remained until the next Monday morning. Some eighty natives assembled for worship on Sunday morning, being probably the greater portion resident on the neighboring islets. The station does not seem well located with reference to nearness to the most populous portions of this great though not thickly inhabited island. A good work has been commenced, and we found no disposition on the part of Kapali to abandon it. Perhaps the location, all things considered, is the best for working the whole island.

Namerik.

On our way to Namerik we made a detour to Ebon for the sake of recovering, if possible, the lost anchor, which lay in some ten fathoms of water. After two days of labor, and a final parting of four parts of a large rope, passed by the aid of divers under the chain, they not feeling able to reach the anchor, we gave up the attempt and sailed for Namerik, which we reached Saturday morning, September 14th. We found our brother and sister Kaelemakule and wife in comfortable health, and were welcomed on shore by a large number of pupils, many of whom were ready, with donations of fowls, to assist the **Morning Star**. We sailed the same day for Kusaie, purposing an examination of Kaelemakule's flourishing school on the return of the **Morning Star** from the westward.

Kusaie.

Reached Kusaie on the morning of Wednesday, the 18th of September, where we were cordially welcomed by our brethren Snow and Kanoa and their families. We saw much to cheer. On the day after our arrival quite a number of the Kusaie children and

their parents visited the **Morning Star** with an interest very similar to that shown by the children of Honolulu on her arrival from Boston. A song of welcome sung by them, as they were gathered on the top of the after house, will not soon be forgotten.

Ponape.

Kindly assisted by the boats of the **Emma C. Jones**, Capt. Gifford, we put to sea on the morning of the 20th, and reached the mouth of Ron Kiti harbor, Ponape, on the afternoon of the 25th, but did not succeed in entering till the next day. Mr. Snow and family, however, with others, landed before dark, being met by brethren Sturges and Doane, Mr. Sturges returning with his daughter Hattie to the shore, and Mr. Doane continuing on to welcome those of us who remained on the vessel. We reached our anchorage in safety the next morning, it being just ten years to a day since the old **Morning Star** first anchored in one of the harbors of Ponape. Here we remained eight days, being wind-bound one day. The American missionaries, after an interim of five years, were permitted to hold another general meeting.

having taken on board Mr. Doane's effects, and also himself, wife and son, Mrs. Sturges and two children, we sailed for the Poitik harbor on the north side of the island.¹ Mr. Sturges, accompanied by Mr. Snow, went by canoe. We came to an anchorage, such as it was, on the 6th of October. Two days later the wind favored, and we moved farther up the harbor to a more convenient anchorage.

om a Christian High Chief.

The same day we were visited by Hezekiah, the Uajai of the Metalanim tribe, and his people, who brought with them expressions of their love and interest in the form of yams and sugar-cane, bananas, pigs and fowls. After inspecting portions of the vessel they assembled on top of the after house, where the Uajai spoke some words of welcome, and the people sang some of the songs of Zion. We could not but look upon the occasion as a hopeful sign for Ponape; and so also upon that of the dedication of a church at Oua on the north-east side of the island, on October 10th, at an out-station where Mr. Sturges and family spent several months of the last year.

On Sunday morning our eyes were greeted with the largest congregation which it had been our privilege to see in Micronesia. About four hundred people were present, who gave good attention during the entire service. Prayer meetings were well attended; and at a prayer meeting of the native brethren several of the chiefs took part. The church is conveniently located near Mr. Doane's new house, and easily accessible at almost any state of the tide. The new mission premises seem to be well chosen. Surely brother Doane has a wide door of usefulness open before him.

The general meeting of the American missionaries adjourned Tuesday afternoon to meet at Ebon in 1868, if the Lord will.

1 Ed. note: Now called Langar Road, near Japutik (or Poitik), and Langar Islands.

Return to Kusaie.

The **Morning Star** put to sea on the evening of the 16th, and came to anchor near the mission station in the weather harbor of Kusaie on the morning of the 21st.

Dedication of a Stone Church.

The dedication of the new stone church on the 24th was an occasion of much interest to the people, and the many visitors from the **Morning Star** will be likely to remember with pleasure the taste displayed in the decorations of the church with flowers and leaves. The audience of some two hundred were well dressed, and every stranger present, as he looked upon the walls of solid masonry, and heard the sweet singing, and marked the attentive eyes and listening ears, must have felt that the Gospel had had "free course and been glorified" on this lovely isle of the Pacific. It was with much pleasure that upon the morning of the next Lord's day we sat with some hundred and fifty of these converted heathen (nine of whom were baptized that day), in the same place, at the Lord's table, to commemorate His dying love. On the following day, October 28th, we were to have sailed, but head winds prevented our final departure until Saturday morning, the 2d of November, when, assisted by six native canoes and the King's boat, besides our own two boats, we safely reached the open sea; though had we been ten minutes later, the head wind which sprung up would have greatly imperiled us, as it did on a former occasion.

Return to Ebon.

Light winds and calms made our passage to Ebon nine days long. Favored by a westerly breeze, on the morning of November 11th we entered the lagoon of Ebon by its only passage, and found safe anchorage for taking on board some two hundred and thirty barrels of cocoanut oil as freight.

Wind-bound by the prevalence of westerly winds, we availed ourselves of the opportunity to recover our lost anchor, to the flyke of which a native diver succeeded in making fast a large rope, at the depth of ten fathoms.

The Sabbath services at the mission station were well attended. The Sabbath-school seemed in a flourishing condition; and the amount of oil taken on board the **Morning Star** from the sale of books and contributions at the morning converts showed an interest in Biblical instruction, and a desire to impart it to others, which were very gratifying. A donation of about fifty fowls for the benefit of the **Morning Star** was thankfully received. On Friday afternoon, November 22d, Mr. Snow brought off some *fifty-two* of the Christian party in his new boat to visit the **Morning Star**. The next day the wind enabled us to put to sea.

Return to Namerik.

We reached Namerik on Monday the 25th. In attempting to land, a party of us were upset in the surf. Mrs. Bingham escaped without injury, but I received a severe blow on the head either from an oar or the gunwale of the boat. Our Heavenly Father graciously preserved us from serious accident. Our thorough soaking did not entirely prevent

us from attending the examination of Kaelemakule's school. The fluency of many of them in reading showed much drill. They were examined in Bible questions, arithmetic and geography. The progress made at this island during the short residence of missionaries is very cheering, and should stimulate our Hawaiian young men to engage in the blessed work of preaching the Gospel in the blessed work of preaching the Gospel to every creature. The coming on of night, and light winds and strong currents made it desirable that we should reach the vessel in a single boat-load, but the heavy surf rendered it almost impossible for a full load to get through in safety. And so, while some of us white-faced ones, Mr. Snow, Mrs. Bingham and myself, found it necessary to abide by the boat, our Hawaiian brethren and sisters, Aea, Aumai, Maui, Kaelemakule and Kaumealani, plunged through the dashing waves to join us beyond where they lifted their heads to thunder in white foam upon the reef.

Return to Jaluit.

On the morning of Thursday, the 28th, we came to anchor in the lagoon of Jaluit. The same day the Marshall Islands mission organized, Kapali being chosen Moderator, and Kaelemakule Scribe. The mission voted to approve of the return of Aea and his family to the Sandwich Islands by the present trip of the **Morning Star**, for the benefit of his own health and that of one of his children. It was also voted that Kapali and his wife remove for the present year to Ebon to assist Mr. Snow in the place of Aea, with the expectation that they return to Jaluit next year. To expedite the cruise of the **Morning Star**, in the afternoon of the same day the mission voted to adjourn their sessions to Ebon, for the discussion of minor points which remained. These did not seem to be such as to require the presence of your surviving delegate; and so, landing passengers for Ebon on the afternoon of Saturday, November 30th, the **Morning Star** sailed the same evening for the Gilbert Islands.

Return to Apaiang.

The next Saturday afternoon we came to anchor in the lagoon of Apaiang under the mission premises. ON the following Sabbath one man and two women of Apaiang and a young man who had been living with Kanoa on Kusaie were baptized and received to the church of Apaiang by Kapu. Two native couples were married, one by Kapu and one by Kanoa, both of the latter couple having once lived in Kanoa's family when resident on Apaiang. On Monday Kapu went by boat to Tarawa to call Mahoe and Haina. A donation to the **Morning Star** from the Christian party was made the same day, consisting of one pig, chickens, cocoanuts and one pandanus fruit. The donation, it is true, was small in comparison with those received at other islands, but when we remember that it was from Apaiang, we may certainly rejoice in it as a hopeful indication.

Our Tarawan brethren reached us about noon the next day, having left Tapiang Monday evening, and beat against a head wind all night. In the afternoon of the same day the **Morning Star** was visited by a portion of the Christian party. Owing to work on sails, we did not leave Apaiang until Thursday, and then, escorting Mahoe and Haina

to the north end of Tarawa, we left them to complete their voyage with a fair wind, in their new boat, nicely painted and well-rigged by themselves. The tidings which they brought from Tarawa were not a little cheering. Their Sabbath congregations had much increased since our visit in August, and the schools in three villages seemed to be prospering.

The vote of the Gilbert Island mission in August that Mahoe be transferred to Apaiang for the coming year, and that Kapu assist in the meantime in the work on Tarawa, was approved by the American brethren in their meeting at Ponape. Accordingly Mahoe was to pass over to the Apaiang station when his arrangements should be completed, and a favorable opportunity offer. Kapu was to remove to Noto, a large village on the Island of Tarawa, some eight or ten miles to the north of Tapiang. I advised Mahoe to move but little furniture, as he would find sufficient for him at the mission premises; and Kapu to erect a small house large enough to accommodate them for a few months, or until the **Morning Star** should return; and in case this new station should then be abandoned, [one short lime missing] the Tarawan brethren when passing through this village on their tours round the island. The present interesting state of things on Tarawa made some misgivings in my mind about the removal of Mahoe; but as Aumai had not been sufficiently benefited by his trip to the westward to make it well for him to remain on Apaiang, it seemed best on the whole for Mahoe to take charge of the Apaiang station until the next general meeting, especially as Haina felt able to carry on the work on Tapiang and vicinity.

Return to Butaritari.

On Saturday morning, December 14th, we reached our anchorage in the lagoon of Butaritari, and found nothing to hinder the landing of Kanoa and Maka and their families that same day. The King and his brother were however absent at the most western islet. Kanoa and Maka found everything safe in their houses, except that a barrel of hard bread belonging to Kanoa had been consumed by the worms, and a garment which had fallen on his floor had rotted. Sabbath morning an audience of about eighty assembled in the chapel, and gave good attention. I was much gratified with the fluency with which some of the men read in the Sabbath-school.

On Monday morning Na Teitei, the brother of the King, visited the **Morning Star** with a message from the King for Kamehameha respecting the massacre. This I put upon paper for him, to which he was able to sign his name. The substance of it was that the King and another brother had slain the Hawaiians when intoxicated, and that the King had been stirred up to the deed by Joseph; that a cousin of the King's had been insulted when on board the **Pfeil** by the Captain's throwing a cocconut shell at him; that this had angered the King; but had he not been drunk, he would not have committed murder.

We were ready for sea on Monday afternoon, but we had not sufficient wind to get under way until the next morning. By this delay we learned the interesting fact that a number of the people came to Kanoa's house that Monday evening, eager for instruction. Among them was Na Teitei.

Little Hattie Kanoa, who had been ill quite a number of days with fever, showed no signs of improvement up to the time of sailing.

The passage to Ebon of some two hundred and fifty miles required eight days, owing to calms, light winds and currents. In the afternoon of Christmas we were off the mission premises, ready to take on board our passengers for Namerik and Honolulu, it being just ten years to a day since the first **Morning Star** left Ebon for Honolulu, after having landed Messrs. Doane and Pierson and their families. The weather however did not permit of safe intercourse with the shore, and we did not take our passengers on board until the next day. The next day, December 27th, we landed Kaelemakule and his wife safely on Namerik. The missionary work of the **Morning Star** in Micronesia, for this voyage, was now done, A prayer of special thanks was offered to our Heavenly FAther for His kind care during all our various experiences, and with joyful hearts we "braced forward" for HOnolulu.

We arrived in this harbor on the morning of the 4th of January, after a quick run of twenty-eight days and a few hours.

Summary.

During this cruise of the **Morning Star** we have visited sixteen different islands, seven of them a second time, two a third time, and one five times. We have carried supplies and mails to twelve missionary families, have had as passengers all the families but one, have had occasion to accommodate at different times nearly one hundred different individuals in all, have found our little vessel none too large for the work to which she has been called. She has proved herself well adapted to the work, and gives good proof of thoroughness on the part of the builders. Long may she be spared to be sent on many similar errands of mercy.

H. Bingham, Jr.

2. Mejit Island sighted by the Morning Star during the return passage

Source: Article in The Pacific Commercial Advertiser, Honolulu, Feb. 1, 1868.

Capt. Bingham of the **Morning Star** reports on the 29th of December we passed in sight of the small Island of Miadi, or New Year Island, one of the easternmost of the Radak Chain, and found it to be laid down on Blunt's and Imray's charts some seven or eight miles too far south.

We passed near Massachusetts Island, which is laid down on the charts, but saw nothing of it.¹ It may be worth remarking that the Island of Namerik, by our chronometers, seems to lie in about 168°7' east, some eighteen miles to the west of the position assigned to it on Blunt's and Imray's charts.

1 Ed. note: Its supposed location was lat. 28°30' N., and Long. 176°50' W.

Document 1868M1

Odds and ends about the Micronesian Mission

Source: Notes and article in The Friend, Honolulu, July 7, 1868.

Marine Journal—Port of Honolulu, S. I.

Arrivals.—June 1. Am. brig **Morning Star**, Tengstrom, 11-1/2 days from Marquesas Islands.¹

...

June 25. Haw brig **Blossom**, Bridges, 45 days from Ascension [Pohnpei].²

...

Departures.—June 26. Am brig **Morning Star**, Tengstrom, for Micronesia.

...

Passengers.

For Micronesia—Per **Morning Star**, June 26th—Rev. H Bingham, wife and servant; Rev G Leleo and wife, and three others—8.

...

From Millie—Per **Blossom**, June 14th—John Smart, John Williams, John W. Crowell, John Smith, F. Miller.

...

The Hawaiian brig Blossom.

The news brought by the **Blossom** was most favorable respecting the progress of the Hawaiian missionaries on Butaritari, where the massacre of Hawaiian sailors occurred about two years ago, and the missionaries were driven off. They have returned, and the good work is rapidly progressing. About two hundred readers have already been taught.

Part of a Sermon by Rev. L. H. Gulick, 7 June 1868.

II. Our Foreign Missionary Practice.

- 1 Ed. note: Therefore, Captain Tengstrom had taken over the command of the M.S. II soon after she returned from her first trip to Micronesia.
- 2 Ed. note: Naturally, this ship carried mail from the missionaries (see below). Note that the passage from Micronesia was four times longer than from the Marquesas.

...

2. The Gilbert Islands.

Turning westward to Micronesia, we first reach the Gilbert Islands. Here are perhaps thirty thousand inhabitants scattered on sixteen different atolls. For several years we have had six Hawaiian missionaries there, and are now about sending two more, making one missionary to about every four thousand inhabitants, besides the Rev. Mr. Bingham, who now re-devotes himself to the service of that people. Should we send eight more Hawaiian missionaries to the Gilbert Islands, it will be giving more than one to every two thousand inhabitants. This will certainly be a very large supply—more than our funds and home responsibilities, and more perhaps than will be for the highest good of the work among them—for sixteen missionaries will be one for every atoll, and this may seriously check the growth of a native pastorate, as a too large missionary force has done in other lands. Yet we will doubtless send several more as the calls increase and the right men are found; and there should be another superintending English and Hawaiian-speaking missionary to assist in the general direction of the work, and in raising up teachers and preachers from among themselves, and in preparing a Christian literature.

Eleven years of labor on this group has secured less of outward result than in the Marshall Islands, where we commenced in the same year, there being only six church members; but there is not the slightest reason for discouragement. We have but to go forward, with implicit obedience to the command, and full faith in the promise, and we shall yet hear of a revolution of the whole group, native Christians being raised up to spread the work on every coral ring and islet of that entire archipelago, in anticipation of which we may well exclaim,

øHow fair on ocean's breast they seem,
Reflecting th' immortal smiles
That from the source of glory beam."

The younger of us now interested in this glorious enterprise may very possibly be permitted to join in that rich triumph before we "sleep in Jesus." Comrades in labor and in the "patience of hope in Jesus," as our "almost martyr missionary" and his wife, in a few days, re-descend to the depths of barbarous heathenism, accompanied by several of our most promising young men and women, who are, if necessary, "ready to be offered," let us pray the Lord to exercise his divine power on the Gilbert Islands, to whom the comparative hardness of that field is inappreciable—for with God all things are equally possible.

3. The Marshall Islands.

The Marshall Island Mission was commenced in 1857. For six years we have sustained in that group of perhaps six thousand inhabitants three Hawaiian missionaries, which is one to every two thousand souls, besides the Rev. Mr. Snow, who superintends the work in this group, and also on Kusaie. We cannot think of sending many more

certainly to those islands. One strong station in the Radak Chain, and one in the Ralik, are probably all that we ought to plan to maintain.

The initiatory work has been successfully accomplished, the growing time has already commenced on those islands. There are eighty church members in good standing on Ebon, and there are several hopeful ones on Namarik. From these two islands we have received by the last trip of the **Morning Star** \$125.36 worth of cocoanut oil of monthly concert contribution, and \$103.37 from the sale of books. A native of Mili, converted and taught on Ebon, has returned to his native atoll, and is teaching his fellow islanders, probably not very profoundly, but perhaps sufficiently, with the help of Jesus, to lead them to Him. It is proposed by the Marshall Island Mission to send out members of the Ebon church to labor with our Hawaiian missionaries. The "little leaven" has not only been introduced into the "measure" of Marshall Island heathenism, but it is beginning "to leaven the whole lump." This spiritual force is from Jesus. We have but to co-operate; and we may well do it, aglow with "the full assurance of hope."

4. The Island of Kusaie.

This island, also called Ualan, or Strong's Island, is the most eastern of the Caroline Archipelago. The people speak a language of their own, and have had a very striking history since Mr. Snow landed there in 1852.

The horrible coils of civilized, but not christianized, commerce, were fast closing around that most interesting people; its licentious pangs had poisoned the blood, and the stupor of death was upon them. The effort to deliver and resuscitate seemed all but hopeless. Human wisdom bade us go to less contaminated and more hopeful fields. But Jesus had said, "teach *all* nations;" and Jesus' power extended even to Kusaie. The faithful soldier of the Cross blew no uncertain sound against every form of wickedness, and in the name of Jesus bade the devils depart. The balm of Gilead was applied, with faith, to the souls of the lowest and most debased, and, lo! Kusaie is in some senses already christianized! The population having dwindled to about six hundred, has begun to revive. There are one hundred and seventy-nine church members in good standing. Out of the depths of their poverty the monthly concert contributions in oil, received this year, amounted to \$94. Three substantial stone buildings have been erected for the worship of Jehovah; and, best of all, it is proposed to place one of their own number, the son of good King George, over them as pastor. All power has indeed been given to Jesus, and it is again verified that He will be with those who go discipling all nations, always, even unto the end of the world.

5. The Island of Ponape.

Ponape, or Ascension Island, is our last post to the west. The Gospel was introduced there sixteen years ago, in 1852. In the spring of 1854 the small-pox was recklessly introduced, by a vessel direct from the Sandwich Islands. The beautiful groves of bread-fruit and cocoa soon re-echoed with the shrieks of the most horrible of sufferers, and

in a space of only about eight weeks more than half of a population a little less than ten thousand were in their shallow graves. The heart sickens at the recollection.

But these deep furrows of God's Providence broke something of the strength of their superstition and wickedness, and opportunity was given for the commencement of a wide-spread sowing. As on Kusaie, after about ten years, the moral aspect began to change; and now our ears tingle with each arrival from there at the news of changes which seem almost incredible to those who had experience of only the earlier stages of the attack on this strongest of Satan's citadels in the West Pacific.¹

The Rev. Mr. Sturges has been there uninterruptedly ever since the establishment of the mission, and the Rev. Mr. Doane has for several years been his associate. The population numbers between four and five thousand, so that they have one ordained American missionary to about two thousand souls. This we should be obliged to pronounce a force disproportionally large, considering its efficiency, but for the fact that Ponape is the point from which we must push Micronesian native agency westward as far as Yap and Pelew.

Half the people are now numbered with the Christian party, and some seven hundred can read God's Word. Seven houses of worship are standing, besides two which have been destroyed—one by wind, and one by the torch of an incendiary chief. Nearly four hundred are hopefully converted by Jesus' power, one hundred and seventy-eight of whom have been admitted to the church. The brethren are anxious to this year make explorations westward, and are preparing, with well advised belief in the doctrine of our text, to station some of their converts who are being especially educated for teachers, on some of the groups further towards the setting sun.

...
We make no further application of our subject. The thoughts which have been presented regarding the best modes of working with Jesus in the foreign missionary fields, and the facts given regarding his help vouch-safed in the Marquesan and Micronesian Islands, will, we trust, assist us all the coming missionary year to a more vigorous, humble and individual consecration to foreign and home works for and with Jesus—that name which is above every name, at which every knee shall yet bow, of things in heaven, and things in earth, and things under the earth; and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.

1 Ed. note: West Pacific, as viewed from Hawaii.

Document 1868M2

Fifth Annual Report of the Board of the Hawaiian Evangelical Association

Source: Article in The Friend, Honolulu, July 1868.

Our first lines properly record the departure of two of the founders of the Christian Church on these Islands. The Rev. E. Johnson died on the 1st of September, 1867, while on the **Morning Star** as delegate to the Micronesian Mission. The American missionaries writes from Ponape: "Before reaching the Marshall Islands he slept in Jesus, and his body awaits the resurrection morn in a hallowed spot upon the mission premises on Ebon, a sad and touching link between the Hawaiian and Micronesian Missions."

...

The following table shows our issues for two years, and connects with the tables in our report of 1866:

...

Publications during the Year ending May, 1868.

	Pages	Copies	Total pages
John in Kusaie Dialect	64	700	38,800
Mark in Kusaie Dialect	50	700	35,000
Acts in Ebon Dialect	75	1,000	75,000
Primer in Ponape Dialect	60	2,000	120,000

...

We also insert as matters of interest, full tables of all the works yet issued in the five languages among t\which we are carrying on foreign missions:

Publications in the Ebon Dialect.

Matter published	When printed	Where published	No. of Copies	No. of Pages	Total No. Pages
Primer—Dr. Pierson	1858	Ebon	---	7	---
Primer—Mr. Doane	1860	Ebon	---	44	10,000

Hymns—Mr. Doane	1860	Ebon	---	44		incl. above
First lessons, etc.—Mr. Doane	1861	Ebon	---	---		2,000
Seven chapters Matthew—Mr. Doane	1861	Ebon	---	---		2,050
Last 3 chapters Matthew—Mr. Doane	1862	Ebon	---	---		6,176
Arithmetic—Mr. Doane	1863	Honolulu	300	24		7,200
Hymns—Mr. Doane	1863	Honolulu	1,000	24		24,000
Mark—Mr. Doane	1863	Honolulu	1,000	47		47,000
Primer—Mr. Doane	1863	Honolulu	1,000	60		60,000
Geography—Mr. Doane	1864	New York	300	24		7,200
Matthew—Mr. Snow	1865	Honolulu	500	79		39,500
Primer—Mr. Snow	1866	Ebon	400	34		13,600
Hymns—Mr. Snow	1866	Ebon	---	---		2,000
Acts—Mr. Snow	1867	Honolulu	1,000	75		75,000
Total						296,726

Publications in the Gilbert Island Dialect.

Matter published	Year of pub.	Place of pub.	Number pub.	No. of Pages	Total No. Pages
Simple reading lessons	1858	Ponape	200	1	200
11 3-5 [sic] Chapters Matthew	1860	Hawaiian Is.	300	43	12,900
Primer ... 1860 Hawaiian Islands	1860	Hawaiian Is.	400	20	8,000
Hymn Book ... 1860 Hawaiian Islands	1860	Hawaiian Is.	200	12	2,400
Large Reading Chart	1860/61	Hawaii	20	1	20
Hymn Book	1863	Hawaiian Is.	300	27	8,100
Gospel of Matthew	1863-64	Apaiang	325	124	40,300
Gospel of John	1864	Apaiang	64	108	6,912
Epistle to the Ephesians	1864	Apaiang	54	20	1,080
Bible Stories	1863-64	Apaiang	300	36	10,800
Bible Stories	1864	Apaiang	180	36	6,480
Primer	1865	Hawaiian Is.	1,000	48	48,000
Gospel of Matthew	1866	A.B.S., N.Y.	1,000	49	49,000
Gospel of John	1868	A.B.S., N.Y.	1,000	39	39,000
Epistle to the Ephesians	1866	A.B.S., N.Y.	1,000	7	7,000
Bible Stories	1866	A.T.S., N.Y.	500	155	77,500
Catechism—Mr. Mahoe	1866	Hawaiian Is.	500	75	37,500
Total			7,343	801	355,192

Publications in the Kusaie Dialect.

Matter published	When printed	Where published	No. of Copies	No. of Pages	Total No. Pages
Primer—Mr. Snow	1860	Haw. Is	500	32	16,000
John—Mr. Snow	1863	Haw. Is	300	38	11,400
Primer—Mr. Snow	1864	Ebon	100	24	2,400
Matthew—Mr. Snow	1865	Haw. Is	500	50	25,000
Hymn Book—Mr. Snow	1865	Haw. Is.	500	32	16,000
Primer—Mr. Snow	1867	Kusaie	300	48	16,400
Hymns, Calendar, Multiplication Table	1867	Kusaie	---	---	3,000
Mark—Mr. Snow	1868	Honolulu	760	50	35,000
John (reprint)—Mr. Snow	1868	Honolulu	700	64	38,000
Total			3,600	338	163,200

Publications in the Ponape Dialect.

Matter published	When printed	Where pub	No. of Copies	No. of Pages	Total No. Pages
Primer—Dr. and Mrs. Gulick	1857	Ponape	---	26	9,700
Primer—Dr. Gulick	1858	Ponape	---	12	incl. above
Hymn Book	1858	Ponape	---	19	incl. above
Old Testament Stories—Dr. Gulick	1858	Ponape	---	59	incl. above
Primer—Mrs. Gulick	1858	Honolulu	500	36	incl. above
New Testament Stories—Dr. Gulick.....	1859	Honolulu	---	40	16,900
8 chapters Matthew—Dr. Gulick	1859	Honolulu	---	20	8,200
Primer—Mrs. Gulick	1859	Honolulu	---	20	incl. above
John—Mr. Sturges	1862	Honolulu	---	39	incl. above
Nine chapters Mark—Mr. Sturges	1864	Ponape	---	8	17,800
Hymns—Mr. Sturges	1864	Ponape	---	8	incl. above
Hymns—Mr. Sturges	1865	Honolulu	500	27	incl. above
Bible Stories—reprint	1865	Honolulu	500	61	13,500
Luke—Mr. Sturges	1866	Honolulu	1,000	51	30,500
Acts—Mr. Sturges	1866	Honolulu	1,000	48	48,000
Primer—Mr. Sturges	1867	Honolulu	2,000	60	120,000
Total			---	550	264,600

Foreign Department.—Micronesia.

American Missionaries.—

Gilbert Islands.—Rev. H. Bingham and wife.

Marshall Islands.—Rev. B. G. Snow and wife.

Ponape.—Rev. A. A. Sturges and wife; Rev. E. T. Doane and wife.

Gilbert Island Mission.—

Tarawa.—Rev. W. B. Kapu and wife; Mr. G. Haina and wife.

Apaiang.—Rev. H. Moku and wife.

Butaritari.—Rev. Kanoa and wife; Mr. Maku and wife.

Returned for Health.—Mr. D. Aumai and wife.

Under Appointment.—Mr. G. Leleo and wife.

Marshall Island Mission.—

Ebon.—Rev. D. Kapali and wife.

Namarik.—Mr. J. W. Kaelemakule and wife.

Returned for Health.—Mr. H. Aea and wife.

The new **Morning Star** left on her first voyage to the west on the 1st of July, 1867. She explored the southern part of the Gilbert Islands, visited all our mission stations in Micronesia, and reached Honolulu January 24th, 1868. The reports of her exploration and voyaging have been so fully published in the *Friend of March*, and in the *Kuokoa* of February and March, that we need but refer to those papers. The Gilbert Island and Marshall Island Missions each held a formal meeting, as we desired, and sent us full reports of their doings. So did the American missionaries of the Marshall Islands and Ponape hold a meeting of their number as a separate mission at Ponape.

Kanoa and Maka have returned with their families to Butaritari under very favorable auspices. Their property was carefully preserved during their absence, and the King of the island has explained and apologized by letter to His Majesty Kamehameha V, saying that his violence was committed when drunk.

[Missionary boats]

the missionary vessel **Evening star**, built by the children of California, has been sold for \$223.53. Experience has shown us that a smaller and lighter craft is the most serviceable at this stage of our work. We are consequently furnishing our different stations with boats. No less than four boats are already in use in the Gilbert Islands, viz: The **Alfred**, **Soso**, **Star of Peace**, and the **Evening Star 2d**, named after the California donation just sold, and another large surf-boat was last year sent to Ebon. Still other boats are already called for, and will be from time to time supplied. It is hoped that the owners of the first **Evening Star** will be satisfied with the change, by which their one vessel gives place to a whole fleet of very useful, and indeed indispensable, missionary boats, which have already cost very nearly the sum for which their vessel has been sold.

Many of the churches in Micronesia show a spirit of liberality which speaks well for the genuineness of their Christianity. The oil received from the sale of books shows increasing thrift. We tabulate the receipts as follows:

Place	Foreign Missions.	Avails of Books.
Ponape	\$9.00	---
Kusaie—to American Board	\$92.59	\$42.77
Ebon	\$116.09	\$84.13
Namarik	\$19.27	\$19.74
Butaritari	\$6.00	\$0.47
Tarawa	\$41.90	\$2.35
Apaiang	\$24.40	\$34.38
	-----	-----
Total for 1868	\$309.25	\$183.84
Total for 1867	\$66.67	
Total for 1866	\$80.60	
Total for 1865	\$63.32	

Rev. H. Bingham, Jr., on his return from Micronesia, desired not to be re-appointed to the command of the **Morning Star**, preferring to devote himself to the Gilbert Islanders, and the purpose has been approved by the American missionaries of Micronesia and by ourselves, in accordance with the action of the Evangelical Association in 1863. We have been favored in securing Capt. A. Tengstrom to take charge of the **Morning Star**.

Loud calls have come up from Micronesia for more men. The calls have been published to the Hawaiian churches, and many have offered themselves. It does not seem best to send abroad those who are not fitted to become pastors at home, nor those who have reached even middle life. As a result of this, we have selected only three young men, viz: G. Leleo, Heulu and Kiniakua, with their wives, who will probably sail in July. Prayer should be made the Lord to raise up men fitted and adapted to His work.

We transcribe, almost entire, the report prepared by the American missionaries in their general letter as the best statement which can be made of the present state of our western missions:

“We all rejoice at the brightening prospects of the good cause upon the Gilbert Islands. Though upon the particular points where missionary labor has been more especially devoted, those cheering results have not been so fully developed as we had prayed and hoped for, yet the truly cheering development of missionary interest on the island of Nui, so intimately traceable to the books that had been prepared with such patient care in the dialect of those islands, should awaken both our gratitude and praise to Him who is wonderful in counsel and excellent in working.”

“The schools upon **Apaiang** and **Tarawa** have not flourished as we could have wished, nor has there been that interest in the preached word which we had hoped. We rejoice to learn of more hopeful indications upon Apaiang on the arrival of the **Morning Star**. It is also a matter for gratitude that the way is open for the safe return of Kanoa and Maka to Butaritari.”

“We are not able to report so definitely of the work upon the Marshall Islands as we could wish. Mr. Snow and his family left **Ebon** for Kusaie about the middle of last February. Up to that time there had not been the usual interest in schools, though the attendance and attention to the preached word were perceptibly on the increase. The Sabbath schools were flourishing. After Mr. Snow left, there was a sad rupture in the church, by which a considerable portion of it left the main body, eschewing the Hawaiian teachers. It is to be hoped they will be led to see their wrong and return to love and duty.”

“We have cheering reports from the station on **Namarik**. Converts have been multiplied and the schools are flourishing. Capt. Bingham spoke of their greetings, as the **Morning Star** touched there, as reminding him of his visit to Nui.”

“The report from **Jaluit** seems to be less encouraging, owing in part perhaps to the unfavorable location of the mission station, allowing immediate access to but few of the people.”

“Mr. Snow’s visit of more than seven months to **Kusaie** was timely no less for the health of his family than for the good of the church and the cause upon that island. Kanoa had been with them for several months, and had labored with much acceptance to the church and people. Eighty-two have been received to the church during the year, making one hundred and eighty-eight from the beginning. Many have died, and some have been removed by discipline. The church had fallen into some of the habits of the island in regard to feasting at their funerals, and they were conducting some of their meetings with less of Christian propriety than formerly, which things might have led them far astray but for the providential visit of their missionary teacher.”

“During four months Mrs. Snow, aided by Kanoa, had a flourishing school of the children, numbering at times from fifty to sixty pupils. In the early part of the year 1866 a small and neat stone chapel was built at one of the out-stations. In the early part of 1867 a second chapel was built at another out-station. ON the 6th of June, 1867, the King and all the people commenced a stone church at the head station, where the King and chiefs reside. It is a neat little edifice, some thirty-six feet by fifty, and quite a monument to the industry and skill of the people.”

“The good cause upon **Ponape** is prospering, with such trials as are incident to every good work. He that runneth may read the great moral change that has been wrought. Yet a vast amount of missionary work remains to be accomplished. While some half of the population is considered as with the Christian party, it is not true that half the heathenism of Ponape is Christianized.”

“That they can number six hundred to seven hundred readers upon the island, shows that the school-master has been abroad, and that a wide door is opened for intellectual improvement and Christian intelligence. That nine meeting houses have been built, which also serve as school houses, shows that ‘church building’ is receiving good attention on the island. The first and best of these passed away before the torch of a hostile, drunken chief. The next best fell to pieces before the violence of the wind, showing that exemption from the violence of man or the destructive elements of Nature is not always

the allotment of a superintending Providence. The one hundred and seventy-six church members fail to represent the hopefully religious state of the people. Perhaps as many more are as worthy of church membership as most of those who are already members.”

“The proportion of decidedly hopeful cases is proportionably less on the other parts of our field than upon Ponape. So also, the four hundred and fifty-nine who have been received to all our churches from the first, do not indicate all that has been wrought by the saving power of the Gospel during these fifteen years of missionary labor in Micronesia.”

1
...

[Partial] Report of the Treasurer from June, 1867, to May 15, 1868.

Received—For Foreign Missions.

...	
From Apaiang, by Aumai	\$24.40
From Ponape, by E. T. Doane	\$9.00
From Ebon—avails of oil	\$116.09
From Namarik—avails of oil	\$19.27
From Butaritari, by R. Maka	\$6.00
...	
Miscellaneous.—	
From sale of “Evening Star”	\$723.53
For Morning Star.—	
From A.B.C.F.M.	\$3,500.00
For Micronesia Mission.—	
From A.B.C.F.M.	\$2,166.67
For Publications.—	
From A.B.C.F.M.	\$1,500.00
Avails, by Dr. Gulick	\$724.35
Avails of “Alaula”	\$450.35
Avails of books, by Dr. Baldwin	\$11.00
Avails of oil from Kusaie	\$42.77
Avails of oil from Namarik	\$19.74
Avails of oil from Tarawa	\$2.35
Avails of oil from Butaritari	\$0.47
Donation from Joel Bean	\$18.25
Avails of books sold by Aumai, Apaiang	\$7.13
Avails of books sold by Kapu, Apaiang	\$3.50

1 Church Members in REgular Standing—Ponape, 178; Kusaie, 179; Ebon, 8; Apaiang, 8; Total in Micronesia, 445.

Avails of books sold by H. Bingham, Apaiang	\$5.75
...	
For Tract Fund.—	
From avails by H. Bingham in Micronesia	\$3.25
For Medical Fund, Micronesia.—	
From A.B.C.F.M.	\$100.00
...	

Expenditures.

...	
For Medical Fund, Micronesia.—	
Paid for medicines	\$100.00
For Morning Star.	
Paid expenses of trip to Micronesia	\$3,251.54
Paid for outfits, oars, etc.	\$204.24
For Micronesian Mission.—	
Paid charges on boats and oars	\$49.83
Paid bill for types, slates and pencils	\$26.82
Paid salaries for four American missionaries, 1868	\$1,910.05
Paid salary of H. Bingham, balance 1867	\$266.67
Paid salaries of nine Hawaiian missionaries	\$1,400.00 ¹
Paid for casks, measures, etc.	\$64.37
Paid outfit and 6 mths salaries 2 new Haw. missionaries	\$350.00

Recapitulation.

Balance cash on hand June 1, 1867	\$7,039.32	
+ Total receipts		\$28,181.00
Total expenditures		\$24,008.77
Balance cash on hand JMay 15, 1868	\$4,172.23	

...
 E. O. Hall, Treasurer.
 Audited and found correct.
 I. Bartlett, Auditor.
 Honolulu, Oahu, May 22, 1868.

1 Ed. note: It therefore appears that Hawaiian missionaries were paid less than half the American missionaries.

Documents 1868M3

Private letters from Rev. Snow, 1868-70 period

Source: Mss. letters probably kept in the Houghton Library, Harvard University.

Note: Rev. Snow's family were then on a voyage to the United States.

1. Letter to his son, dated Ebon, 4 February 1868

Ebon, Marshall Islands Feb. 4, 1868.

Now Freddy,

My darling Boy,

I must have a word with you. And I must try to write it so that you can read it without mother's help. For I have been writing her so many other letters that I know it will please her very much if you and Carrie will sit down and read these all over to or by yourselves. O how much I have thought of you all and prayed for you since that time we separated on the **Morning Star**. And it has been very pleasant too for me to think of you and pray for you. Though sometimes the thoughts of you would bring tears to my eyes, I think they were tears of love rather than those of sorrow. Now that I am getting better, I hope, and shall soon be able to be at work again I shall have my mind more occupied with other things. But not to forget you, my darling ones, No, never. But perhaps you will want to know something of Ebon since you left. well Jeremiah went out fishing one night and caught 64 flying fish. I think he is going out again tonight. Another thing, that "Dan" that was here with Mr. Bridges has come back to live on Ebon again, lives there close to Kaibuke's same as he did before. He has called on me and seems very friendly. Captain Pease brought one of the high chiefs of Medjuro down with him on the **Blossom**. He is living with Labaiu, I think. I hear Mark is very sick.

Feb. 5. I suspect mother would laugh if she knew I am using a medicine that Captain Pease told me would be good, then she would laugh again and harder still if I should tell her that he found out about it "**down to Fijis.**" But I'll tell you about how to make it Freddy, for it seems to be doing me more good than any thing I have tried yet. Take a large spoonful of Lard & a piece of Gum Camphor about as large as Camp thimble, & simmer them together over a fire till they are thoroughly mixed; then take the same spoonful or one of same size of **white lead**, & mix the lard & the lead together thor-

oughly. Put this salve or preparation on any old, foul sore, that has proud flesh in it or is difficult to heal, & let it be on 24 hours or so, & keep repeating of it. & in a short time the sore will get well. So said Dr. Capt. Pease. My sore is so large & runs so much that I have not kept it on more than from 12 to 18 hours. It is not at all painful, but soothing. Except with me, when on too long the matter collects, heats & irritates. Now you can go to doctoring. Now I must tell you that one night I thought I felt something crawling over my back. So I called Kittie, she lighted a lamp & she found lots of little ants crawling over my back & on the cloth where the matter had run. She cleared them out & washed my sore all nicely, then I went to sleep. They found out where they could get something, so they used to trouble me some after that. One morning after they had been troubling me in the night, I looked under the end of the pillow near the post, and there they were almost black there were so many! O how they did scamper, just like thieves when they saw I had found them out. Then I tied some poisoned stings around the foot of the bed posts, like the food closet. Now they don't trouble me. My darling Freddy, I trust, is a **good boy**. So hopes & prays his affectionate Father.

2. Letter to his wife, dated Ebon, 27 March 1869.

Ebon, Marshall Islands.

Mar. 27, 1868.

My Dearest Lydia,

I meant to have begun this sheet last evening, but was detained too long on Prof. J. B. Sewall's letter. Didn't get to sleep till after 12:00. Not that I was all that time writing that letter. Had a good teacher's meeting, & it was 3 months to a day from the time of your leaving, both being 26 & both being Thursdays. And an eventful three months to each of us. I can't help thinking, & praising God for it, how long & happily we have lived together. We ought not, as I trust we do not, complain at this little separation. God has been so good, So Good, to us. We will trust & love him all the more, now that we cannot lean so much upon one another. I am disappointed at the long delay of the **Blossom** or **Malolo**.¹ It is possible Pease may send her to Honolulu from Ponape. In which case my letters (now 27,) will have to wait for the **M. Star**. Then how joyed we both shall be that I got so many letters to you via Japan & N. Bedford.

Have finished my little table today. Shall not put the leaves to it till you come, as it is amply large for me, & looks prettily. It will be more cosy than the large table for my little family of Golen & I. Just think of it, 3 times a day, 21 times a week & so we through the month & the year, eat & drink with no word spoken, except to the cats! But I always have the table set, with a nice clean cloth upon it, & every thing in the nicest order about it. The girls are very good about it, & very prompt, on time, as a general thing. Kittie takes the principal charge of things, & has all the exactness about it that you

1 Ed. note: Captain Bridges first commanded the Blossom; Captain Pease commanded the Water Lily, and later the Malolo. All were Hawaiian vessels that traded in eastern Micronesia in the late 1860s.

used to speak of in her service, & as you see in her letter writing. How I do wish she had a more intellectual husband. But she seems to love him & they get along more pleasantly than any two Kusaiens that we have ever had. What am I going to do with the eggs? Got 38 now. Had 39 few minutes ago. Took one in a tumbler of cold tea, beating it up well. As Freddy used to say áTi'snice."

I know you were greatly driven, & exceedingly worried before the **Malolo** left. But I have all along wished you had indulged Freddy in getting some little present for his father, if it had been nothing more than a tin whistle. You know he has never seemed as much interested in me as I could wish, so I want you to cultivate every little indication of love & thoughtfulness that he may at any time manifest. It will do him good & be very, **very** pleasant to me. I would like too that their own wishes might be indulged, as much as you can with propriety, in what they would like to get for me at any time, or in what they would like to lay before me against my coming, after it will be too late to send so as to reach me. And be sure to give them opportunities to cultivate generous, benevolent feelings & acts, especially Carrie as she is naturally less susceptible in that way than Fred is. Hope they will try to be kind & generous to one another. I know you will not intentionally neglect them in any of these respects. But you will have so many things, so many friends to attend to, that without the most diligent care & prayer, those dear children may fail to see the many little attentions they will need. Now on the other hand, do not keep them too close & too strict, because that will make it all the worse for them, when neither mother nor father can be with them. I know you will not think me unkind in these suggestions, tho. you may think me a little over particular. You may reciprocate as largely as you please, & freely, as you wish in my duties to the objects of my charge, & my every day & every night duties.

Now--will you--be jealous only just--a little-- when I tell you-- that Old Mrs. Driki is very attentive to the missionary meeting me at the church door, & sometimes following me along some ways to shake hands with me, at the close of almost every evening meeting?! Whew!

Good night, Darling.

Apr. 22. **Blossom** in sight! Did you ever see such dildalying? Nothing desperate yet with me & Mrs. D., except she is at work on my other house renewing the thatch! Geo. & I have been at translating this A.M. The . reported just after dinner. So I let George go to write up a few last things. I am getting along as well as could be expected for one of my age & experience. Never satisfied, you know. As you also know, I never have reason to be. O how I'd like to see you & the children, if but for one look & a kiss.

B. G. Snow.

3. Letter to his son, dated Ebon, 16 December 1868

Ebon, Marshall Islands,

Dec. 16, 1868.

Freddy,

My darling Boy,

It is Wed. night, after meeting, & I thought I must begin another letter to you. Tho. I have not heard a word from what I have written you before. But I think I shall hear before long. For it is most time for the Whalers to come along. You can hardly tell how much I am thinking of you all--night and day--when not asleep. I have just been reading over my journals about some of those last two to three weeks we were all here together. About the Sunday night & the Wednesday night you & I & Carrie lay out on the verandah when Mother went to meeting. Do you remember any thing of it? & what we talked about? & that you & Carrie cried? I should like to know if you or Carrie have ever cried any since, as you have thought about father? The tears have come to my eyes a good many times as I have thought about you & Carrie & Mother. You know I could not move your little bed out of your room for a long time, I felt so badly about it. While I was sick with that sore on my back Kittie fixed up both of your beds all nice, & clean & when I went in to look at them, I couldn't help crying to think I never should see you & Carrie sleeping in them again, as I had gone in & seen you so many times before. I can hardly see to write now the tears keep coming so all the time. It is a great pleasure for me to think of you & look at your pictures. I guess it was last night I thought of the time when you was a little bit of a baby how happy mother & I were that God had given us a little baby boy to love & train up for him. And don't you think I want to know where you are & how you are now? I have not forgotten the cold weather that I suppose you are having now. O how I do want to know just how you are all getting along this cold, frosty weather. When I was a little boy & a large boy too, I used to have many a cry with the cold,--cold fingers & cold toes & cold nose & ears. I hope mother has got good warm clothes for you & Carrie & for herself too. I could almost shiver now to think of the freezing cold weather & the snow blowing all up in great piles, & then have to shovel it out to make roads to go to school & to meetings. But you are leaving it all.

Thurs. Just got through my teacher's meeting. And they are out on the verandah practicing Kusaie with Loninlim. You would laugh to hear them. Loninlim & I have been over to Jurij today; The **Dauntless** got back from Apaian & those islands yesterday & I wanted to hear the news from Captain Milne. But he was busy getting his vessel in, so I failed to see him. I took a little bottle of jelly to his little boys. He sent me a tin of fresh salmon the other day. Mr. C. wanted to now if I had any toys to sell him for his little boys. Says little Edward sits out on the sand by the hour filling up a little basket & then emptying it out again, just to keep himself busy, & wear away the time--in a sort of brown sudty. So he wants to get something for him to oplay with. How he would enjoy some of those little games of blocks & letters. He seems to be a very kind hearted little boy. Very unlike his brother Adolph. His father says sometimes when his mother's dress or petticoats are out of order, he tells her about it, so that she may look neatly. I wonder if my Freddy notices his mother or his sister in any such little things. But perhaps they are always so tidy that he never needs to tell them about such things.

I know Carrie say to keep very trig & proper. Shall be very glad to know that she keeps up those habits. I wonder if Freddy always remembers to brush his hair & look nicely when he comes to the table? Eddy Doane was very careful & proper about that. But there was one habit he had I disliked very much: it was looking into things, peeking about where he had no business to be, meddling with things that didn't belong to him, & while a properly behaved boy wouldn't touch without asking permission. ONE day I was measuring some clothes, & he must take the stick I was measuring with & before he lay it down again he broke it! His mother wanted something from your mother's work box one day, & he somehow spied out Carrie's jewsharp & without saying anything to anybody, out with it, & went playing all about the house with it. Not that it is anything very criminal in it all. But it annoyed me to have him sticking his nose & fingers into everything. I hope my little Freddy, & Carrie too, will never get into such a habit. I know you will see so many new things, you will often be tempted to do so. But if you wish to see a new thing, ask permission of the owner or one who has the care of it. And very likely they will be willing to let you see that & many other new things when they see you are interested in them & want to learn about them. But try & do it so as to be as little trouble to others.

Jan. 2, '69. A happy New Years to you, very dear Son. No word yet as to whether you all got safely home to Grandma Buck's or not. Hope to hear now every day. HOPE to send off this with others today, so that you can keep posted & up about father.

Much love to you all.

Your dear Father,

B. G. Snow.

4. Letters to his wife, dated Ebon, and beginning 8 January 1869

Ebon, Marshall Islands,

Jan'y 8, 1869.

My Dearest Lydia,

If we meet again you may ask me what I wrote in my Journal of today. I got your letter (a double one, including a sheet for Carrie & for Freddy, with a half sheet from Capt. M. to me & a Calender,) all ready for Capt. Cogan but he didn't call. So if no other vessel gets along, you may have to wait for a mail as long as I do. This is the Week of Prayer how I'd like to know where & hos you are spending it. I don't know whether you will laugh most for the novelty of it, or for the joy of it, when I tell you that I am having prayer meetings over to Jurij every evening this week! We have our native meeting at 2 o'clock p.m., & the Hawaiians see to the evening meeting while I go over there. The thought struck me last Sunday evening & when I came home from prayer meeting I wrote a note to Mr. C. proposing such an exercise if they would care to have me, explaining the Week of Prayer. He called Monday p.m. to tell me of their acceptance of the proposition if it could be at his house. To this I agreed & so have been over every

evening thus far, & again tomorrow evening Saturday. As good Providence would have it, only our folks are there now, i.e. Mr. C., Capt. M., Mr. Nugent, Antone, Tom & a Mr. Fisher who is going to Mejuro to trade for Mr. C. & Co.¹ Capt. Cogan took the last of the Pease concern away 1st week, a fellow that nobody seemed to like. These all come & seem much interested. I have done all the talking & praying so far. Capt. M. walked some ways home with me tonight, & says he has enjoyed the meetings very much indeed, & looks forward to them during the day wiht interest & pleasure. And the old Carpenter, Nugent, seems really interested, & says he thinks it is high time he was attending to these matters. Antone is attentive. But, poor fellow, he is probably darker minded than most of the natives. I hardly know what to make of Mr. C. He declines taking any part, but hears attentively, & expreses interest. I feel that I have more thorough sympathy in Capt. Milne than in any of them. The natives all like him, he is so kind & pleasant to them. Whenever any of our native Christians sail with him he has them or encourages them to have their regular morning & evening worship on board, which they very gladly do. O that he would come out decidedly on the Lord's side.

Good night. Galen.²

Sat. Wed. 10. Closed up Week of Prayer over to Jurij tonight. And I think it has not been time misspent? Mr. C. expressed their thanks to me as I was leaving tonight. But the poor, old Carpenter rec'd a case of Gin with those things that came from Honolulu the other day, & last night was too far gone to understand anything that was said. That same Gin has kept him from meeting today. No power to resist any temptation of that sort no more than as tho. he had no will at all.

I got them to give an acct. of their Sabbath mornings in their boyhood homes tonight. None spoke but Capelle & Milne. And you would have been interested in the marked contrast in the two modes of family training. One a Sabbath sporting German & the other a rigid Highland Scotch Presbyterian. But I think Mr. C.'s mother was a good woman. He speaks in the highest terms of the ministry of Paul Isenberg's father. He was their Pastor, & greatly beloved by his people. I presume Milne could go straight through the Assembly's Shorter Catechism & hardly make a mistake. And he will repeat the old Scotch Paraphrase Hymns they used to sing. He also had a class in his father's S. S. I also gave them something of my boyhood Sat. days.

Jan'y 1x When I tell you, my darling wife, that I went to bed last night at 4 o'clock this morning, you are yankee enough to guess the cause. O how I did enjoy those 22 sheets of Commercial Note from you pen & heart! They came as you will learn ere long our good friend Captain Willis of the **James Allen**, N.B. It was late, nearly 5 o'clock when he got along, & I boarded him with my boat. He seemed very very glad to see me,

1 Ed. note: Mr. C. was Mr. Capelle, of course, and Antone was the nickname of his partner, Jose de Brum.

2 Ed. note: Galen was Rev. Snow's middle name.

gave me a box of oranges (nice ones) a ham, 2 bags of Potatoes Irish & sweet, 6 papers of tea, & said he wanted very much to come on shore to make me a visit, but a good wind & he was late & had got to stop at Kusaie, so after tea on board * took my two bags of mail stuff & Hymn Books & said goodbye. He took a double letter for you, & said he would be willing to pay the postage two or three times on it for Mrs. Snow, "I like that woman."

Your letters were very satisfactory this time & will do me a heap o' good, especially that sheet of Sept. 1st. Lydia let me see a good deal of her heart there & it made me happy. That Mrs. Thomson NY. wrote me a dear good letter. Not often that I see such a letter. None from our families, but George & Julia. Carrie's & Freddie's I enjoyed very much. Poor Lydia, what a care you had from San F[rancisco] to N. York. You grew gray on it. I must sleep.

2d. L. V. S.

Slept nicely all night ... without ... What he hasn't done before for med... together, & sleep pretty near together. They seem happy, & I too. Arn't you? I think so.

Sat. p.m. Been busy at knitting work. Got prtetty well straightened for the Sab. Geo. really seems to be improving. He was saying at the table yesterday that lately he had been dreaming of us often. Once he saw us all four so plainly that when he waked up & found it only a dream he cried & cried about it. For he had wanted to see us so much when he was so sick. Srue said when she had had some good bananas & fish & pwap-wa, she often thought of Carrie & Freddy, & then that she could not share it with them, she said, "Na tun."

Yesterday I was invited to attend the Sisters' prayer meeting. So I went & tried to improve my gift with them. Srue Namu took the lead. Tho. a pouring rain there were about 40 present. I think the character of their meetings has been greatly improved during the past year. The letter I wrote the church during the M.. seems to have made a deep & abiding impression upon them for good. Many of them referred to it, as well as to the talk I gave them. Nutweun said that when the boat came in the first night & reported that it was the **M. Star**, & that I was on board, she didn't sleep any all night long, for joy. Sponti said she dreamed that we had all come back, Kittie, Pansigae & all. When she found it was only a dream she cried. But only a few days after & the **Morning Star** came. So you see there are apices of the touching in my visit here as usual. O they are so unlike the Marshall Islanders. We are seldom if ever forgotten in their prayers, mentioning all our names. While with the Ebonese I seldom hear our names mentioned. I can see that my visit is already giving a life & cheer to the people. We shall probably have to suspend Alik from the Deaconship. It was too much for him. According to Keduka he is above everybody, even the King. He has started up some new fangled notions, so much so that * fear to trust him in his position any longer. At the last church meeting, I think, they had a short meeting, then he led them off on a canoe race to Tefweat & back, all oiled & ornamented up in great style. He has had some fishing expeditions in the same way. Hope to hear something better of him yet. I

am getting fed up in great abundance. Kanku brought me 1/2 doz. pigeons & Kick So has got 30 more. Two pigs from Keak Sa & George.

Monday a.m. 3 1/2 o'clock *Na koflam motul, tasi na tutukan ak sim.* Some 230 to 240 to meeting yesterday. 220 to the S.S. King & Queen & all the chiefs to meeting a.m. & a full meeting in the p.m. & evening. Had the usual attention of our Kusaiens on such occasions. My reference to some things I had heard among them has set many of them quite by the ears. I suspect I have been misinformed somewhat about Alik. There was not the oiling up as I had heard in the canoe race. And he denies the truth of some other things I had heard. Says most of these things are from Keduka who is very envious of his position as Deacon. I have called a church meeting for Wed. for they are in the fog among themselves & need to be ventilated. Last evening Jiminlik **Kasla'd**, & that little eyes girl or woman Lekie who lives with her spoke of her determination to try again. They are greatly interested in reading Mark, all of them. George says it was his fault alone in receiving to the church without public confession. He thought from my having proposed a committee to investigate the case of any fallen one, & that committee reporting to the church, that the same course was to be pursued in receiving them back to the church again. He was very frank & artless in telling me of his mistake. So there is no purposely wandering in that direction.

[1 line missing] corner of the prayer house next to the gate, straight over to Perkinmit. It is high as the wall by the prayer house, with a fence along the inside from the sea to keep the cattle out. And from the front of the church, they have a good wide wharf built, clear out to the edge of the reef for their canoes & boats to come up to. Then what is better than all they have built up a road of stones from the church clear down to Peasral. So that Saturday night after Kittie got done her work, I walked clear to Peasral with her without ever stepping on the fround! Srue Namo folowed us, as she wanted to see the Deacon(?) I went in with her & then we walked back together by moonlight, meeting a good many on the way to Witnaur to prayer-meeting. Keduka is the Kaptin of Mwot & they have built a meeting house there. But the dark parts of the Is. seem to be still in darkness. George Laboa, who come with us as delegate from Ebon, is full of delight at what he sees & hears of the people & the good work going on here on Kusai. He wants to begin a Journal today to help him remember the things of interest so that he can report on his return. These interchanges of visits with the two parts of our field is a good investment, our other brethren in Micronesia to the contrary notwithstanding. George's talk to the S.S. yesterday started the tears out of eyes weep, so our George said who notices then...

[1 line missing]

3d L. V. S.

Jan'y 15. I think the Gulicks must have hearty laugh at what you wrote, for I know you have the kindness & sympathy which wins hearts far more than I have. But they there will know that it was Cupid that guided you pen, & that you wrote from your

heart, the heart of a loving, devoted wife, rather than from your head. If you could read the Dr.'s last letter to me you would see that I must be quite a different man in the eyes of others. I want to thank Dr. Clark & the Prudential Committee for allowing you to attend the meeting of the Board at Norwich. I wanted very much it should be so, & was sorry I had not made some provision for it. I am sorry not to get the Mirror that has the last part of the Report of the meeting. Oct. 20. I think it is. I am rejoiced to find my a letter from Julia that my 25\$ to them did not break friendship. Poor Julia. O that she knew the joys of religion & the Blessed hope of the Gospel. Please give the dear Sister an affectionate kiss from her poor Bro. Galen. And tell her to go to Jesus where I find the sweetest sympathy in my solitude & the surest comfort in every trial. No Balam so sweet [1 line missing?]

Percival will yet see that his present course towards his wife's Brothers is not the wise one, nor is it manly. They had a right to do just as they did, & their motive was a good one. I am surprised at Percival's course. Julia is doing as I should expect one of her good sense. I ay this with my present understanding of the case.

I am rejoiced to hear so well of the children in their studies. Tell them that father doesn't forget to ask God to help them in their lessons every day. I do hope & pray that Carrie will be more loving & appreciative of the kindly interest shown her. How sadly I feel at what you write of Julia Maria. Dear child, I wish I could have a talk with her. I cant write her a she doesn't answer my letter. You seem not to have enjoyed yourself very much at George's. What was the matter? Can't Susan forgive me? Or did you feel that they regarded your stay as a burden? I hope you will try to be at Brewer Nest June at the State Conference in Bangor. Don't hesitate to draw on my Banker for all needful expenses. But in your journeyings be governed very much by the state of your health, as you did about going to Thomaston. Did you meet with Wheeler C. H. anywhere? You don't speak of him. Dr. G. speaks very highly of his book "Ten Years on the Euphrates." I ... the Mission that he 3. A.B. [1 line missing] Hadn't I better write a book?! But I shall be thankful if I can be A 2 or 3. Dr. G. urges me very strongly to come to the Convention & go on to the States. And I am feeling more inclined that way than I did. It seems a pity to have me come & spoil your reputation. That Mrs. Gould (& who is she, pray?) of Jamaica Plains, says in her letter, She is a noble woman & has given me a grand text for a missionary meeting which was held with the Ladies of our Congregation. Youo will enjoy her letter. But did you really ask all the women of that great meeting to write me? What in the world shall I do? For she says, I write in responde to her request that we should write you?

Where does Dr ackson live? I want to write him & thank him for his kind attentions to you on your passage with your sick children. Why in the world have none of our family but George written me since you arrived? I flattered myself I should get quite a mail from home friends. It puzzles me. For I have answered every thing that has come & more too. How did Melinda seem? You say almost nothing about her. perhaps she felt hurt at what I wrote about George E. If you will tell me how to direct a letter to him, I will see that his kindness to you & the children is suitably recognised. For after

all he was of great service to you & you ... dine at. N.S.N. I shall not need any of his services, probably. Though should make it a point to call on him. And shall try to do it so as not to be a source of mortification to him.

I received a very pleasant & kindly letter from my old friend J. B. Sewald. Said he had not seen my "Lyddy" & if he is in B. when I come, I shall have no hotel bills to pay. Sent me an obit. notice of my old friend T. A. D. Fessenden. Says Prof. Packard is good, genuine & always remind the uninitiated that Mr. Snow is one of our graduates!

I am very thankful that your Brothers & Sisters & friends generally are so kind to the children. Assure them all that it awakens my tenderest emotions of gratitude. What you write about the children's continued interest in their Micronesian home interests the natives much. But I hope they will not carry it so far as not to seem grateful for their pleasant American home & so many kind American friends. You can show them that those friends cannot long keep up an unreciprocated friendship. It is of Carrie that I have fears. She must try to learn from Freddy's winning ways. Tho. it may not be well to put them too much in contrast with each otehr only as you do it with each alone. Otherwise it may excite a jealousy of each other or envy. I fear that Carrie may develop something like Julia Maria. Try to cultivate a cheerful & hopeful spirit in her. And try to encourage & foster all her benevolent feelings. It is very hard for her to be self-denying & to act with disinterestedness. I shall not have time to write them now probably. A vessel may come any day [1 line missing].

4th L. V. S.

Wed. evening Jan'y 20. Well, my dearest Lydia. I am able to report myself tonight as having "concluded." I have finished reading up the Mirrors for the present. And must say i am not pleased with the fuss that is made about my friend Rev. C. H. Wheeler. So I have concluded to come home next year, P.P. And I feel unusually happy in the conclusion. You know how anxious I have felt about how I should get along as to public speaking. Not for the time being, is all gone. I am more than content to come home in the utterest obscurity & not have it known out of our own little circle of relatives & friends that I have even left Micronesia. Not that I shall try to avoid any clearly providential indications of duty. But I shall seek seclusion & am happy in the feeling that it will probably come to me without any special effort on my part. You will think it strange, but is no less true than strange that I feel as if a tgreat burden had been removed. And has all come, under God, from seeing what the papers say about Wheeler, & a few letters I have read in this Mirror about him. Now the coast is clear & I can sail with a lee wind. Let us pray & give thanks.

Friday morning 22nd Jan'y. I have just heard that a vessel was in sight last evening & "hove to," so this may be on its way to you before night. I am not quite on the well list, but nothing serious I trust. That trouble in my back has quite disappeared. For several weeks past I have had a dull pain in the right side of my head, like the premonitions of the ear ache. It is sometimes severer than at others, but never very sharp. This

morning there is a soreness about my jaw or back teeth so as to trouble me about eating. It is probably one of those admonitions that I am getting along in years, & the old concerns is getting a little shaky. I am thinking a trip home will do something towards adjusting this old machinery, so that it may do service some time onger yet. We'll hope for the best.

I want you to tell the children that I very greatly enjoyed their darling letters, more precious to me than "greenbacks." And I greatly rejoice to hear that they are doing well in their studies. I shall not get the box probably before the **M. S.** arrives, next August or September, as it probably came around the Horn. I had a dear letter from Mrs. C. Dole. Hope you will see her. She wants to see you & the children much. I must again ask that you try to attend the State Conference in Bangor this year. Perhaps it will be a good time for the children to visit never again. But it is so far & such a hard journey.

Yesterday I read over again your journey to Norwich. It started the tears of gratitude in a good places, especially at the mention of those who seem not to have forgotten me & who retain a loving spot in their hearts for a friend of earlier days. And not the least of my joy was to see the kindly interest & loving sympathy shown to my darling Lydia, & by the interest she seems to be awakening in our Micronesian field. I am really thankful that you have a little extra change to go & come upon. But while you will use the gifts judiciously, don't sensup(?) yourself or the children in any thing you or they need so long as there is money with George that you can have by asking him in my name. I hope you may not feel obliged to draw all the 500\$ the Board have granted you. But don't hesitate a moment to draw if you need it.

I shall not forward your letters to Ponape, the are so careless about returning letters. Mrs. D. will have a chance to read all she wishes on her passage to Kusaie & the Sturges on their way up to Honolulu. And Mrs. D. can report to her husband. Letters so strictly personal as those two sheets you wrote the last of Aug. & Sept. I would prefer they would be for my eyes & heart alone. They are too precious mementoes of the in-[side] sanctuary of our hearts for other eyes & hearts [to] have intercourse with. You nderstand me.

Jan'y 25th. In running over these sheets I see I have repeated same things, & have not made mention of the receipt of your old daguerreotype. All safe & nice. And I enjoy it vastly, more than any other pictures I have of you. It is more truthful & natural than any of them. The natives recognise it at once. Capt. M. was over & spent p.m. & night with me last Friday. I let him read your letters to Norwich. And I saw the big tears standing in his eyes when he was reading them. And seemed deeply interested in the kindness shown you & the kind providence attending you. Said he envied me my visit home; the meeting with so many old & dear friends.

Yesterday Capelle & Antone dined with me. Antone is quite constant to meetings (Sab.) & seems interested. Listened with deep interest to some things I read to Mr. C. of your experience from San F. to N. York. Kaelemakule & wife leave for Namerik today probably. And Kapali makes a visit of a month or more to Jaluij, or while the

Dauntless goes to the other range & back. As Jeremiah & the others are busy about the new meeting house, I have got the girls at teaching the little boys & girls, Limanurils, Sotakrak, & Lydia. And they seem to be doing nicely. I received by this mail 2 vols. of Cowles' Notes on the Minis--shets & Eze. & Daniel. Also from Prof. Brigham Punahou his Notes on the Volcanoes of Hawaii.

5th. L. V. S.

Jan'y 27. Here begins the 14th month of our separation. So the time is rolling on that we shall be together again, if the Lord spares us. I have just come from church meeting, where we have been putting poor old Tulpe out of the church. Her husband died a few months since & the poor old thing hooked on to a Radak heathen & omega! I am afraid she never was any too good.

Kapali & the Kaelemakules left yesterday for Namerik. Lydia, my dear, I can't help feeling sadly about Carrie. Yet I am afraid I shall only make you feel worse than you need or ought by speaking of it. Dr. G. in his letter by **M. Star** spoke of her as not having lost any of her originality. Dr. Pierson of Aug. 13 wrote, We had a letter from your dear Lydia a few days since, She is well & having a perfect ovation, which Carrie, dear child, does not enjoy. I rather took a liking to her for this very thing. She does not enjoy vain show. But the ovation given by loving friends to your dear wife is not vain show, but the overflow of earnest full hearts in the work of the world's redemption. Your Cousin Ann I. Thomson said Carrie found something in the Park to gratify her rather fastidious taste. Freddy wow all our hearts by his gentle politeness, & forgetfulness. (unquote) George makes no mention of Carrie. But says, "We like Freddy very much. I think he will make a smart fellow if he has good training." And then says, "I think my fears of your overstrictness & severity with your children were groundless." & "I hope they all had a good time, we tried to have them enjoy themselves." These are all the notices I have received thus far & the only ones that have written me since your arrival! So you see I have not much to excite my vanity, except what I get from your letters, & they only awaken my gratitude to the Dear & Loving Master.

Now as to Carrie, both Dr. P. & Mrs. T. have hit upon the marked points of her disposition & character. She don't like show for the sake of it & I am glad of it. She is "too fastidious" & I am sorry for it. But in trying to correct these things, don't call her attention so much to herself as to make her artful & deceptive merely to please others. My hope is that as she sees more of the world & mingles more in Society, her offensive peculiarities will soften down & modify so that she may become both loving & loveable. Grace may correct what parental training cannot. But grace accompanies parental training when this is wisely & judiciously directed.

If Freddy's headaches continue to trouble him you must not allow him to be crowded too severely with his studies. Have him go to bed early & enjoy good long sleeps. He probably will never be an early riser like Carrie. But he can improve in that by going to bed early. But let me also say that while you will observe all due care for Freddy's health, you will also be mindful of his tendency to indolence, & see that that is not in-

dulged in nor encouraged. If he could get a little of Carrie's industry infused into him I should have much more hope of his making a stir in the world. Perhaps this cold winter will blow up a quantity of vigor & energy for him, or into him. Assure him from me that no amount of amiability will supply the place of workability & energy when he comes to be left alone & be obliged to take care of himself. He must try to get his hand in now while Mother is with him. He made a nice beginning when he went off up to Calais [in Maine] without his Mother. Bravo! Try it again, my Son. Go farther & stay longer. That will make it easier to say goodby to father & Mother both ere long. You will do well to keep this thought before them somewhat & have them pray about it. And tell Carrie that as soon as she begins to love people & be interested in them she will see that they love her just the same as Aunt Tilda, rather Cousin Tilda, does.

I see that you succeeded admirably in getting home unheralded by the papers. Pray that I may be as successful, & I shall be happy.

Sat. evening, Feb. 5. Just had a nice cool bath, & wished you had been here to wipe my back for me! Just been reading over Dr. N. G. Clark letter of June 11 to me, & Mr. E. W. Clark of May 29. You make no mention of meeting Mr. Clark nor Mr. J. P. Skeelee. Did you see neither of them at Norwich? And I am a little surprised that you said nothing about your call or visit to Dr. N. G. Clark. He speaks of having seen you & the children, & of your being at his house. But you made no mention of even having passed through Boston on your way home! & didn't know but you took a Steamer from N.Y. to Portland. You were homesick in Brooklyn Monday May 23, & reached Yarmouth June 12.¹ I wanted very much to learn the reception you met with at 33 Pemberton Square. You don't even speak of having seen Dr. Wood in N. York. I hope you pay proper respect to the powers that be. And of course I am interested to learn how they treat you. Dr. Clark writes me very kindly, & sympathisingly. I like his letters for a stranger as he is, & think I shall enjoy meeting with him. But it seems he did not impress you very favorably or you would have written more about him.

[Captain] Pease, miserable scamp, has been reporting very foul stories about me. Said I got so diseased after you left me that I could hardly walk! & that he gave me medicine by which I got about again!! So you must "stand by for the breakers." I have not often had so happy a day as I did after I heard that report. Most sweetly illustrating Matthew 5:11. Your prayers are not in vain my darling wife. Capt. Milne took tea with me tonight. He is enjoying the Bible. It seems like a new book, he says.

6th. L. V. S.

Thursday evening Feb. 11. I see, my Dear L., by running over your last letters again, that you make mention of Dr. Clark several times, & in such a way that I judge you

¹ Ed. note: I think that his Yarmouth, Canada. That area of Nova Scotia had many immigrants from New England during the whaling era.

find him a pleasant man, & that he has been kind & attentive & not too official in his intercourse with you. This is as I should have expected from his letters to me.

But you speak of being seated in the cars on your way to Norwich with Mrs. Clark who learned that you was "the wife" of the missionary in whom all the readers of the Herald are so much interested. Is it really so that the little that gets into the Herald once a year--seldom oftener--does furnish ground for the above remark? Is so it is quite an item of encouragement. And the remark of that Mrs. Walter Alexander of Racine, which quite started the tears. It makes me feel as tho. I have company around me, notwithstanding I am so alone. It makes a streak of sunshine big as a bed quilt, & warm as Toast. And a few such things awaken quite a desire to come & see some of those tenderly loving friends. And yet they probably love me better where I am, than if I were nearer. This distance ... [paper torn] ... enchantment, which a nearer ... dispel. So I shall curl ... expectation... [4-5 lines missing]

Friday 12. 9-1/2 o'clock. I want to say a word or two about Julia Maria Skinner. I say it lest you may be or feel more troubled about Carrie from something I wrote a little while ago, than there is need of. I think that J. M. is what she is more from her education than from any thing constitutionally wrong either in heart or mind. Her father was very indulgent to her from her earliest infancy. And not unlikely this generous, affectionate disposition of his increased after the death of her mother. And every wish of hers was probably gratified. And this was done I fear without a due attention to the development of a benevolent, disinterested spirit in her intercourse with others. This may have been improved or it may not by the subsequent training she received from Aunt Mary, the Boston missionary. I have somehow received the impression (I hope incorrectly,) that Aunt Mary is not remarkably benevolent. If the impression is correct, it is easy to see how Miss J. M. may have become a very forgiving young lady. And soon as her father died, she ... [piece of paper missing] ... & feel most keenly that ... of her indulgences ... concerned, & that ... [2-3 lines missing]

I have been thinking today that something of this sort is the true solution of her case. She must be a person of unusually strong sympathies of the social & domestic ties. For this was highly characteristic of both her father & her own mother. Having so little left to her now around which those sympathies can cluster, her sadness, feeling of loneliness, is not to be wondered at. It is a case of deeper pity than of ridicule or of rebuke. My sympathies are not a little exerted for the dear child. I hope that grace will keep her up till I can see her & have a good loving, christian talk with her. Tho. I am not without my fears that she will sink into a premature grave from the depression & entirely unnecessary grief that she seems to be cherishing.

From what I have written. you can see a little of what Carrie is needing. And I trust you will make a judicious & prayerful application of the remedies. Try to get her out of herself into an appreciatio & promotion of the happiness & love(?) of others. And this too ... [paper torn up] ... effect of its ... leave of ... interested ... Master [3-4 lines missing]

Feb. 22. For some reason I feel decidedly “down in the ne-- h” tonight. Haven’t felt so completely low spirited for a long time. If you were only here to cheer me up how nice it would be. But did you ever know that when I had such spells when you were with me I never dared to tell you of them. For when I need to do so in our earlier missionary life I found it such a depressing effect upon you. So out of regard to your happiness I used to keep my saddest hours most depressing seasons to myself. I found your **general** influence served me best. I could or did tone up on that by the grace of God. But I always feared doing any thing to tone you down. Of course there is no danger of any toneing down by me now when you are among your own dear friends in the dear old home. So you can endure the tale of my depressions. I had a poor Sunday yesterday. I couldn’t think of any think under heavens to preach yesterday. So I went to T. to give them an old Ruby talk. They seemed to give good attention, but for the life of me, I could ... [paer missing] ... interested ... hear ... Gospel ... of mmm Jack ... [3-4 lines missing]

7th. L. V. S.

Feb. 28. So ends another month. And here ends another Sab. And on the whole rather a good Sab., especially this evening. For it is our M. C. evening. And you know I always enjoy these M. C. evenings, the best of all the month. I suppose tonight some things are reported from Micronesia in the Herald. Tho. perhaps there wont get there so as to see daylight before next month. I am afraid you’ll not see much of interest from my patches of the Micronesian soil. I was much interested today in the S.S. to see how many of the little children are getting so that they can read. Jerem’s class of little boys are in Mark. A portion of Tamara’s class of little girls on my platform. Some of them are in Mark & I passed them over to Tamara. All this shows what a fine thing our native schools are for these little folks. Limaurik & Lydia have a large school of them at Jitoken. Leah & Sarah have a smaller one at Jitom. Limaurik told me the other evening that some of her little boys got fighting in the school one day, & she told me she **roped** them! which has put an end to their fitfts. Good for Limaurik.

Friday Mar. 5, '69. You will think I am getting quite Binghamised. For here is an anniversary of some interest to me. One year today I put my shirt on the right side before! after a 71 days reversal. But that was a trifle compared with its being the anniversary of receiving my first mail from you. And I have just closed up the last page of Carrie’s Diary. If it were not so pretty a book, it would be more suitable for the waste box than for any thing else, except as a dry statistical narration of a still dryer life. But here it is, I’ll do it up & bring it home, if I am permitted to come. How I shall enjoy running over yours. Dearer than a first class novel to me. Wish I had it tonight, I’d not go to bed till morning.

I am most ashamed to tell you, for fear you will think I am lazy & glutenous, the steelyard said yesterday that I was 184 lbs heavy! Ebon can’t beat that again. But I think

the sequel is not all laziness & still less gluttony. For since Jan'y 28, 1868, I have had baked potatoes three times a day!! or nearly that. Who wouldn't be a lone missionary & live in that style? But I ate t^he last of the Mohicans" this morning. I am getting on quite swimmingly with my work, 58 verses in Luke today, making 204 this week with a deal of interruptions. Besides binding nearly 150 of my new primers. I am dong this binding all myself, sorting, sewing, pasting & trimming. Then if blunders are made I can do all the scolding to myself. If I tell you they look prettily, you needn't call it boasting or bragging. For it is the live fact. I gave notice that they would be ready for the market Wednesday, & as yet I have sold only two copies! Flattering isn't it? I am not sorry it is so, for I want to keep them for the heathen--the Radakers. There are 48 pages of it, with five of them of my fine, long Primer type. And from 3 to 4 times the amount of reading matter there is in Mr. Doane's primer. I was surprised in looking it over to see how very little reading matter there is in Mr. D.s book. The last two articles & the hymn in this are from Kapali, with corrections, of course. Received another kymn from Mr. Capelle this p.m. He seems very ambitious for authorship. He is very desirous of translating a German Catechism received by our last mail. But--but--O dear! don't ask me. You would be surprised, greatly, **greatly**, to see how poor he is in the native. I had supposed he might be better than myself, which is not saying much, having been so long & so intimately with the natives, his wife too.

Monday he spent quite a long time with me & dined with me, in looking over & trying to correct some of his translations. In the evening I wrote a kind, pleasant letter to him advising him to begin & pursue some such a course at translating into this dialect as I did, viz. studying carefully, critically, the translations already made, & so learn the grammar & idioms of the language. He tells me he does not read Mr. Doane's Mark in his family at all, as he is not able to understand much of it. Is that probably because it is so much better native than my translations? Perhaps so. Galen.

Mar. 13. Sat. evening. Here ends a busy week. But I must rry to make next week tell more or I shall get ashore so high & dry as not to be able to get on board the **M. Star**. I have been figuring up a little the work to be accomplished, & it almost frightenes me to look at it. If it were not for building the meeting house * think I could accomplish it. And with health & the blessing of God I can do it as it is, if the **M. Star** is delayed long enough, say Sept. or Oct. It puzzled me that some others of our families did not write me after meeting with you & the children. Only George from East or West! Tho. Julia's kind, sympathizing letter was written late as April 19, '68, three days after you reached Cal[-ifornia] So that perhaps will make two letters after you got home, as you were so wear- ... tten? A, to-day last Sab. May it be better tomorrow.

B.G.S.

9th L. V. S.

Friday evening Apr. 9, 69.

Now my dear "Lyduin," "*Jet nan bojik.*" I don't know when my last date was. For I have been away from home since then, & put up what I had written to be sent home-ward in case a vessel should happen along. So let me go back a little!

March 31st. The **Dauntless** arrivd from a six weeks cruise. That morning I struck off the 1st form of the Epistles of John in Kusaie. They brought the sad news of Latan's death, & also of the cruel death of Libebe, Loeak's wife, & their little Moses. She was killed with a Cleaver on Loeak's canoe on their passage to Namerik from Jaluij by some Boka Bay natives. They also speared Moses & his little siter & threw them off the canoe. Loeak jumped overboard to save them, & so probably saved his own life. Little Moses called for his father in the water; & I believe he got to him. But they were so far from the other canoes of the fleet that he was dead before they got to them. But they saved the little girl. Libebe sunk probably as soon as they pitched her off the canoe, as the wound must have killed her almost instantly. The Boka natives, of whom there were some 12 to 15 on the different [1 line missing] getting the worst of it, jumped into the sea & perished. When Kaibuki heard of it he almost cried himself sick!

The next evening Capt. Milne came over & spent the night with me, to tea & breakfast. He broughty me some pretty shells, two, three mats & some coral. The next day I expected to sail with them for Namerik. But the weather was so unpropitious that we did not sail till Saturday evening hoping to land early Sab. a.m. That Saturday I struck off the 2d form of John's epistles. And I learned from Kapali more particulars of that murderous affair on the canoes. It seems there were two canoes that got adrift from the Westward somewhere with those men & one woman on board, & after being at sea some 5 months, as they report, fetched up on Jaluij. They had a good deal of trade on their canoes of one sort & another, & were desirous of repairing their canoes & of returning. But Loeak had his eye & his heart on their trade. So this trip to Namerik was planned, & he made those natives go with them. They tried every way not to go. But through Loeak's influence they started with them. They soon found that their canoes could not sail so fast as these island canoes. So Loeak had them portioned out on the different canoes & took most of their traps on his own canoe, & then two canoes were broken up! They then saw that all hope of their getting back to their home was lost & that they must be slaves to these islanders, they became desperate, & had their revenge & met their fate as I have narrated above! And all through the cupidity of that villain of a Loeak. It is a dark providence that he should have been spared & that amiable wife & that dear little Moses should have been taken. But God permitted it for wise & good reasons. And they will be seen ere long.

It is said that Latou's widow, Likoraibo, is *putete*,¹ & probably by Loeak, & must have begun before his, Latan's, death, as he has not been dead long! And she is very nearly related to Loeak too. But, *Jekron a bojuk*, very likely he will take her for one of his wives.

1 Ed. note: A Kosraean word meaning 'pregnant', now spelled *pihtuhtuh*.

Now about my visit to Namerik. The wind & currents were such that I didn't land till middle the p.m. of Sab. Took them most thoroughly by surprise. Kmailani was so poorly that Mr. K. didn't go to his outstations, so I found them both at home, * they seemed very glad to see me. So did the natives, especially the church members. At tea table I told them somethings about you & the children, & the kind receptions you had met with, & the kind providences that had attended you all the way. They seemed delighted [1 line missing]

There must have been over a hundred at Thursday(?) evening meeting. And tho. the meeting was long they seemed interested all through. After some few remarks from Mr. K., I occupied considerable time & had intensely interested attention, if their eyes & their stillness were any index. I could but feel that there were evident indications of the Spirit's presence. After I got through they instantly began to "*k'walok*," & kept it a going till some thing over 30 of them spoke! From boys & girls to the old & gray headed. And that chief woman of Kaibuke's was one of them. And after the meeting closed, there was a silumtaneous rush to shake hands with me, so it was several minutes before I got through to the door, sometimes two of their hands would get into my hand at a time. That'll make Freddy laugh. I seldom enjoy an evening so much.

Monday was their "*alin ijn*," & many seemed to be making up their old accounts. I saw they were going to have a long & slow job of it, so I stript up my sleeves & went into it; emptying their shells into the gallon & then pouring into the hogshhead while M. K. took down the names. And I guess I was all of two hours, receiving their shells & pouring out the oil, till we measured out 48 gallons! Pretty good for little Namerik, eh? S.S. classes were led along by their teachers. & so of families. The fonem(?) of these ... went by another ship, via Tahiti or Honolulu.

Galen.

10th L. V. S.

He had taken in some 4 hogshhead of oil for Mr. C., & for sale of books since the **M. Star** was there. After this we had a church meeting, & about as satisfactory as our Ebon church meetings usually are--a marked contrast with the Kusaian church meetings. In the evening a meeting for examination of candidates for church membership. Of the 7 examined 6 were received. The next day at 29'clock p.m. had a communion service. It was nearly 4 o'clock before we got through. I gave them the happy experience of some of the Kusaian Christians, which seemed to gain their attention & interest very much. The little church there now numbers 26. I think you would be inteested in some of them more than ordinarily. As Mrs. K. & I took tea alone, she gave me a chapter of her trying experiences from what she thinks is an evil spirit. And by her representation, it is truly a remarkable case. You would be interested in the details of it, if I can remember to give them to you. My hope & trust is that she will not be troubled any more with it. She walked over to the shore with me, the girls carrying my things, as the young men had gone before. Had a pleasant little service of song & prayer before I shook hands with them & waded off to breakers.

Thus ended one of the pleasantest little [trip] I have made since I have been in Micronesia.

We reached home in season the next day for time to attend to our church meeting & report my visit. I hope it will do us good!

Monday a.m. at Namerik a whaler came along, thinking N. was Ebon, as it is so laid down on some charts. They were 33 months out, & but 250 sperm. Capt. said he wanted water & yams. So he put away for Ebon. Reached here the next day. But as Mr. C. told them, in answer to their inquiries, that no *mutans* would come on board if they anchored, nor would they get any on shore. The Captain squared away for ports unknown, saying to Mr. C. that such a state of things spoke well for the missionaries laboring here. I wonder if anybody can enjoy such things more keenly than we, who have fought hard to hand at it so long as we have, & that the grace of God has so wonderfully triumphed on Ebon & Kusaie. Verily our missionary life has not been a blank. A sudden death up country this week,--a meddle aged man fell from a breadfruit tree & was almost instantly killed. I have got the run of your lost silver thimble. Linsin found it while we were gone to Kusaie, & has kept it all this time.

Apr. 10. Got it today by paying her a 1/2 of a dollar for it. She asked a dollar! Ebon cupidity. [1 line missing]

Sat. evening, Apr. 24. This is the longest interval that has elapsed since you left, that I have let pass without recording something of my life or my thoughts either to you or the children. I am fearing I shall not be able to get to America & my darling ones this next year. There are but two chances for it, one is the **M. Star** be delayed as she was last year into Sept., & the other that I go unpreparedf as to my translations. This church building is weighing me down like an incubus. I could get along if the people would work. But they are so comfounded by lazy, & unwilling to help each other, much less to help me. But its no use to fret either beart or gizzard.

You will be surprised when I tell you that I have married that Captain Milne to a Group Island girl! I married them 13th inst. p.m. And had them, Mr. C., Kapali & Tamara to tea with me. How I did miss you via such an important occasion. But I got along nicely. Srue made some nice gingerbread that morning. Had nice bread, a "Roast veal," a tin of Peaches etc. & all went off in a manner worthy of your old home. [1 line missing]

Last Sab. was communion day. Mr. C. partook with us for the 1st time, & I baptized his 3rd boy, Christian Wilhem. Named for one of his brothers. There were three other children baptized. On the whole it was one of the best days of the kind I have had for a long time. I should like to know how you & the family (Bucks') enjoy the new paper I sent you. **The Advance!** I have had the reading of Mr. C.'s, & like it much. I have enjoyed it even more than the Congregationalist. It is more spirited & juicy. I don't relish its Theology altogether, but it is truer Congregational than the Boston paper. I enjoy the spiritedness of those Westerners very much. Wish I could get out that way & shake

hands with some of them some day. But down east first. Got off my 4th form today of John's Epistles. It will take two more probably before I get it all done. Pages are small and type large, so it makes a good deal of work. But I think you will not be ashamed of it when you see it. I am doing it when I cant well do anything else--rainy days & squalls. If it were not for that 1870 meeting in Honolulu I should give up all idea of leaving Micronesia this year. So as to have more time to correct my translations, & get more printing matter in readiness for N. York. I may possibly do it as it is. Tho. it starts the tears to think of [1/2 line missing]

11th L. V. S.
May 6th, '69.

My dear Lydiun, I must write a little tonight if it is late. A wek today Kapali sailed for Jaluij with Capt. M. on the Clipper **Dauntless**. Kabuke chartered her or nearly so to go up & see the chiefs as they have been absent nearly a year, & Latan is dead, he is anxious to know his position in the Ralik kingdom. Nemair & husband, his two women & quqite a large no. of natives took passage. Shall expect to see th em back again tomorrow or next day. But I write tonight to tell you of another fire we have had. Aea's or Kapali's house came just as near going as could be & not go. The fire caught in their cook house, just as the other did, by the carelessness of their boy (native) & was all blaring up through the rough when we saw it. (Tamara was in female prayer meeting, I was at work by the meeting house.) All ran & worked well. We succeeded in tearing away the part that attached to the large house before that part got burning much, & then by water we kept the heat down so that the fire didn't even touch the large house. And what a mercy or what a blessing. The domestic house went like a flash. But they saved most of their things from it. And the girls & boys got almost every thing out of the large house, at [1 line missing]

It happened that the men working on the church had just returned from Eneluk with a large stick of timber, there some 8 to 10 men eight at hand, & all ran & worked as best they could. After the fire was all down, we all gathered in Tomara's front room & had a little meeting. Tamara & several wept at the thoughts of God's kindly providential care in suffring no more or greater evil to come upon us. After this I took T. & her two older children over to tea with me. This seemed to cheer her up much.

Friday May 7. I proposed at our little prayer meeting at T.'s yesterday that the people take hold, one & all, & put up a new Cook house right off. So today Jevem, Enoch, Jon, George & Thomas have cut & prepared all the large sticks, posts, beams & roof pieces ready to put up tomorrow.

Another event today is the arrival of 20 canoes from FJaluij. The **D.** reached there last Sab. & will probably be here tomorrow. ONe large canoe with 30 on it, big & little, has not arrived, & they think it is lost! So they go, poor creatures. There is some prospect that their sailing in their canoes is about done with.

Nimokwor died about 3 weeks ago. And her poor boy Neneku, I hear is going with the same [1 line missing].

I got another orange Cowrie [shell] today from Ladrika, not a very perfect one, somewhat crakely; I don't know but I shall be able to make out a pair for that Mr. Carlton of San Francisco. Unless some of our home people want them more. I dined with Mr. C. today on hard salt beef & cold breadfruit with pickles. And it was a caution to see how that Carpenter stowed away that salt beef. but, poor fellow, he does work hard & eats a power of tobacco! I should think it would take a quantity of beef, or something else, to counteract so much poison. That Captain Milne was an inveterate sucker. But he has enterely quit the use of tobacco. It was on this wise, he was smoking one evening as he was about to read his Bible portion. He thought he would defer his reading till he got done sucking. And then he thought if the habit was so strong on him as that, that his Bible must be laid aside till he had his smoke, he would throw away his pipe. Which he did immediately & has not smoked since. So you see he is a man of some principle as well as some decision. He quit the use of liquor much in the same way; He takes his wife to sea with him, & has worship on his litle vessel. He & Mr. C. both are very friendly, & want to [1 line missing]

What a contrast this with Mr. C.'s former life on Ebon! And what a contrast their business affairs with that of Capt. Pease! Capt. P. is some 3 months behind his time, & I am hoping we have seen the last of him, unless he comes back a better man.

Sat. May 15. So the time slips away. The D. arrived this day week [sic], & left again Tuesday. Kapali brought a good report from Moses. He administered the Sacrament which then & baptized a little child & ordained Moses as a Deacon! I was surprised at this, as nothing had been said about it between us. Perhaps it was best that he did so. Capt. M. made a very good trip of it by purchasing a part of a wreck. That is why he has hurried back to get some more of the effects. Kapali brought a large box of red coral that Moses had collected for him & me. I have been packing a box of it for the States. When shall I direct it? Perhaps to 33 Pemberton Square till I get there to see to it. It is not the fine coral, nor the very best of the other, Capt. Pease had called the best of it

! Still our friends would value it somewhat if not more. Capt. Gelett seemed pleased with the box I sent him. If you know of any body in Boston or vicinity, to whose care I can send some boxes till I come, so as not to trouble the Pemberton Square folks, you will confer a great favor by letting me know as early as possible after you get this. I hope to get [1 line missing].

13th L. V. S.

Sat. June 5, '69. Now, my Dearest Lydia, I must give a little more Sab. evening gossip. I wonder if Saturday evening seems any more lonely to you than any other of the week? But they do I ask, You, I presume are a stranger to the lonely feeling which I have. For you have the children, & are surrounded with friends. No. I have the vanity to think you would be glad to see me once in a while. But it looks a long way yet to me

before we shall meet, if we live. However it grows shorter every day. I am tired of living alone, I do want some company. But stop, I must not write so. It is not well.

Last Wed. the Capt. & Mr. Capelle dined with me & Mr. C. & his wife dined with me SAb. last. As the natives failed to find the other three men, Capt. T. took his anchor & put to sea Wed. p.m. He was ashore quite frequently, & we had some good talks together. And he remarked as he was leaving that he should remember his visit here a **long time**. He's not a christian, I regard him as one of the better sort of men. And his Mate, Mr. Rodolph, let me tell you, is one [of] the very, very few who has ever been faithful to his wife. As Capt T. said, "He is one of a thousand." I gave him those two vols. "The Land & the Book." So if any body writes to make you a present of them, you needn't refuse. He is greatly interested in that kind of reading. Those three men came up to my house yesterday. And they accepted my advice to go on board again in case Capt. T. should come back for them, as it is barely possible he may. Lest that letter I sent by him might not reach its destination, let me tell you the contents of the envelope. Nine small sheets like this to you, two of the same to Carrie, one small & one large to Freddy, one large to Julia, one large to Melinda & two small ones to Bro. George, = to 20 small sheets, or 2 oz. quadruple postage. Was I not real good to send you such a lot! Dec. 10, '68 I sent you a double letter including one to Sarah, via Sydney. Jan'y 11, '69 I sent you another double letter via Japan. So you see I try to keep you posted up. Don't you get most tired reading them. I think after you got through that lot by the last **M. Star**, you will need a pair of "Specks."¹ I shall be prepared to see you using such helps by the time I get home. You have held out now longer than the Ponapeans.

I finished up the last of my printing for the new Kusaiean book this p.m. And I was figuring up a little the other day, & find I have printed over 70,000 pages in all. Pretty good for my little hand press is it not? And it is true as Dr. G. said, I have translated more than Mr. Doane & Sturges both. Slow as I am, I am quite ahead of any other Micronesian in that department. But I fear I shall not have any thing to take with me to N. York, if I come.

June 16. Monday 7th inst. I was over to Jurij, & the Carpenter gave me another pretty Cocomat cup or dipper that he bought of that vessel. Mr. C. also gave me **for you** a beautifully wrought jagging knife. And what will you think when I tell you that those 5 sailors hid under our dining room. And so had a chance to hear every thing that was going on in the house. I could but think what a mercy it was that you were not here. For we might have been speaking of some things at the table, not intended for other ears than our own, & least of all for such men as they were. It was decidedly the sauciest trick I ever had played on me. But they were not much the wiser for any thing that I said, except while Capt. T. was with me. For all my talk was in Kusaiese or Ebon. Let me note one fact, the natives, mostly our Jitoins rethatched my boat-house, gratuitously! And last Thurs. Mr. C. & Co. sent me over 21 lbs of fresh pork. I sent 1/2 of it to

1 Ed. note: I.e. spectacles, or reading glasses.

the Kapalis. Been enjoying some old letters of Rev. S. Thurston's of '56. Mrs. Susan N. J. Thayer, Bongor '53, Mrs. T. F. Abbott of E. Machias memory, & Mrs. Dr. Haley's letters, I was disappointed that you didn't tell me something about Mr. Thurston when you dined with him at uncle Brewer's. Had he no special inquiries to make about me? Or did he manifest no special interest in me? I feel this the more as he got two or three unanswered letters from me. His first & only letter was so full & cordial, I have long wondered that he has never written me again. It seems to be my fate or luck, or something else, to write some of my best friends to death. If I come home, don't forget to remind me to try & hunt up the Rev. Willard M. Harding. I want to see his wife & apologise to her for a letter I once wrote her in answer to a box of clothing she once sent to our native women Kusaie from So. Weymouth.

I am practicing occasionally, when not too much in a hurry, on some of the more refined touches of civilization. But I have to confess that I make rather a poor fist at eating a soft boiled egg with a fork! How do you & the children get along forking up your food? Would Mother send me away from the table, if I should make a mistake occasionally in that department of proprieties? I shall hope to find Carrie & Freddy more genteel in their mode of eating than they were when they lived among the heathen. For you know how C. used to try me in those matters. Eating so long alone it will not be strange if I shall have contracted some rather uncouth habits. And who among all my friends will tell me at my face, rather than laugh at me behind my back? For that is the way the world goes. And strange to say, we prefer to have it so, rather than be told of their faults. But Good night again, my darling one, the same to ... C. & F. from ... & father.

14th. L. V. S.

Friday June 18, '69. Sail Ho! NOw, my dear ones, for a little scribbling of news.

Capt. Daly, of the **Lady Alicia** arrived today direct from Butaritari, with sad news from the Gilbert Islands. Mar. 20 last, Mahoe was shot by some of the natives. He is alive yet, but whether he will live till the **M. Star** arrives, is doubtful. The ball entered the front side of his right shoulder & passed out through the shoulder blade. A piece of the bone has come out from the back part of the sore. And I should judge there were no signs of healing by what the Capt. & other told me. His house is entirely destroyed & he is living with some foreigners. Probably Capt. Bingham's house is gone before this time, as they had made large depredations upon it sometimes since. Those foreigners have taken most of the valuable things to their premises. Why Mahoe did not come right up to Ebon on this vessel is a wonder of wonders to me. For besides his precarious situation as to his health & his family, the one who shot him has been anxious to make a finish of him. The foreigners have also been shot at twice, but not hit. Capt. Eury has been there & rendered them such assistance as he was able, & is to be about in the Group there for three ... to cruise. And then is bound this way. Poor Mahoe will bear this palm for martyrdom of any other in Micronesia thus far, whether he lives or

dies.¹ I pity poor Olivia, what must she have suffered! with the care of Mahoe & her children.

At Butaritari, Kaholo is troubled with her old complaint, & may have to leave. Kanoa too is not well. But the children are all nicely. Maka has been very sick, & thought he was going to die. But was getting better when he wrote. They are having trouble on Tarawa also, with much suffering among the natives. Maka writes of Tabiteuea that Kapu reports "Many desirous of learning the book. And some have good hearts."

Rev. Mr. Fletcher of Rotuma writes me a fraternal & sympathizing letter. He says: "My good brother, I pity you, unless your 'surroundings' are more likely to cheer & to brace you up, than I suspect they are." He also says, "At a push, & if clearly a matter of duty, I might agree, & Mrs. F. might agree to such an arrangement as you have now carried out, but as a rule, it would be vain for me to propose, or for any one else to propose such a plan, situated as you are, & after such a long term of service."

He is expecting to leave with his family this month to go home & get the N. Testament printed. And is doubtful about returning again, as his term of 12 years has expired. They don't go for life as we do.

June 26. I have concluded to give you another budget of my scribblings, as you would certainly read them or hear them read if you were here. So you can read them in Robbinston & mail them along. A sheet eac to Aurelia & Mr. Holt & a little one to Father Clark Care of Dr. G. W. Wood, Bible House, Astor Place, N. York. You can enclose them all in suitable envelopes & mail them after you shall have read them. Mr. Holt's place is Winchester, Mass., I think. As you have been there you will know best. Perhaps you can get up a little sheet to go with mine to Mr. Clark, tho. mine is more than he usually sends me.

I hope you will have some little letters ere long for Jereni & Kapali. As he writes you, Tamara is quite poorly. She has sores on her head & face & wheumatism in her limbs, mostly, if not entirely owing to her being *putete* probably. J. & Likaji have a pretty little girl that they have adopted. Her name is Likuj = "Miss puss." Mrs. Maria Benjamin gave birth to a son last Wed. *bon* [i.e. morning]. And Jere. told me today that he had bargained or *bebe'*ed for it some months ago! So their family prospects are brightening. He tells me he has given his own name to the little boy. The little girl is a child of one of his sisters. And she is a sister to that Latokauk who used to live with us, & went away with Capt. Charley. These family items may interest the children. O how I'd like to see them. [1 line missing]

B. G. S.

17th. L. V. S.

of the pleasure it would afford the children to open & assort the shells etc. And you will be glad to learn that I have packed the box, which Mr. Holt sent his things to us

1 Ed. note: He survived his wound, returned home in 1860 and died at Kauai in 1891

in, with shells & red coral to be sent to him. Perhaps I have told you I have a box too for Aurelia, of shell & red coral. So if my friends' hearts need softening, you will see that I am following Jacob's example on a small scale to *mirik burueir*.

I had a pleasant call from Mr. C. today. He is over this way quite often on business. Called twice last week, & dined once. He told me some things about his little boys that interested me. I think little Edward is going to make a good boy. Says he never goes to bed without saying his prayers. If his father is forgetful or busy, he says, "Come, papa, I want to say my prayers now." He says he has not taught him any particular form of prayer but assists him to express his wants & feelings in his own childish language. And sometimes when he is not sleepy, he is surprised to see how appropriately & artlessly he expresses himself. So little Adolph tries to do the same. He will kneel down & put his little hands together & his father tells him what to say, which he repeats after him. He says Edward is exceedingly fond of Bible stories. Hardly a night but what he asks his father to tell him some of them before he goes to sleep. Likes to hear them over & over again. I feel that God has greatly blest us in our foreign residents, as Mr. C. & Capt. Milne. All the others seem kind & obliging. Galen.

Thurs. evening Aug. 5. Mr. Capelle has just left for Jurij. We have had a very pleasant little social chat. I was up country after tea to see the newcomers, & he came home with me to wait for the tide to go out so he could walk across. He seemed very pleasant & I enjoy his company more & more.

The "newcomers" is a gleet of nine proas arrived today from the most Northern Islands, Kwajalen etc. Several of them knew me as they had been here before. I had a very pleasant call on them. As most of them were strangers, I was a great gazing stock for them. A meeting Mr. C., Kapali & I had with Lekamilon & Kaibuki et al. day before yesterday you would be some interested in, if not more. But it is too long a story to write about. Good, I will come of it, as it is likely to reduce Mr. Kaibuki's consequence here on Ebon & throw more of Lekamilon's influence into the political scale than he has had heretofore. We are all feeling quite a relief from his mild, kind & quiet way of doing things. Such a contrast between the buster & blarney of Kaibiki. It was finely illustrated today. Soon as the *kelok* was raised, K. had all his forces out with their guns & spears in readiness for a fight. Just as he always does. When they came along Lekamilon & wife were sitting in the house with me. (They had brought their little boy for me to *kairak* him.) Instead of accompanying K. or showing some kind of sympathy for his cousin() he just sat still & laughed at him. For he presumed they were some of his Northern friends who had come on a friendly visit & to bring them some food. Said they had better lock their fight up in their *tobtob* [i.e. chest] & go & meet them with tokens of friendship. It would be time enough to show fight when they saw they were enemies. So instead of going with K. he went quietly home & made preparations to meet his friends. While K. went over to Jurij, manned his boat & several canoes & went outside already for a fight, with guns & spears & what not. Well, just as L. expected, they were all his old friends come down from the Northern Is. on a social friendly visit.

The wind & tide favored & they all came right inside & sailed straight up to L.'s place, old Taunmour's house, & then landed. All most opportune for confirming him as the chief & ruler of Ebon. This is the providential look of things here now.

To change the subject a litle, I am suffering from prickly heat, as I have never been before since I have been in Micronesia. I could not have patience for the Duke of Argyll's mile stones. For I should have to scratch all along the road. We all thought the outcry this a.m. was for the **M. Star**. The winds have been holding on so well we are expecting her now every hour. And yet it would be very pleasant to me if we could finish the church & have it dedicated before she arrives.

Wed. evening Aug. 18. Sail ho! Capt. Pease back again. This is a matter of great surprise to us all. It seems Mr. Williams sent down that miserable Briggs to do his business for him, & Pease took him on to China & they succeeded in settling up with Williams & Co. Now Pease is in Co. with a China firm,--Messrs. Globber & Co. And is going to sweep every thing by the board I suspect, **if he can**. But God reigns. Capt. P. to the contrary notwithstanding. And I feel happily assured that he will not suffer him to do us or his cause here any essential harm. His mate, who came ashore at Jurij, is a Mr. Pitman from Salem, Mass., a cousin of an old friend of mine in Bangor of the same name. But the best is I get letters from Kusaie. Also a little letter from Mr. Sturges. They are all well at Ponape & seem to be doing well up to July 7. All ready for a trip to Honolulu if Mrs. Doane returns, but if she does not return they expect to remain on Ponape a shile longer. They have a great many letters & much news for me, but dare not send by this ship.¹ Letters from Kusaie from George, Likiak Sa, Tulpe Inteliki & "From Your Kittie Glover, Mituaur," as she signs herself. She begins her letter, "Okus 3. My Dear papa Snow. I sent my love to you. I thank Got for his kindness to me every day & night. *Ke na fwak ma ini ng esam ak sie vero fwak*. Got so loved the world that he gave his only Begotten Son that I wever beliveth in him [1 line missing].

L. V. S. 21st

Lydia, my dear, I am almost afraid to say any thing about your letters received this time, lest I inflict some more of my cruel criticisms, & make it worse than as tho. you had not heard from me at all. I am sorry, deeply sorry, Lydia, that I should have written so as to have caused you so much pain. For I had flattered myself that my letters, giving so much of my life would have given you many a crumb of pleasure. I almost wish that some more of my letters on the way now had not been sent, as I can see that some things written in them may be more painful than any you have yet received. How true it is that a few "dead flies causeth the ointment of the apothecary to send forth a stinking savor." As to your proof reading, after quite careful examinations, I am constrained to cfness that it is quite as correct, if not a little **correcter** than any of our other books, not excepting those that you & I both read in '65! Wont that emoliate one of the

¹ Ed. note: I.e. the Malolo.

wounds I shall have to soften the others by softening my steel-like pen, till we see & talk. I can but hope that you will not lay too much to heart the wrongs that have been done. Your own kind & full letters have been a great, very great source of enjoyment to me. Your unguarded & artless expressions of love especially in this last mail have been grateful to my feelings, perhaps too much so, as I have unintentionally rendered myself so unworthy of them.

I received by this mail 15 little sheets from your pen, besides what you wrote in the box, two little letters from the children, one sheet from Sarah with yours, a letter from Mary, one from Albert & Fred. One from Geo. besides a note in the box. Not a syllable from any other of our family friends! And no other from any American pen except Dr. Pierson & Dr. Thos. Holyoke, Grinnell Iowa. Pray tell me what I have done that none but George of the Snow family have written me since you left me? Are they all so offended at what I have written or done that they can't forgive me? I assure you such things give leaden weights to my feet in travelling home. But I shall pray & try to get over it. And if they don't care to see me, my visits will probably not weary them. I enjoyed Albert's & Fred's letters very much indeed. I may not get time to answer them before I answer them in person. Assure them of my gratitude for their words of sympathy & cheer. Carrie's & Freddie's shall receive a grateful father's attention in due time. It is possible that I may not have time to answer Mary's & Sarah's very kind letters till I sit down & talk with them.

What a distinguished character you are getting to be! I am most afraid you will hardly care to recognise such an insignificant personage as I, after being lionised so illustriously from East to W. But I shall try to make you a call as early as possible if I can get on the track of you, that I may see if you are the Lydia that you was. I have a strong feeling that you will be "all same before" if not more so.

Sept. Thurs. 16. Kusaie.

Keru fili im Kusaie nyo. Ke ma ini na iusi niwowo ma lulap a Kilu im sin Papa tumuk su Kulan un sik pale nu kenwu. Yes, we got in to Dove Is. about 10-1/2 a.m. & met about our usual reception. Quite a no. of our Lela people were away to Walan. This gave it a less enthusiastic look than we sometimes see. Suspect it was not quite up to Mr. Pogue's expectations.¹ I thought he appeared less interested than some do, & he was evidently disappointed in our stone church. Perhaps he will think better of it when he returns from Ponape. Tho. I hear they have a stone church there. I am ashamed of myself that I have forgotten so many things that I greatly need. I did so well last year that I was careless, or else I am growing forgetful, which is sad to contemplate as I was always bad enough in that respect. We had a very pleasant passage down from Namerik & getting here Wed. brought me right to work in Wed. for meeting. George & Srue both have been very sick; but seem to be getting better. The Queen was among the first to

1 Ed. note: Rev. Pogue from Hawaii was the delegate from the Hawaiian Evangelical Board, on board the Morning Star in 1869.

reach Pisen to greet my return. And she appears very well. She mourns the loss of another little child, making her sixth! The King is evidently in a bad fix about Capt. Pease. It is shameful the way the Capt. is using. He has got off a large boat on to him for 400\$! to be paid in oil at six gallons to the dollar!! And a large quantity of lumber they cut for him (they say 3000 logs) He doesn't take a stick of it, & there it will rot on the beach at Teaf! It is not quite settled whether he gets a landing here or not. The king is evidently feeling exceedingly sore about it. He probably did what he has done to get some help against the Christians. He has been down on Kanku like a storm because K. did not help him in some of his foolish things in connection with the death of his little babe. So far as I have learned Kanku did not yield a peg. All the opposition he seems to have shown was to keep his mouth shut & his hand still. The King threatened to put him in irons!

Met the children to teach them some new tunes & hymns, "Sweet hour of prayer," "Around the throne of God in heaven," & "The beautiful river," in Happy Voices. This evening I have had a goodly no. to an exposition of the 1st Chap. of Acts, in Stone church. Quite an arrival & a very cordial greeting from Utwe this evening.

Sept. 20. 3-1/2 a.m. Good morning, my dearest L. A pleasant, & I trust, profitable Sab. yesterday. You can judge somewhat of the no. in attendance at Louwisoak from the fact that I had 258 to the S. School. There must have been something over 300 to meeting, & the attention given was all I could ask, and this included the king & all the chirfs. I had a meeting of no small interest at the king's Sat. a.m. to have another one there today.

22nd. L. V. S.

Sept. 23rd. I am up to my ease in work, & am not quite well either. I greatly need my darling wife to help me tend out & wait upon the peple. With expository meetings at Lauwisoak every evening, every minute I can catch, revising my translation of Luke, with Kittie & others, church meetings yesterday all day-- attending to cases of discipline a.m. examining candidates for church membership p.m., selling the new books, Acts, trying to make bread without milk, furnishing some with calico etc. for clothing, *ma ini vu kemwn ore eju tu mas matu luk pile tiu mwo. Kutu pel sa lulap! Na sriki, sriki.*

I have writen Albert about that meeting Monday with the King & people. I can but hope that much good may come of it. I am not without hope that Capt. Pease may not secure a landing on kusaie yet! The King has not yet given his consent. It is only his pushing himself on to them without the king's consent or assent! But the poor people are dying, Lydia, coughing, coughing. I find that 8 church members have died during the year.

Dear Mrs. Bingham sent another of her real good letters to the Christian women. She is a real good, kind sister, that Mrs. Bingham. She [1 line missing].

I attended the few prayer meeting[s] last Friday, talked about you & the children & read Mrs. B.'s letters to them. After I got through Old Nutwe began in a strain of general remarks with some difficulty in controlling her feelings till she got to speaking of your work in interesting the women in America in the missionary work by telling them what you had seen & heard in Micronesia, she could go no further--got out a few broken sentences, then after a long pause, said "my heart is too full, I can't speak." I told them what you wrote of Carrie's praying that God would bless my preaching to the people while I was here so alone. When Srue Namo spoke, & referred to that in the course of her remarks, she too broke down, saying, *tintininu insiuk, na koflause kas*. Tulpe Inteliki asked me about your meeting with your aged mother, how it was. I told them some things about your reaching home in a waggon & of Mother & Sarah coming down to meet you, & said my imagination must fill up the scene. In trying to fill it up the tears started among them pretty freely. There were 70 present & 15 spoke, the Queen & Seminlik among them. You will probably never see Seminlik again here, her health is poor. But I trust you will meet her, in heaven. She appears well. But I must put out my light & go to breakfast. Writing in our bedroom by lamp light.

(These two went down with the M.S.)

Sept. 25. Just finished a little sheet to Miss Lizzie Bingham in answer to a very kind little letter from her. It was more than pleasant to me that she should refer thankfully to our care of her invalid brother & of having intended to write me of it. I write her that "for some reason a spirit of heaviness akin to sorrow had always hung over those anxious months of 1864; & that her letter had done much to lighten that heaviness & relieve that sorrow." How much good it would have done us if some of that family had written us some good, kind words of acknowledgment. But as we have often said, "The Master knows it all." I can but hope that I shall find Miss Lizzie B. a more genial body than Capt. H. B. I see that I have expressed myself more earnestly about Mrs. Clara B. than was needful. It only shows how I love to catch at something or somebody that is genial & loving. Your last letters, (& all the others, as to that matter) have done me a heap of good. The only drawback is that I learn by them that my last letters occasioned you so much grief. Lydia, from my heart of hearts I did not mean it so. I meant to give you only joy. But, as usual, when I would do good evil is present with me! Why is it that I so seldom take a pen without cutting somebody? It is not with my pen only, but [1 line missing].

Sab. evening Sept. 26. One month farther from the parting & so much nearer the meeting. Bless the Lord. A good & profitable day in spite of my poor preparations for it. I suppose you will laugh when I tell that there was some considerable weeping at my morning talk, in church the King seemed to take the lead. I am sorry to say that Geo. continues poorly. The Mahe & Srue dined with me today, as they also did last Sab. Wish I could know whether you were going to the meeting of the Board at Pittsburg this year that I might know better how to pray for you. How I do wish I had not got to

wait for that next June meeting in Honolulu. It is going to make my time so short at home. For it will not do for me to be absent more than two years. But then I shall very likely wear my welcome out in half that time, & be wishing myself back to Micronesia again. So I need borrow no trouble. Those dear children what are we going to do with them? But *Jehovah jireh*. The Lord will provide. I am looking hopefully in that direction. If the Lord has more work for us in Micronesia (& I think He has,) He will make the way plain & joyous to us. I am surprised that you did not refer in any of your letters to Dr. Pomroy's death. How many, many of those that I had hoped to see have passed beyond the seeing. I saw, I think, by one of the latest California papers that one of the passengers on one of the China Steamers was Rev. Mr. Blodgett. It was probably my old friend Henry B. But his return I wrote him a letter last winter with some foolish things in it. [1/2 line missing].

L. V. S. 23rd.

Sept. 28. You say, "Oh I'm so sorry the daguerreotype for you asked for was left at Robbinston." How providential that it was, for thereby it came by Capt. Willis, so I have enjoyed it all the year. And you can hardly tell **how much I have enjoyed it**. I should be ashamed to tell any body but you how after & long I have looked at it through that old spyglass that shows things inverted. I tried one of your new shirts last Sunday, an excellent kit except the wristbands are a little short for warm weather. Freddie's pearl buttons were very pretty, but were probably intended for ladies rather than gentlemen, as gentlemen's should be double with a link to attach them. But perhaps I am "green." We'll see, when I arrive.

In reading what you wrote about Mr. J. S. Pike, I think the Robbinston people had better hire a missionary to go & teach him some of the elementary lessons of civility! I agree with Freddie. He is a hard old fellow! He is more to be pitied than envied. Poor Albert, I do wish I could give him a lift some way. I hope we shall live to meet. I want to see & talk with him. I'd like to have been in one fo the back pews, that S.S. contest meeting on the Ridge. Suspect I should hve been 'silent' & 'tearful' too. Will you sing me the 'Three Kings of the Orient' some Sunday evening?

How did it happen that that 5th sheet from Forest Hills & the half sheet from Fryburg didn't come with the others last winter? The F. Hill sheet is a very dear one to me. You told your love beautifully in that. But pray tell me why that photograph of you & Freddie did not come in the box? I looked the things over & over & back again, & the next day again, but failed to find it. I wanted it for Kapali, & family, as I had assured them one was coming in the box. Did I dream it, or did I read it somewhere that you were weighing 160 lbs.? Just hold on a bit there, till I get home, if you please. Speaking of dreams, *Aok, fon kital siefwil tukeni me sie ou kut pal meta. Na insimwows nea lulap to kom on na ke kutu ma ini. Aok, payi, insius insie wunu. Lun luk me sum me lulap ke ma ini.*

Sab. evening Oct. 2nd. Have just returned from another meeting at Lauwisoak. I have had meetings there every evening since I came, reading & expounding the Acts of the Apostles to them. Meetings of great profit to them, & have been generally well attended. As I returned tonight what should I find but some letters, one from Dr. Gulick Dec. 28, '68 & one from Walter Chamberlain about the same date, via Ponape & Capt. Pease. But Kiak Sa had mislaid them. A pleasant surprise. This has been a busy week. Tomorrow I am to receive 21 to the church including Kanku, queen Simunlik, Sipepe, Srue Nigasmwul etc. So far as I have seen, they all appear well. At the preparatory meeting, yesterday, I read them your letter to Kittie, & just before tea I ran over to see Konluki & read it to Sikotinsiwa. She is too lame to get to the meetings. So I called on her the other day. She was so delighted at seeing me that after she had talked a little about her sufferings during the year, she bowed her head & wept & sobbed like a child. It was some time before she could compose herself enough to speak. And then told me of having asked Sisawa after he had seen me if I inquired for her, he answered in the negative, & she was disappointed. He saw me again, & I made no inquiry for her. She felt badly. I had asked several others about her, & being in a hurry about something when I saw him failed to inquire. The 3rd time I saw him at an evening meeting I asked after her, when he told her of it she said she didn't get to sleep for the joy of it like most morning. So I called this evening & read her your letter to Kittie which interested her as it has others very much. I was glad to see that you mentioned her name in it. Said one time Ntweun & a few others were having a meeting with her Friday p.m. & as they were singing one of their hymns, the thought of you came up so vividly that she wept. Poor woman, how she has suffered! And she complains of the church women as not having been attentive in visiting her.

I was surprised at what you write about Mrs. W. Clarke. For with us more light than these poor people have, that is the queen with her heathen husband, & Sininlik with wicked Sigira, & Srue Nigasmwul in her situation, each of them conduct their own family worship themselves, reading the scriptures, singing & praying when there are no others with them, (I mean no other christians to assist them.) And not only so but their husband are present & give perfectly respectful attention to the exercises, even go so far as to remind their wives of it, when there is any undue delay on their part. And Srue told me that at first Sias was quite indifferent at first, but now if he is away at work, when the time for family worship arrives he amkes it a point to be present if possible. this so far as I know is the practice with all the Christian families on the Island. Of course, they learned to do so from seeing you do the same in our family in my absence. As I do not remember of giving them any special instructions in that particular. And to me it is a most lovely example of Christian propriety. And I have yet to see any bad fruits arise from it. Mrs. Capelle conducted their family worship a long shile alone. Now she has her husband to help her. And I shall expect to see the same fruits on Kusaie.

I wish I could read this half sheet to Aurelia or send it to her. I think it might do her good.

Good Night lovingly. Your Galen.

5. Letter to his wife, dated Ebon, and beginning 13 January 1869

Ebon, Marshall Islands

Jan'y 13, 1869.

My Dearest one, My Lydia.

Let me begin again & write some things I wish to say while they are fresh in mind, as another opportunity may occur for a Japan letter.¹

And first let me say, In a letter from good Captain Gelett, I find this sentence, "Have not heard directly from Mrs. Snow since she reached the States."² Hope she is having a good time. I said out loud when reading it, "Can it be that Lydia has written not one letter to those dear, kind friends in all that long time? Why! why! what can she have been thinking of!" And I could hardly keep back the tears. It looked so like forgetfulness, if not ingratitude. Dearly as I prize every sentence from you, I would rather receive many sheets less than that you should not have something directly to them. If you shall not have written them ere this reaches you, let not an hour pass if your health will allow, before writing them. And if possible render some plausible excuse for what must seem so strange if not decidedly ungrateful.

As to sending your letters to me through the Gulick household, I see no special objection unless they contain something specially private. Some of them that came that way I was little surprised that you should have done so, as they contained so much that would hardly be likely to interest them. Such sheets as those from or about your visit to Norwich, & of your trials on the Steamers homeward I see no objections to your sending them, viz. any good friend not even the Geletts.

But how Providential that you should have had that Dr. Jackson on the Steamer. I hope he had the good sense to restrain his "unevangelical expletives" while he was with you & the children. For he used to be most notoriously profane. And my last reports of him were that he had not at all improved in that department of his morals. I have no doubt that it afforded him the truest pleasure to do all he did & all he could for you & the children. And the same will be true if you see any of [1 line missing]. As Mr. Holt said in his letter to me accompanying the present of books by the first **M. Star**, "You know that you have, & always have had the best & kindest wishes of every member of the Class." And I was very glad indeed that you had a chance to see Bro. Holt & his good lady at their own home. How kind & generous they were in their dollars to you. I had begun another letter to him before yours came. It seems so strange that he should be a man of wealth, & of living in such style as you speak of. I rather wish you had interested yourself a little more in that Mr. Burlingame, as you spoke of his being inclined to listen to talk of your life among the islanders. It was not on your own account, but rather to contribute somewhat, however little to interest such public influential men in

1 Ed. note: He was hoping to entrust this letter to a whaler.

2 Ed. note: Captain Gelett then lived in California.

missionary life & the missionary work. Especially Mr. B. as he is connected so influentially with China & the Chinese. Then you have really spoken in meetings, if not áin public on the stage." So if I came home , & make a failure, I can fall in under your lee & so "go the rounds of the kitchens" if not áof the country." Your successes worked my courage almost up to the sticking point. I think the next batch of letters from you will about fire me out with the necessary pluck to get home with. So you muse is your best, only leave some of the good stories for me. Tho. perhaps I can take a part of the country you will not have trveled in.

Evening. I reported at prayer meeting from your letters & other sources some of the news of the last mail, & all seemed delighted & thankful for the good hand of God upon you & the children.

Let me say I received a pleasant note & photograph from Dr. Pierson. He has changed but very little in his looks I should think. Also a Mrs. Geor. Gould of Jamaica Plain wrote me a pleasant little letter. Who is she, pray? Says she had the pleasure of listening to my highly estimable wife at the meeting of the Board in Norwich. And wrote in response to your request that they should write me. Really, did you invite all the ladies of the meeting of the American Board to write me? I shall have to sweep out the parlor, dust the chairs & get ready for them! Pray which of them shall I put to do the honor of your side of the table? But I shall not be likely to be overburdened. For she told her husband [1 line missing].

3 o'clock A.M. Sat. 29 May. The excitements of yesterday, the geting off of these letters, or something else, st--ed my eyes open earlier than usual, so I'll write another little half sheet. MOre for the sake of chatting with you than that I have any thing particular to say. I concluded to make another half or letter of this & so put in Julia's & George's that have been written some time, you can read them & pass them along. You will find good many of the same things in all of them, especially about my disappointment about geting no news from home. For it did seem very strange that it should have been so. I finished out Juia's last evening & referred to the disgraceful fight they had yesterday just outside of the yard, in the path by the domestic house.

Capt. Turner took tea with me the other evening & seemed to enjoy it very much, especially the tea, the **balwiji** & being reminded, as he said, of home. "It seems so different to eat here from what it does on board, every thing tastes so differently." So you can guess that I manage to keep up a few of the refreshments of our ancient Manor. Capt. Milne started off on another trip to Namerik & the Eastward yesterday. He took Loek & tribe to Namerik, which will give a change to try the faith of the disciples there. [hole in paper] is the same hard old case notwithstanding ... severe afflictions he has recently received in the cruel murder of Libebe & his little Moses. I have given you a full account of it in the sheets that I retain, So it is quite possible you may get them before you get these, as the Capt. seems quite in doubt where he shll go into port. But he has **got to go in to some port soon**, as he is most out of provisions. I hope the letter wil

reach you safely, for it would be quite a little budget to lose; & it will quite a little crunch of comfort for you [to get] it. I think there must be a letter of yours missing, as there is such a gap from N. York to Yarmouth on your way home. Only one of mine has failed you,--the one I sent by Capt. Baker of the **Washington**. Tho. you may have received that since, as he got nearly wrecked & din't go in to Japan. The old steward has not called yet. He will be on shore today; He is quite poorly. I fear he may not stand it long. The Mate tells me that our old Capt. Fish of the **Zone** has become a christian & "joined the church." I gave the sailor boys yesterday almost a whole file (year0 of my Congregationalists. I mean to give the watch that comes today that pile of Pictorials that have been accumulating. Now for a little nap.

Sat. p.m. The Steward has been making me a visit today. Says he hopes he is in the right way now, & that my wife put him on the track. He has never forgotten your talk with him. Had the Mate, one of the hands & the Steward to dinner with me. These are the times I miss you exceedingly to help entertain company. It makes a large draft on my time. But I must say "good bye" for now. Kiss the [children for their] father, & we'll kiss again ere long if spared. Your [paper missing]

3rd Lydia.

Oct. 3rd. Tho. it is Saturday night bedtime, I must rob sleep a little to note a few passing items that may interest **my dearest ones**. This has been a busy week. Cooper & I with some few others have very nearly finished flooring the church. And I tell you it does look finely. It is a pretty little church without any gainsaying. Cooper had been very kind to assist me, & has worked well. He has breakfasted & dined with me & sometimes suppered. I have let him have some things in the way of compensation & shall pay him more. He lives over to Innem. He has one side of the river & that Oahu Hany the other. But Oahu N. is not kind to them. He is the king's tool for all dirty things. We had a good church meeting Wed. p.m. & got along quite well in adjusting some church affairs, especially the difficulties between Alik & Keduka. It was rather a sore spot, & may take some time to heal. Had their Sat. evening prayer meeting in the church that I might attend & impart instruction. Read & expounded Mark I. They were so interested & gave such good attention that I proposed that all who could, should meet in the church every evening of the week while I am here. And they seemed much interested, even delighted for me to do so.

Ship outside yesterday. And Likiak Sa went in KIng's boat & was gone all day. She was the **Esk. Nobbs** [sic], Sydney for Ningpo, China.¹ Left S. Aug. 26. In a paper he sent me I got news from the States a month or more later than by the **M. Star**. The Democratic Convention had balloted the 18th time for a candidate for President. And the N.Y. Herald urged that they all go for Judge Chase, saying that it would be no use

1 Ed. note: That is, the barque Esk, Captain Nobbs. However, Nicholson's Log of Logs mentions a Capt. Moss, but it must be a different ship, as she arrived back in England in Oct. 1869.

for them (Repub.) to run for Grant, if Chase was nominated. We'll see. The vessel was off here this morning, & I sent the Capt. 3 pine apples, small bunch Curra & a bunch of excellent taro. I sent money to buy a bbl. or two. He sent me two excellent beef tierces, which I mean to fill with poi, one for Kapali & one for Mr. Bingham. As they have none on the **M. Star**. And their "fare" does not agree with him. Capt. N. sent me another pleasant note with *Carte de visite*. I wrote him last evening. The boys said he was greatly disappointed that I did not come off. Got his breakfast & his vessel all in apple pie order for me. Have been sorry, I didn't go. But I didn't see how I could leave my work so long. I must go to bed or I shall be sleepy tomorrow. So good night all. How I'd like to have a kiss from you. Two years more if we are spared I guess I shall get one. if not more. B. G. S.

Sab. evening Oct. 4. Perhaps you will remember today, if it is Sunday, that your old gentleman is 51 years old. These landmarks should not be lightly passed; but should be had in remembrance with more & more thoughtfulness. It has been rather a high day on Kusaie as well as with me. My talks both during the day & this evening seem to have found a very general response in the hearts of the people, especially what I said to them about putting together the old & the new illustrating the putting together the old garments & the new,--the wine & the bottles. But the great event has been the kasla-ing of the Queen this evening. She & the King were present, & she gave in her testimony for Jesus. Four others came out with her, -viz, Srue Negasmwul, Kenie Sealot, (" . Bose.") Nelik, Srue & the Queen's old friend & a Lila man who lives at Tubot. All together makes it one of the best birthdays I have seen. I told the children this evening of one of the Tulig Kusaie's, Salome Pierson, who had openly joined the people of God. I pointed in the house to about the place where she was born, or where Mrs. Pierson's bedroom was. You can judge of the almost thrilling interest it awakened. George Laboo is perfectly delighted with the [1 line missing] - ing. "*Ir olemjej rej mona wot.*" He is much interested in the clean & tidy manner they are dressed, "*air mukmuk kwojarjar.*" However otherwise they may look they keep a clean suit of clothes for the Sabbath. How many times since I have been here have I thought of the Goodness of God in sparing my life a little longer for this poor people. I don't know as I have written you, that Dr. Gulick wrote me that he was prepared to hear that that carbuncle (as he thinks it was) had taken my life. Then he said he did not tell you so. If it had been a little nearer my backbone, there would probably have been no escape for me. I felt assured of that at the time. I saw in one of the Congregationalists the happy death of Rev. John Wilde, a minister I used to love to hear preach very much when in Yarmouth & in Cod(?) He died from a Carbuncle on the spine.

I can see here the work of the apostles in them going about & strengthening the church. The poor weak creatures need strengthening & **straightening** too. And to the praise of God's grace, tHe does greatly assist me in this work. And greatly assists the people too in giving them willing ears & open hearts. For they do seem to eat the truth as tho. they were hungering for the Bread of Life. [1 line missing]

4th Lydia.

Wed. evening Oct. 7. Would, my Dearest Lydia, that you could have been with us this evening. For it is not often that we get nearer to the Better Place, than we Kusaiens did tonight. And you at it when I tell you that I married Kanku to Srue Intuinman, & Polik Na, who went with you to Honolulu, to Srue Interlonun. Kanka made a neat little feast, which came off after the close of our p.m. church meeting. It was not too large nor too small. Then this evening the little church was crowded full. There must have been 400 at least present. Keduka thought there were more than that. I have seldom spoken with more ease & the attention áKusaien," all eyes & ears. The King, Queen & all the chiefs were present. Three kasla'ed Alik Jebi's Alik Sa, Sokofwo, the man without a nose who lives at Girlap & Jebi, Akwe's brother, Polik Na. I read the parable of the ten virgins & the marriage of the king's son. And was much helped in the exposition of them. The marriage came after the close of the meeting. And I seldom, if ever, conducted the service with more ease & freedom or with more pleasure. We closed by singing "*O Hesus su Leum las.*" & the last voice of Kut-kulu with the following doxology, "I re- [1 line missing]

The effect was such that I saw not a few of them weeping. After the meeting closed & the crowd got thinned off a little, George came forward & greeted them, & he was followed by a great many of the older people & the chief women. All done with gentle & quiet propriety. It did seem that the Good Spirit was with us all the evening, yes, all day to the close. To see what I saw ronight helps me feel, my **dear, dear wife**, that our Missionary life has not been in vain. **To God be all the Praise.**

Galen.

Sab. Oct. 11. Another Sab. & a good one, I trust for our dear Kusaie. I intended to have administered the Lord's Supper to the church today. But could not seem to get in readiness. Today has been a day of confessions, & profitable to the confessors & the cause. I began the list with Kittie & Pausigae's letters to the church written last March, which I read they two standing. Then followed Alik Nena Ketaf, Alik Nena Utwe, two men from Teaf, Kenluk Nalem, his wife, Sre of Yasing; Nigurnis & Sonti. The confessions of the girls was with much feeling & produced a good deal of weeping in the audience. Taking it all through it was a sadly touching service. But I think the impression left on all was a good one every way. Even the King had to wipe his eyes. "Be sure your sins will find you out," was the text to the [1 line missing]

The remarks this evening showed that they fully appreciated the instructions of the day, & that blessed impressions had been left. I greatly fear that Lipkinui is a wanderer. I suspected it before, & her appearance today greatly confirmed my suspicions. My most trying case, however, is Alik, the deacon. He has treated his wife most shamefully. She came & told me her grievances. Thursday evening I saw & talked with him the next morning; didn't deny any thing essential that she said, but on the score of her long & intense jealousy, I then had the two tell their stories before me, George & Likiak Sa. Was surprised to see Kiak Sa try to pelliae his course, on the score of her jealousy. Last

evening I asked Alik what he thought about himself. His answer troubles me more than all the rest, "*Na tin etu la payi ku sits wa na oru.*" He seems bent on getting rid of her that he may take Lipkinui! So it appears. It was his case more than any thing else that kept me back from having the communion today. And I fear the **M. Star** will have me off before next Sab., & the prospect is I shall have to go alone, as to any Kusaian help. Pensigae is afraid to go for fear he shall die. His leg is getting better. But the Lord will provide, if it best for any one to [1 line missing].

Thurs. evening Oct. 15. **M. Star** came in to anchor this morning. Mrs. Doane, Hattie S., & Eddie are with me tonight. Mrs. D. & Hattie in our bed; Eddie on Carrie's, & I & Mr. Trip, the Mate, who is quite sick, in the large room on the floor. He a **M. S.** mattress & I a Ponape mat. Capt. T. [i.e. Tengstrom] hopes to get away tomorrow night or Saturday morning. But since he has come in the Trades have set in quite strong,--the very first for the season. It was so calm this morning that I expected he could have to be towed in. We have our Communion tomorrow p.m. as he is in such a hurry to get away again. Mrs. D. is very thin & light (as I helped her out of the boat) but H. & Eddie are looking nicely; I am disappointed in getting so little in the letter line from Ponape. I will send you a part if not all of it. I feel disappointed because I took so much pains to write them so fully, & letters that cost me thought. Kittie & Pansi do not go again with me on account of his lameness. I shall miss her very much. Loninlim & Intenienman(?) go with me. The best I can do & have any body at all. I think Mr. Sturges is too hard on Capt. Bridges. He told me that he left no such word about waiting for their mail. You will be surprised to see that Mr. Sturges has changed so in regard to Capt. Pease. He reports him to Capt. T. as rather a fine man after all!! [1/2 line missing]

6. Letter to his son, dated Ebon, 26 February 1869.

Ebon, Marshall Islands.

Feb. 26, 1869.

Freddy,

My darling Boy,

I must write to one of my dear family tonight, as this begins the 15th month since we saw each other. I wonder if any of you count the months & weeks as carefully as I do? No, of course, you don't. You have something of more consequence to attend to, & think of. I have been putting off writing to you, thinking I would do it on your birthday. But I fear a vessel may happen along before that; & I should feel very badly to send off another mail & have no letter in it for you. So I'll write you tonight.

You did very well with your first letter, my Son, I let Captain Milne read it one day, & he said you would soon make a good writer. You begun your letter Aug. 10, '68 & said, "you would like to see me very much." Ah, & wouldn't I like to see you too, my dear Freddy? Yes indeed I would. I would start tonight & walk all around Ebon, if I

find you in the morning. And it rains, & blows too. But I'd say "je---n,M170 at the thought of meeting you.

And you got my letters at last. And liked them, eh? Well that's encouraging. And I trust you have got some more since then, those that went by the **M. Star**. And another little one will come along bye & bye, which I sent by Captain Eury via Sydney. Do you know what **via** means? Your spelling book will tell you. And Aunt Sarah is your S. School teacher? Good! I hope [you] will love her, & get good lessons to recite to her.

You speak of Cousin Laura, how do you like your new cousins? You have seen a lot of them. Are they as good & loving as your Micronesian Cousins? "You & Uncle Albert pick berries," that's first rate. I must come & help eat some of them one of these days. No, I shall have to say one of these years. If our Kind Father spares our lives.

Sept. 3rd. Uncle Albert & a lot of Robbinston people went to Calais to hear Governor Chamberlain.¹ But you did not tell me how they liked him. I would go a long way to hear Gov. C. lecture. He was one of my friends that didn't come to see me when I left home, because he thought he should feel so badly to say "Good bye" to me. But I guess he got all over that long ago. For I wrote him a good long letter once & he never answered it. Or I never got an answer from him. And I don't know that he ever sent a "*Yokwe*" to me. I hope you will see him dome time. If you do & he inquires about me. Please tell him that your father remembers him & loves him.

"Uncle Fred" took MOther 7 you down to Perry to see Olivia Palmer." He was real kind & good. Please tell him "Thank You!" from your father. And you didn't tell me any thing about Miss Palmer. I should have been glad to have heard something about her. I was some acquainted with her when I used to live "Down East." And I remember that I used to like her.

I was glad you wrote me something about your school & the books you were studying. Hope to hear more about them one of these days.

Sept. 8th. "You got a good wetting coming home from school." So I suppose it rains in Robbinston sometimes. But I don't think it ever rains so hard there as it does in Micronesia. How does the buckwheat hold out? You said, "We have a good many hens." But you didn't tell me **how many**. Perhaps they mix up so you couldn't [count] them. Are they as good and large as the Ebon hens?

You can hardly tell how much company your little dove is to me. She came very near feeding out of my hand today. I put some rice on a piece of paper today, & squat down near it, & when she flew down to eat, I kept drawing it nearer & nearer to me till she got close up to me. You didn't write me anything about the box of shells we put up for you & Carrie. Did it reach home safely? Please tell the next time you write. Perhaps you don't care much about shells nowadays.

1 Ed. note: Both Calais and Robbinston are on the Canadian border with New Brunswick, Calais facing St. Stephen and Robbinston facing St. Andrews.

You see I have spoken of several things that you **didn't** write about. You can see by them, some of the things I would like to have you speak of in some of your letters. Of course I didn't expect you would write like an old hand at it. I shall wait with much interest to see your next one. I want to know what you & Carrie think about the Toggs¹ & the Twilights & the cold weather & the snow & the trees in winter with no leaves on them, & the sleighing & the skating, & the sliding down hill on handsleds. Has Mother got that pretty one for you & Carrie I wrote about?

Now a sweet kiss & Good Night. Your loving Father.

7. Letter to his son, dated Kosrae 14 October 1869

Kusaie, Oct. 14, 1869.

Freddie,

My darling boy,

I fear you would be disappointed not to have me at least **begin** a letter to you at this dear old home of ours.

My visit here this time is about closed up. Hope to get the church all done today. God Mr. Sturges has been very kind in helping me about the doors & windows. We expect to start for South Harbor & to go on board there, & sail Saturday. The boys & girls are growing fast. You would hardly know Koruasy, he is so large. And I hear he is a very good boy. Kiak Sa & Tulpe have been just as kind & helpful as ever. I have not seen George & Srue so much as usual. We have had so many about the house that they have not lived with me as they did last year. I dined with them once at their nice neat house at Usin. And Mr. & Mrs Sturges & Juli called there yesterday & got their supper, tho. as it looked likely to rain, George sent it home to them. It was a nice baked pig, breadfruit & cocoanuts. He took the lead of the meeting last evening & did very well. Mother will tell you that I ordained him a week ago to-... [1 line missing].

The people all seem very much pleased to have me ordain him. For they all love him and speak of him very highly. But, poor fellow, I fear he may not live long, he has such a hard cough & so many othr aches & ailments about him. Srue has been sick too, but she is looking much better since I came. The same is true of the queen. She has had another little child, but it did not live long. She gave it the name of **Lydia**, for her love to your daer Mother. The queen is a member of the church now, & she appears like a good christian woman. She comes to most all the evening meetings, & I hear her pleasant voice when they sing, as she sits near me. The King too has been very kind. The other morning he gave me a bbl. of oil in token of his love to me. And Sigira gave me 11-1/2 gallons. The queen also gave 2 half dollars the other morning I was there. Most all the people & many of the children have given me a bottle, some two or more of oil, so that their gifts have amounted to nearly 2 bbls. of oil, 7\$, & lots of shells, none very rare, some 30 to 40 lbs. of very nice arrowroot, & several *tols*, etc. etc. It is most daylight & I must try to catch a little nap, so Good morning. Father.

1 Ed. note: A colloquial word, meaning clothes.

[The wreck of the Morning Star II, Capt. Tengstrom]

Utwe Nov. 15. Here we are still. A whole month gone & no progress hoeward. It has been a month of more than ordinary trial, exposure & interest. The night of the 18th of Oct. our dear & beautiful **M. Star** was shipwrecked. Eleven days after that, a vessel came from Ponape bound to Ebon & she has been "chartered," which means that we have engaged it to take us all to Honolulu. And now I am feeling quite happy again in the hopes of soon meeting my own dear family again. For it seems to me that I have not missed you so much since we have been separated as I have since the **M. Star** was wrecked. Part of it I suppose was from the fear that another whole year might pass by before I could see any of you. Now if we are prospered I shall hope to see you all as soon as tho. the **M. Star** had not been lost. The people have all been very kind to us. And I hardly ever allude to you & Carrie without tears starting in the eyes, of some of them. Two new hymns I have brought along, "weet hour of prayer" & "Beautiful River," which the children have learned to sing very sweetly. Litle Juli Sturges is greatly in love with Kusaie & doesn't want to leave. She is delighted with the singing of the people & the children, & she seems very happy here.

I was reading over Aunty Mary Cortheil's letter the other night, & was pleased at what she said of you & Carrie, & Mother too. When friends write kindly & pleasantly about you all it only makes me the more desirous of seeing & being with you al again. I suspect you & Carrie will be so changed in your looks, being so much large & taller. That I shall ... had I shall hope to find you as as good as you large ... how it would rejoice my heart to know that you both are dear & true christians. That you love to pray & engage in all your duties from high & holy, motive,-- sincere love to the blessed SA-vior. I often think of the temptations to which yo will be exposed, & then ask, "Will theybecome wicked like many other children they see, orwill they be true christians & act like good missionareis among the naughty ones they may see, & so try to help them to be good?["

I was very glad when Mother wrote me that you both were attending a singing school. And I shall hope to find that you both have made some advance with playing the Melodion or Piano. For I very much want you to acquire some skill in playing on some instruments of music. Tho. you will not, of course, allow any thing of this sort to interfere with your studies. They all speak of Carrie as being industrious. But some of them write me that Freddie is **lazy!** Is it so, my dear child? I hope the next time I hear of you it will be that Freddie is a smart, industrious boy, gets all his lessons well, & does up all his work before he goes to play, & that **he loves to work**. I shall hope to hear from you again at Honoluulu.

Your affectionate father.

8. Letters to his wife, dated on board the Anne Porter

Lat. 27°17' N., Lon. 171°50' E.

British Brig. **Anne Porter**.

Jan. 10, 1870.

How long it seems since I have jotted, letterly, for my "Dearest Lydia!" And probably my last will reach you long after you get this, as I left it at Ebon Dec. 10, '69 to reach you via Japan. But I have written to the children since then, & noted some things in my Journal, & more in my memory. Without any intention of so doing, I find I am writing just one month from Ebon. We reached Butaritari the 19th & sailed again 22nd of Dec. We were glad to find Mahoe so much improved as to be able to walk around outdoors & to meeting. And were sorry not to be able to take him & his family along with us to Honolulu. But it was quite impractical, if not impossible, owing to lack of accommodations on board this vessel. We who are here get along very well, considering, as we seem entirely & pleasantly disposed to make the best of it. Mrs. Sturges is standing the voyage & the fare much better than I feared. There is a good deal of her yet, tho. she does look almost ghostly thin & Little Juliett is a great pet, & quite a streak of sunshine for us all. Last week we observed the Week of prayer by having meetings in the Cabin every evening. They have been interesting & impres- [1 line missing]

Besides our own company including Capt. Tengstrom & Ten Thomson, Mate of the **M. Star**, we have had Capt. Davy & Mr. Pond, the Supercargo,¹ with us every evening. We three Missionaries take turns in preaching every Sab. p.m. at r o'clock Mr. Pogue is by far our best preacher, except he is too mortal long. He prays all over the world & back again; read whole of long chapters & expounds indefinitely, sometimes long & then again short. He is justly esteemed by all on board. We old Micronesians hobble & stumble as usual. What in the world we are gong to do when we get further is more than I can divine. As to talking Mr. Sturges will talk me out of house & home. Tho. he has not an easy, flowing style in speaking. Nor is his language particularly elegant. But you would go a long way to find one who seems to love to talk so well as he. He loves metaphysics & has a good fund of general information & is sometimes more positive than is prudent. And not so magnanimous in acknowledging mistake as I like to see. You know we have never seen much of them in their every day life, outside of visiting & general meetingsd. Mrs. S. is very kind & sisterly to your Galen, & is giving me from time to time some kind & judicious criticisms which makes me love her all the more. I shall hope to pass more smoothly into the work from the **Anne Porter** than I might otherwise have [1 line missing]

If the wind is favorable, may expect to see Honolulu in the course of three to four weeks. Our vessel is one of those built by the mile & scared off to order, so her sailing qualities are any thing but clipper like. We find it necessary to husband our patience & not to be over abstemious about our diet. You may be assured I shall not find it the easiest thing to be lay(?) trip towards the Hawaiian Islands till next June. Tho. I shall try to meet all calls as per duty [1 work unreadable] & Christian patience. There may be some difficulty increasing(?) duty through the eyes of other men, even though they may be as good as Dr. Gulick's. I leave all these things with my usual & philosophic (?) [sic] hope. No path of duty is the only envy for me. How how I'd like to know just where &

1 Ed. note: Davy, rather Davie, and John Alexander Pond.

how you & the children have these cold wintry days. I have been leaving a few & only just a few, fears that my Lydia & might lose some of her modest simplicity in these missionary lecturing life! Tho. I am praying & trusting that the needed grace will not be wanting to my dear & loving one, The ordeal that you have been called to is an untried and an unexpected one. I shall only be too joyous to find that you have stood the trial well & are only improved in the experience.

[1 line missing?]

Jan. 26, '70. Lat. 28°31' [N], Lon. 156°21' W. 435 miles from Honolulu.

This is before breakfast & our position yesterday noon. Here we are so near with the wind ahead & has been for several days. Had there been the ordinary winds we should have been in Honolulu today. As it is we shall not get in for some 10 to 12 days. The weather is fine & we are all in excellent health. Our Commissariat is not the daintiest imaginable. Rice for vegetable, pork & beef not beef & pork, for our sailors are all Mohammedans & Y can't touch pork, so our small supply of beef is dealt out to them. Sugar & butter all gone, but ship bread & flour holds on well, so no reasonable ground for complaint. There is the bell.

P.M. Just finished a little sheet to Laura Pelton. We have made only 27 miles towards Honolulu the last 24 hours. It is a beautiful day with a fine wind, ut exactly ahead. This, of course, tries the patience of all of us. But all seem to keep up good cheer. You may be interested in what I have written little Laura about the night we were wrecked. That last little child was Milcah, Elias's, that he brought along for Kittie, but took her back again. Kittie has adopted another now, a child of Alik Sa of Smweye, born about the time the **M. Star** was wrecked. She calls it Galen Snow, I think. She was a good deal of company to Mrs. Sturges, & acted as her interpreter at the female meetings. She seems to be a good, substantial girl, only too afraid of [1 line missing]

2nd L. V. S.

Jan'y 31, '70. Lat. 25°41' N. Lon. 155°40' W. 250 miles from Honolulu & still the wind dead ahead & strong! Since the 25th we have only made about 150 miles on our way. Having a limited supply of provisions it is natural that we should feel a little anxious. We have 25 eaters on board, & our vessel is a real "old tub" about beating. The wind looks very like regular S. East trades. We had a very pleasant Sab. yesterday. It was your B. G.'s turn to officiate & he did better the Sab. before when he talked. We had a good prayer meeting last evening. Capt. Tengstrom took the lead. I can't say that I quite liked his closing prayer as he spoke of sinners falling down & being converted.

Sab. evening. Mrs. Sturges gave me two little sheets for you & two kind & good little letters for George & Kittie Kusaie. You will not be too much elated by her kind & charitable words concerning your Galen, for you know his faults & failings too well. I think some of her notions about me have been modified by the experiences of these few months past, & she regards me more hopefully than she did. I think I am not quite so

ugly & obstinate as she thought me to be. I am getting some good prunings from both of them. But Rev. Albert A. Sturges is a queer man, take him all in all. I never met [1 line missing] his like in many respects. And he would be a difficult man for me to work with, he is so noncommittal & unpositive. He will talk around a subject as long as I ever saw a man & not hit it. And he seems to me to be older, physically, than I am. "Vanity," you may say. Yes perhaps so. He is much better posted up in political matters than I am. And he seems to be better read on most subjects than I. As a general thing my wisdom shows to better advantage by keeping my mouth shut. I fancy that what I have to say comes with more ease if not with more elegance than his remarks. I am surprised that one who talks so much should not have acquired greater fluency in speaking. I suspect Mr. Pogue will not set either of us down as oever wise or exttaly [sic] promising as missionaries. Oor efforts at preaching in English have certainly not been with the words of man's wisdom, nor with any other wisdom that would indicate that we were wrkmen that need not be ashamed. This is my candid estimate. So you will do well to clothe yourself with humility & get ready for a seat in the dust. It will probably do you good after your own distinguished part in public speaking. But I remember & [1/2 line missing].

"Candlemas Day. Half your meat & half your hay."

Here we go at rather a slow rate. Porspect that we may be short of food if we are delayed much longer! We had boiled pork, rice & bread for breakfast, & the pork will not last long. We might have been in before this, if Capt. D. had listened to Capt. T. He has been prophesying Westerly winds & so has failed to work to the Eastward when we have had good chances. He ses his error now, & yet only day before yesterday he failed to use 4 hours of a good chance for Easting. He & Mr. Pond fret a good deal about the weather or winds or calms. Capt. D. is a great hand to spin yarns to the h'astonishment h'or h'amusement of h'our h'eyes, h'ears & h'understandings. Mr. Pond, the Supercargo, is a pleasant young Englishman, with average business capacity, perhaps, will push hard for the \$. Our Steward, Cook & cooks clerk are Chinese & seem to have a good understanding of the "topside" & "bottom side" of places; & how to get "piecy" this & piecy that, or "makey" this & "makey" that. And our **M. Star** sailors are the admiration of all of us Micronesians by their quiet, pleasant, orderly behavior, & their ungrumbling readiness to answer every call. Bro. Sturges things we had better secure **Morning Star** seamen for our next **M. Star**! Ah but shall we get a "next **M. Star**"? Let me give you a pleasant incident. One day after the wreck of [1/2 line missing] I was going towards his house. He looked at me rather pleasantly as tho. he wanted to tell me something. Well, what is it, Keduka? He said, "Mr. Snow, I been thinking something; but I don't know as I'd better tell you of it, Maybe no good." "O!" said I, "Out with it then. I'll see." "Well, I been thinking if we Kusaiens will go to work & make oil & do such other work as we can & get some money, & the Christians & people of Ebon do all same, & Ponape & Gilbert Island, they all try to help, we can do a good deal to help build a new **M. Star**. For we must have a new **M. Star**."

And he went on in that way with his plans & the necessities for it, so that my eyes began to moisten at the bright viisions he pictured so glowingly. I asked him where he got those thoughts? He replied by simply turning his eyes heavenward, "I think they came from there." I could only nod assent to his plan & his artless faith. For it was a rebuke to my own despondent feelings.

Men were not a few touching incidents during our stay with them. One of Mrs. "Putuk" that I will tell you of, when we meet, if you can think to ask me of it. Poor woman she has a hard time with her large family of little ones--her husband is quite helpless. I don't see how she manages to get along. Kaspi, Malem has adopted her last child. He has taken an Utwe woman for wife. [1 line missing].

Documents 1868M4

News from Kosrae in 1868

Source: Article in The Friend, Honolulu, January 6, 1869.

1. New chapel on Strong's Island

It will be recollected by some of our readers that about six months ago an effort was made to raise the small sum of a little over one hundred dollars to aid the native Christians on Strong's Island in purchasing the materials for their new chapel. In addition to a collection of about \$60 taken up in the Bethel congregation, we also received \$40 from C. A. Williams, Esq., and \$20 from H. A. P. Carter, Esq. By the return of the **Morning Star**, we learn that the materials forwarded were duly landed. At a meeting of the native church, a committee was appointed to acknowledge the donation, and a unanimous vote of thanks was passed. "Every hand was up," writes the Rev. Mr. Snow.

This missionary is now stationed on Ebon, one of the Marshall Islands, but he makes annual visits to his old field of labor on Kusaie, where he spent ten and more years, and where we were permitted to enjoy his generous hospitality in the summer of 1861. He thus writes respecting his present visit, while passenger on board the **Morning Star**.

Morning Star, Oct. 20, 1868.

Keduka wished me to tell you something about the good work on Kusaie. My present visit has been one of the most pleasant I have ever made. I have enjoyed the visit more from their cordial sympathy with me in my loneliness. [His wife and children are on a visit to the United States.] Even the children never seemed so affectionate, trusting and loving, and their sweet singing has been a great source of joy to me. At almost every turn I would have some sad, some touching or some loving remembrance of the past of our missionary life on this gem of the Pacific.

2. Gospel Seed on Kusaie, or Strong's Island.

When we visited this island in 1861, we became acquainted with a native Christian who spoke a little English. He has acted as a deacon of the church. Occasionally since that time we have received letters from him. By the return of the **Morning Star** we re-

ceived one from which we copy as follows. It was written in the Kusaian dialect, but was translated by the Rev. Mr. Snow.

“Now I send you my love, and to all your family, and to all our friends. I want to tell you something about the good work of our Great Lord in heaven. The seed of God has grown up in all the villages on Kusaie. There is but little wanting and the land will be filled with it. On this account, we believe that God has heard what you have asked for Kusaie. No man is able to do such a work. It is God alone. I know Jesus will kindly brood his little chickens under his wings. This is all.

I am Keiduka.

Your brother in Christ.”

3. New Mission Station on Drummond's Island.

We learn from Rev. H. Bingham that during the last trip of the **Morning Star**, a new station was taken on this island, under the most favorable auspices. This is one of the Gilbert or King's Mill Islands, which the **Morning Star** visited during the former trip. This island is mentioned and described in the United States Exploring Expedition by Wilkes. Hawaiian missionaries are now stationed there.

4. Cheering Reports.

We have listened with interest to the statements of the commander of the **Morning Star**, Capt. Tengstrom, respecting the progress of the missionary work throughout Micronesia. On the island of Kusaie, or Strong's Island, Christianity has taken a firm hold of the minds of the inhabitants. On the Marshall Islands and Ascension the good cause is progressing.

Document 1869M1

Mission report for 1869

Source: Article in The Friend, Honolulu, July 1869.

...

Foreign Department The Morning Star

The [new] **Morning Star** performed her second voyage to Micronesia in 1868, leaving Honolulu, June 26th, and returning December 16; and on the 4th of March, 1869, she started for the Marquesas Islands, returning again to Honolulu on the 30th of April.

Attention should be drawn to the fact that we cannot maintain a vessel of this kind, without a large expenditure of money. We have received from the American Board since June last for the **Morning Star** \$4,200. She has earned the sum of \$1,000.06 during the year. The voyage to Micronesia, with repair, cost \$5,972.14, and the voyage this spring to the Marquesas has cost \$1,521.80, making a total of \$7,493.94, of which \$2,192.88 were from the contributions of our own churches. And it is to be expected that our expenditures for our vessel will increase rather than diminish as our missions grow.

Micronesia.

American Missionaries.

Gilbert Isdlands—Rev. H. Bingham, Jr., and wife. They spend a part of each year at Honolulu.

Marshall Islands—Rev. B. G. Snow, and wife. The latter in the United States.

Ponape—1. Rono Kiti—Rev. A. A. Sturges, and wife. 2. Jokoits—Rev. E. T. Doane, and wife. The latter on the Hawaiian Islands.

Gilbert Island Mission.

Butaritari—Rev. J. W. Kanoa and wife; Mr. R. Maka and wife.

Apaiang—Rev. J. H. Mahoe and wife.

Tarawa—Mr. G. Haina and wife.

Tapiteueak—Rev. W. B. Kapu and wife; Mr. G. Leleo and wife.

Marshall Island Mission.

Ebon—Rev. D. Kapali and wife.

Namarik—Mr. J. W. Kaelemakule and wife.

Returned for health—Mr. H. Aea and wife.

The Gilbert Islands.

A new station was taken on Tapiteuea or Drummond's I. by W. P. Kapu and G. Leleo. How desirable that a number of well qualified men and women be speedily found to occupy the other populous islands of that group, several of whom are ready and waiting. The Christians of the Samoa Islands stand ready to press in to the southern islands, and how can we request them not to enter; if we are not able to soon supply all these islands with the heavenly light.

Tarawa and Apaiang were last summer in a very agitated state from a civil war. Mr. and Mrs. Bingham, and Mr. and Mrs. Mahoe, suffered much from the savages, and escaped narrowly with their lives during the ten weeks while the **Morning Star** was gone to the west. Yet there were 27 reported as having been admitted to the church during the year ending June, 1868. The receipts from the sale of books and monthly concert, though not large, are under the circumstances very gratifying, as will be seen by the appended table.

Mr. and Mrs Bingham have been diligently engaged during the last six months, in superintending the printing of several works in Honolulu. It is questionable whether their health will be sufficient to make it advisable, that they visit the Gilbert Islands again this year.

At Butaritari, the work has made very satisfactory progress. The young men are greatly interested in learning to read. Several are spoken of by the Hawaiian missionaries as hopefully pious; and though not a single person has been admitted to the church, the monthly concert contributions in oil amount to \$41.75, and the avails of books to \$63.12. And this from the island from which, three years ago, our missionaries fled in fear of their lives!

The Marshall Islands.

It is a very encouraging feature of the work on Ebon, that a number of natives have been selected as teachers of the day schools. A part of the avails of their monthly concert, oil, will this year be devoted to the support of their own teachers, whom they propose to send out to other islands. It will be seen in the accompanying table, that the monthly collections and the avails for books both from Ebon and Namarik are very large. They are bright examples to all our missions. Mr. Snow is invited to visit the United States of America, by the return of the **Morning Star**. Mr. H. Aea is much improved in health, and will return in the **Morning Star** to Ebon.

The Caroline Islands.

The Christians of Kusaie welcomed Mr. Snow in October last. He found that 13 individuals had been set aside by the action of the native Christians themselves during the year. Ten of these were restored, while Mr. Snow was with them, on a public confession of sin, which melted many to tears, and even the King, who is not a church member, had to wipe his eyes. Twelve persons gave their testimony for Christ for the first time, at about the same time, among whom "were the queen and the wife of another

high chief, and one of the highest in rank of the old priesthood, and one of the very oldest women on the island.

Mr. Sturges, on Ponape, spends a considerable portion of his time at Owa, on the north eastern side of the island, where the chief and the people have given him a very kind welcome. Mrs. Sturges has there a very full school, sometimes numbering over 60 pupils. The chief called "Wajai," of the Metalanim tribe, is an earnest working member of the church. On the 4th of January last, Mr. Sturges wrote: "Our own church are waking up some. Last week, we observed as a week of prayer. Some seemed to catch a little life, and we hope for better things in the way of doing for God, and bettering themselves. We are very sad over the death of many whom we thought to send out as teachers."

Much effort is being made by our missionaries on Ponape, to bring forward native helpers and teachers. They were prepared to send missionaries westward, and the **Morning Star's** not going west, alone prevented. A native has been stationed at Ron Kiti, Mr. Sturges' former station in the Kiti tribe, of whom he writes: "Our native teacher has done well; the interest in the meetings has been increased; quite a number of new ones have joined the Christian party since we left last spring. We are encouraged by this effort to make the work self-sustaining."

A "fearful storm" on the 3d of December, 1868, destroyed four houses belonging to the mission at Kiti, among them the native meeting house. Mr. Sturges says of the latter: "It was a severe blow, but the Christians took hold so promptly and cheerfully, and rebuilt, that we are rather glad it was destroyed. There is more life and energy in our haaaaandful of people than I thought for." In consequence of some mistake, we are unable to give full statistics of Mr. Sturges' field.

Mr. Doane has taken his station in the Jokoits tribe, on the north side of the island, and we are able to present approximate statistics of the church under his care, gathered from Mrs. Doane, who has been obliged to visit these [Hawaiian] islands for her health. A number have withdrawn from the Christian party in his field, finding there was no immediate gain from adhering to it; and the conduct of some professing the Christian name is, at times, very trying. Yet Mr. Doane wrote, in August last, regarding the ten months preceding: "OUR congregation has numbered from one hundred and seventy to three hundred; perhaps the average number has been 250. A portion of the time we have begun the religious meetings of the day by a morning prayer meeting, continuing one hour before church. At the noon intermission, a female and male prayer meeting, taking the order I have put them, both followed by a Sabbath school of all the congregation. Our best readers have been installed as teachers of classes, and the main point has been to teach all to read. We have had also an infant class, and then catechetical exercises for the whole school. We have held a Wednesday prayer meeting, and since January, we have observed the monthly concert. During 7-1/2 months we have had day school, five days in the week—the attendance ranging from 20 to 70, averaging about forty." In summing up, he says: "We have opposition and lukewarmness on the part of many church members, and there are many only nominally with us, yet over and above

all this, there is much light. What is needed is the outpouring of the blessed Spirit, and then we shall reap a glorious harvest.”

...

Statistics of Foreign Missions.

It appears from the following table that 60 were added to our foreign missionary churches during the year last reported. The total number now in good and regular standing is 610, which is a gain of 69 over last year. The sum total received from them is \$689.07, which is an increase of \$99.74 over the last year. We may well adopt the words of Mr. Doane, regarding Ponape: “In summing up all that has been done, and the general prospect of our field, there is much to encourage.” To God be all the praise!

Statistics of ... Micronesian Churches, for 1869. [adapted]

	Ponape Jokoits	Kitti & Met.	Kusaie ¹	Ebon ²	Namarik	Jaluit	Apaiang	Tarawa	Butaritari	Total
Whole No. for Profession	-	-	197	110	-	-	33	1	-	341
Whole No. by Certificate	-	-	8	-	-	-	-	-	-	8
Total of Admissions	-	-	205	110	-	-	33	-	-	348
By Profession this year	6	-	-	20	-	-	27	1	-	54
Dismissed to other Churches	-	-	8	-	-	-	-	-	-	8
Dismissed this Year	4	-	-	-	-	-	-	-	-	4
Whole No. of Deaths	-	-	32	4	-	-	-	-	-	36
Died this Year	-	-	7	1	-	-	-	-	-	8
Suspended this Year	-	-	2	2	-	-	-	-	-	4
Excommunicated this Year	-	-	13	10	-	-	-	-	-	23
Restored this Year	2	-	9	2	-	-	1	-	-	14
Remaining Suspended	2	-	-	2	-	-	2	-	-	6
New in Regular Standing	78	141	173	90	-	-	31	-	-	513
Whole No. Children Baptized	-	-	79	50	-	-	2	-	-	121
Children Baptized this Year	3	-	2	19	-	-	2	-	-	26
Couples Married this Year	12	-	3	2	-	-	4	-	-	21
To Hawaiian Board	\$57.00 incl.	...	\$104.75	\$44.50	\$6.60	...	\$17.00	\$41.75		\$271.60
To A.B.C.F.M.	...	...	\$45.00	...	...	...	...	...		\$45.00
Avails of Books	...	...	\$46.50	\$97.00	\$60.00	\$31.00	\$5.75	\$6.50	\$63.12	\$309.87
Total	\$57.00		\$91.50	\$201.75	\$104.50	\$31.00	\$12.35	\$23.50	\$104.87	\$626.47

1 Nov. 2, '67 to Oct. 30, '68.

2 Idem.

Documents 1869M2

The wreck of the Morning Star II at Kosrae

1. Loss of the Morning Star

Source: Article in The Pacific Commercial Advertiser, Honolulu, Feb. 5, 1870.

We regret to announce the loss of the missionary packer **Morning Star**, which occurred at Strong's Island, on the 18th of October last, as the vessel was leaving that port for Honolulu. On getting out to sea it fell calm with a strong current in shore, which carried the vessel near the reef, where the captain dropped his anchor. During the night a squall struck the brig, resulting in driving her on to the reef and making a total wreck of her. She is believed to have been fully insured in Boston.

Captain Tengstrom then chartered the British trading brig **Anne Porter**, Capt. Davie, of Shanghae, to bring the passengers to Honolulu, among whom are Rev. J. F. Pogue, REv. Mr. Sturges, wife and child and Rev. Mr. Snow. The brig has been 77 days on the passage up, touching at Ebon and Butaritari. The following is Capt. Tengstrom's report of the disaster:

[Report of Captain Tengstrom]

"The brig **Morning Star** left the south harbor of Strong's Island, for Honolulu at 3:30 on the 18th of October, eith light wind off shore. Were towed out with two of the brig's boats and the pilot boat. At 5 P.M., the pilot and all shore hands left the vessel, and one of the brig's boats was sent to get some lines which had been left on the reef. At 6:15 the boat returned, and was taken on board the brig, which was at this time fully three miles from shore, with wind very light, N. by W. During the evening, which was cloudy and dark, it was found that the brig had drifted in shore with a strong current, the boats at once manned and sent ahead to tow her off, but still the vessel kept drifting in. Finding that nothing could be done to keep her off shore, the port anchor was let go at 8:30 P.M. in twenty-five fathoms of water. At 10 P.M., a squall came up from the eastward which appeared very threatening, but gave us hope that by shipping the anchor, we might get out to sea before the force of the squall struck the vessel. Everything was made ready for this emergency, as the squall struck us, the fore and aft sails were hoisted, the chain slipped and for a moment the vessel went ahead, but the heavy rollers which came in checked her heaway, and before she could gather again, she struck

a little aft of the mainmast, the next sea lifting her broadside on to the rocks. The current at the time appeared to be at least four knots an hour, in the opposite direction to what is usually runs. At 11 P.M., the passengers were sent ashore in one of the boats, at great peril. At 11:30 the foremast was cut away. A heavy wave which had broken over the vessel made a complete wreck of everything on deck and in the cabin—state-rooms, doors and furniture being completely smashed by its force, and all the clothing, stores, &c. scattered and destroyed. At 1:30 the boat returned from the harbor, three miles distant. As every sea washed entirely over the vessel, nothing could be done further to save her or the effects; and at 2 A.M., the officers and crew went on shore. They returned at daylight, but found everything so completely destroyed by the breakers, that nothing could be saved.”

Editor's comments.

Captain Adolf S. Tengstrom was from Gottenberg, Sweden. This we learn from an ad he placed in *The Friend of Honolulu* in November 1870. He was looking for his older brother Frans Oscar, supposedly somewhere else in the Pacific, who had left home in 1854, and whom he had not seen since that time.

As for the wreck, it was salvaged by Captain Pease, and burned for the iron in the hull.

2. Loss of the “Morning Star”

Source: Article in The Friend, Honolulu, March 1, 1870.

It is with sorrow we have to record the loss of the fine missionary packet **Morning Star**, on Strong's Island, the 18th of last October, while on her return voyage from Micronesia. It doubtless will be cause of regret to every heart anxious for the appeal of the Redeemer's kingdom, to learn that this little star has so soon set, in the midst of her valuable services in this great Pacific missionary field. We hope, however, that another vessel will be built to replace her, and help forward the work of carrying the glad tidings of salvation to the millions sitting in darkness and in the shadow of death.

In reviewing the loss of this vessel, the need of steam power to stem the currents among the islands of the Pacific, readily suggests itself to the mind. In almost every department of human enterprise the power of steam is brought into requisition. Why should not such an agency be brought into the service of Christ? It would prove invaluable in cases of necessity, and especially so in leaving or entering stations. We learn that plenty of wood requisite for fuel can always be obtained on the different islands, and the quantity consumed would not be very large, where steam was only used for the cases above mentioned. The incurred expense of such a vessel would be offset by the great saving of time in getting in or out of harbors where detentions for days and weeks have been suffered in the past. It is to be considered, too, that the constant risk would be much less, and its existence in service much longer.

How needful when the vessel is uncontrollable through calms or light winds, and strong current is setting in the way of danger, to have power to repel opposition. As an instance of the force of the currents in Micronesia, we might here state that we have seen a piece of carved wood which was lost at the wreck of the late **Morning Star**, and picked up a month afterwards on the island of Namerick, having been carried during that period a distance of about 310 miles to the eastward, and that too against the trade winds which usually prevail.

This happened between 5° and 6° north latitude, the current runs strong (at times) in the opposite direction, as the following fact proves. Some years ago a ship was wrecked on Baker's Island, whose gangway steps were picked up on the island of Apaiang about six weeks after the loss, having drifted nearly 600 miles to the westward.

The fact that the English Missionary Society have had vessels wrecked within the past few years among the islands in the South Pacific, is additional testimony in favor of the need of steam power.

3. Wreck of the Morning Star

Source: Article in the New York Observer, Mar. 3, 1870.

The missionary packet **Morning Star** was wrecked on Ibiouga [rather Strong's] Island Oct. 18. She was a total loss. Her passengers were saved and taken to Honolulu by the British brig **Annie** [rather **Anne**] **Porter**. Besides the missionaries, she had on board a crew of some seventeen men, all of whom are reported saved. The vessel was insured in Boston for \$18,000.

This vessel was built at East Boston in 1866, for the American Board of Foreign Missions, by contributions from the children of the different religious societies which sustain this Board. She was a staunch and excellent little vessel of about 200 tons, and was used exclusively to keep up intercourse and carry missionaries and supplies between the Marquesas and the Micronesian Islands, making a trip every year to each of these distant groups of Islands. She sailed from Boston Nov. 12, 1866, under command of Captain Hiram Bingham Jr. himself a missionary, and arrived at Honolulu March 12, 1867, and has ever since been actively and most usefully employed among the islands, and has hitherto escaped disaster, though very narrowly, in navigating among the coral reefs of the Pacific. At the time of her loss she was in command of Captain A. Tengstrom, Captain Bingham having resigned her command some time since.

The first **Morning Star**, of about 150 tons, was built in Chelsea in 1865, entirely by the ten-cent contributions of children, and did good service for many years; but she was hastily built, and in less than ten years was found to be in such a state as to require very extensive repairs to make her seaworthy, and it was judged best to sell her and build the new vessel which has just now been lost.

Documents 1870M1

Mission report for 1870

Source: Articles in The Friend, Honolulu, from March to July 1870.

1. Extracts from the Report of Rev. J. F. Pogue, Delegate of the Hawaiian Board of Missions to Micronesia in 1869.

It has been my privilege, as well as duty, made so by a vote of the Hawaiian Board of Missions, to visit their Missions in the three groups of islands, viz: the Gilbert, or King's Mill, the Marshall, and the Caroline, of Micronesia. To carry out the designs of the Hawaiian Board, the brig **Morning Star**, Capt. Tengstrom, left Honolulu on the 8th of July, 1869, having on board the largest reinforcement of Hawaiian missionaries which has been sent to those Missions. Our voyage to the Gilbert Group was a quick and prosperous one. There are 15 islands in this group, 8 of which are north, and 7 south of the line; supposed to have a population of 30,000. The Hawaiian Board have occupied four of these, with a population, as taken by our missionaries, of 15,000. These are Tapiteuea, or Drummond's Island, on the south of the line; Tarawa, Apaiang and Butaritari on the north. The first island at which we were to stop was

Tapiteuea.

We made that place on the 27th of July, 19 days from Honolulu. Here, at the request of the Hawaiian Board, I will introduce some extracts from the report of the Rev. H. Bingham, Jr., Delegate of the Hawaiian Board to the Gilbert Islands in 1868: "The general meeting of the Gilbert Island Mission was organized on the 3d of August, 1869... In accordance with the suggestion of the Hawaiian Board, they decided to take a new station upon Tapiteuea... You will remember the account of our visit at that island last year (1867), and the wide door which we found open to us there. Last year we landed on the north end, and as our time was limited, we only went up the island some two miles. Upon our recent visit we explored some eight miles further south, and determined to locate the Mission more centrally than could have been possible had we yielded to the earnest wish of the inhabitants of the north end that we should land our missionary brethren and their families with them... The station was located in the newly explored part, though the people at the north felt that they had a special claim, as they

had been first asked if they would receive missionaries.”—*Missionary Herald* for April, 1869, page 131.

On our arrival at Papiteuea we found the Mission families well, and prosecuting their work with energy and a good degree of success. The island is 30 miles long, and lies in a N.W. and S.E. direction, with 15 large towns, and a population of 5,200, as taken by the missionaries, the Rev. Messrs. Kapu and Leleo. There are 12 immense houses on the island, used for general purposes or consultation, dancing, feasting, &c. These are now used as places of worship. Mr. Bingham says in his report, “There is no one king of the whole island, but each district seems to be governed by its more important elderly men or land-holders.” The people are degraded, debased, shameless. Men, boys and girls go about perfectly naked, while the women wear a *pa-a* around their loins. Our missionaries had occupied the field 10 months when we arrived. The people have outwardly forsaken their ancient worship; abolished their taboos; given up the *hula*, a licentious dance, and become teetotalers; the schools are crowded; the congregations large.

On the 13th of September, 1868, a few of the people began to cast away those things which were esteemed sacred. On the 11th of October of the same year Kapu preached on the character of the true God, and of the sin of worshiping other things called gods. At that meeting some old men proposed to cast away these vanities. Many consented to do so; others opposed. One old man said to Kapu, “The gods will take vengeance on you; they are angry; you will die.” This man has since cast away the sacred things in which he trusted, and is now numbered with the reformers. Mr. Kapu told them to consider well what they were about to do. If they really thought that these things, in which they had so long trusted, were vanities—powerless to help or punish, then cast them away; but if they still feared them, then continue to do as they had done, and brave the fury of Jehovah, who has said, “Thou shalt have no other gods besides me.” During the next week, from the 11th to the 18th of October, 320 of these sacred things, such as stones, branches of trees, besmeared with oil, trees, fish, birds, &c., were destroyed, and the majority of the people became outwardly the worshipers of Jehovah. They deliberately chose Him as their God.

One of the things regarded with much superstition was a large *mamani* tree near to the houses of the Mission. By measure, I found this tree to be 35 feet in circumference at about one foot above the ground. This tree was taboo. No one was permitted to pass or sit under its shade. To it they carried offerings of cocoanuts, fish, hala fruit, &c. January 1st, 1869, three thousand persons, old and young, male and female, met under, around and upon this tree to keep, at the missionary expressed it, their first happy new year. An examination of the schools was held at that time. Sixty persons recited the Ten Commandments, the Lord’s Prayer, read in the books prepared for them, and sang some of the songs of Zion as translated by Mr. and Mrs. Bingham. This tree has since been given to Mr. Kapu. He has purchased one-half of the land upon which it stands, and hopes to be able to obtain the other half. Two tours have been made by the missionaries around the island. In these tours they have been followed by multitudes from place to place as they preached the Gospel in all the large towns. One hundred and fifty can

read fluently in the Gospels, Acts and Ephesians, besides a great number who can read and spell in the spelling-book.

July 30th, 1869, we attended an examination of schools in one of the large council houses. Our hearts went out in thanksgiving to God for what our eyes saw, and ears heard. The pupils of the different schools, of which there are three, read very well. 150 men, boys, women and girls recited the Lord's Prayer, the Ten Commandments, and answered questions from the Catechism. They also sung several hymns. The missionaries, with their patrons, have great reason to thank God for the past, and take courage for time to come. A good beginning has been made. May the Lord give to our brethren there the desire of their hearts,—souls who may be jewels in the crown of Christ, when he shall come to make up his own, and give them an inheritance in his heavenly kingdom.

Apaiang.

Touching at Tarawa to take on board a missionary and his family, we hastened on to Apaiang, as we had heard at Tapiteuea that our good brother, Rev. J. H. Mahoe, had been shot by the rebels, then in possession of that island. Both of these islands are demoralized; the schools are closed; the church scattered; the King of Apaiang, who is a Christian, an exile; the Mission property destroyed; the missionary shot; anarchy reigns. It was with great anxiety that we sailed towards this place. We were informed by the missionaries at Tapiteuea that the rebels of Apaiang intended to cut off the **Morning Star** on her arrival at that island.

August 7th, 1869, we entered the lagoon, and anchored at some distance from the place where the vessel had anchored in 1868. Soon two foreigners came on board, who informed us of the state of affairs on shore. The Rev. J. H. Mahoe had been shot, and was then confined to his room, where he had been for four months. Mr. Randolph, an English gentleman, who resides on the island, and in whose house we found Mr. Mahoe, gave me the following account of the shooting: From the time that the **MORNING STAR** left Apaiang in 1868, the missionaries were kept in a continual state of excitement, being insulted more or less every day. December 11th, 1868, Mahoe and his wife were assaulted by a man named Tintinimea. This man struck Mahoe, and, turning around, did the same to his wife as she stood holding a child in her arms.

March 13th, 1869, while Mahoe was husking a cocoanut, being in a stooping position, a man by the name of Tenaught, coming up behind him, struck his back with a fourteen-inch knife, intending to kill him. A man standing by parried the blow, but the flat side of the knife struck the back of Mahoe, leaving a black bruise as long as the blade, drawing blood at the edge and point of the knife. Tenaught said to Mahoe as he struck him, "You are a dead man; I will kill you; you are no good; you are stingy."

March 20th, 1879. Mahoe was again assaulted in his own house. His wife supposing he would be killed, fled for help to the house of a foreigner, some five hundred yards to the north of the Mission premises. Mr. Randolph having been aroused from sleep, he with Mr. Courie went to the aid of Mr. Mahoe. They found the Mission house had

been shot at. One of the balls passing through a post of the verandah on the northwest corner of the house, tore away the wood work by the side of Mahoe, who was standing on the verandah. He immediately ran into the house, shutting the door after him. Those without followed, breaking down the fence. Finding the door fast, they broke the venetian blinds sufficiently to admit a large pistol, which they presented at Mahoe, and snapped several times. Finding the pistol did not go off they withdrew. Messrs. Randolph and Courie remained with Mahoe about an hour, and then left to look after their own property. On their way to the house of Mr. Courie they met a native named Tingitap, who had a musket, rifle and pistol. This native asked them if it was true that someone had fired at Mahoe. They answered, yes. He said he had heard so, and was on his way to the house of Mahoe to protect him. As he and his father Tinnadala had slept at the Mission house on several occasions previously to help Mahoe, they had no suspicion of treachery, and said to him, "We are glad you are going down. We will send Solomon to aid you." Leaving the man, and having arrived at the house of Mr. Courie, they heard a report of firearms and a cry of distress. Rushing from the house, they ran to the Mission premises. There they met the two little daughters of Mahoe, who were crying pitifully, "Father is shot—father is dead—he is covered with blood. Tingitap has shot him." Approaching the house, they found Mahoe in a pool of blood by the north fence, having fainted. Ten minutes perhaps after they arrived Mahoe became conscious of their presence. Called each by name; said Tingitap had shot him; asked if he would probably die; begged them to take care of his children, and again fainted. In the course of five minutes he revived again. He was then removed to the house. On examination, they found that the ball had entered the right breast just below the collar bone, and came out at his back just below the shoulder blade. The ball then struck a panel of the house to which the clock was fastened, the concussion stopping the clock at five minutes to twelve o'clock.

The next morning, which was the Sabbath, he was removed to the house of Mr. Randolph, where we found him on our arrival, August 10th, 1869. His wound is a severe one; has not healed; continues to suppurate. He is, however, growing stronger; sleeps well, has a good appetite, but suffers much from pain in the arm. He is patient, believing that the Lord has done all things well, and that it is good to commit his interests for time and eternity into the hands of God. We removed him to the **Morning Star** and conveyed him to Butaritari, where we left him with the missionaries till our return from the west, having supplied him with food, medicine, &c., for his comfort.

Soon after Mahoe was shot the mob commenced tearing down the Mission houses. The house designated in the "Morning Star Books" as "Happy Home" was a complete wreck; not a board, plank or post remains to show where it stood. Not only was the house demolished, but the trees planted by Mr. and Mrs. Bingham were all cut down, and more, the "little grave" in what was the yard of the house, violated, and the dust of the sleeping one cast to the four winds. Three cocoa posts, some blocks of coral and a few scattered shells alone were left to mark the spot once occupied by God's servants. Our hearts were sad—O how sad! as we viewed the desolation. How vile, how degraded,

how wicked the people who could thus treat their best friends—those who had left fathers, brothers, sisters, lands, country, home, to labor for their good! We felt, however, that the blood of our good brother Mahoe, which had been poured out on the soil of Apaiang, would hereafter spring up and bear fruit to the glory of Him for whose sake it was shed. “The blood of the martyr will prove to be the seed of the church.”

The Lord is a present help in every time of need. A few days ago we entered the lagoon at Apaiang, expecting trouble, danger, and, it might be, our “ocean home” cut off, but there we lay for two days in safety, with none to molest, and left blessing the Lord that He had permitted us to see and bring many alive our almost martyred brother Mahoe, “Surely the wrath of man shall praise thee; the remainder of wrath shalt thou restrain.”

Butaritari.

The **Morning Star** left Apaiang on the 10th of August, 1869, for Butaritari, and arrived there on the afternoon of the 12th. There are two Mission families here, and all well and prospering in their work. There are eleven islands and islets, which when spoken of together, are known by the name Butaritari. This name, however, is never given to them by the natives of the island, they applying it to the village where the King resides, but call the islands and islets **Makin**. The population of this collection of islands and islets is 2,500. A few years ago this was the darkest spot in the Gilbert Group. The King had killed two Hawaiians; the missionaries fled for their lives to Ebon of the Marshall Islands. How changed now. The King does not oppose, though he does not attend the instructions of the missionaries, while the King's youngest brother and his wife are members of the church. A little church of 18 members has been formed the past year; 520 persons can read the Scriptures. Our missionaries are comfortably situated, and appear to have the confidence of the people. These have contributed 100 gallons of cocoanut oil to monthly concerts the past year, and have bought books, for which they have paid 200 gallons of oil and \$8.12 in cash. Here we held the general meeting of the Mission. The Lord was with us; good was done; the new missionaries were located, and we hope an impulse may have been given to the work which will result in the salvation of many souls. From Butaritari we returned to

Tarawa

to leave the new missionaries, and visit the exile King of Apaiang, A. Kaiea, who with his followers are at the north end of this island. We arrived at Tarawa on the 28th of August. I found the exile King in a hut 7 x 12 feet, surrounded by four or five old men, who may have been his counsellors. His wife and Christian daughter were also with him. These were dressed in neat, clean calico dresses. The King looked feeble, appeared like a broken down man who had given up hope, and was resigned to let things take their own course, accepting what might come with the best grace possible. He had just sent a second ambassador to the rebels asking peace. He has very little influence

over his people. Some of those who followed him to Tarawa have returned and joined the rebel party. Only six of the members of the church have stood fast. The King, his wife and their daughter are included in these. A new missionary was placed with him to look after the scattered flock and return with him to Apaiang, should the rebels evacuate that island. Things now look dark on these two islands, but we hope God may have good in store for them. Tarawa I found to be the darkest part of the missionary field in Micronesia. Nine years have our missionaries labored there with no apparent success. May the time soon come when the power of God may be there manifested in rescuing some of that warlike, degraded, savage people from the thralldom of sin and death. Having spent 37 days in this group, we turned our course towards the

MARSHALL ISLANDS.

The estimated population of these islands is 20,000. The islands are low—some ten or twenty feet above the level of the ocean. In this respect they are similar to the Gilbert Islands. There is, however, much more vegetation on the Marshall than on the Gilbert Group. At Ebon and Namarick we found abundance of breadfruit, which we did not find at Tapiteuea, Tarawa or Apaiang. The Hawaiian Board of Missions have five missionaries with their wives in this field, assisted by two native Marshall islanders, the Rev. B. G. Snow having the oversight of the whole field. Five islands are occupied by these, two of which are new stations, taken this year (1869). There are two churches with 115 members, and eight or nine schools, with as many teachers. The people are not so degraded, debased and shameless as those of the Gilbert Group. As a general thing they wear more clothes, if that which they use to cover their nakedness can be called clothes. They are very skillful in making and navigating their canoes, some of which are quite large.

Ebon.

This was the first island of the Marshall Group at which we anchored. It has a population of 868, being an increase of 218 in six years. A church was formed on this island some years ago by the Rev. Mr. Doane, which now numbers 91 members. Five schools are in existence, taught by six Ebon teachers. Things are prosperous here, though the high chief, who is sometimes called king, is a blood-thirsty savage. A few months before we arrived at Ebon on our return from Ponape, this man speared one of his two wives to death, then threw her corpse into the lagoon, where it floated about for a day and part of two nights, after which at the remonstrance of two foreigners, oil traders, she was buried.

These two foreigners, Mr. Snow hopes, have become the servants of Jehovah. One is a Scotchman, son of a Presbyterian minister, an educated man, who has seen much of the workings of the English missionaries in the South Pacific.¹ He spoke well of their

1 Ed. note: He refers to Captain Milne. The other was a German trader, Mr. Capelle.

labors, and of what they have accomplished. The influence of these two men is now exerted on the side of morality and religion. I am told they are only too anxious to help the Hawaiian missionaries in any way that they can.

The members of the church appeared well, and can read in the books prepared for them. All join in singing at family and public worship. The church here is a large, well built, substantial building 20 x 30, and 12 feet high, the frame of which may stand for many years, and must have cost the missionaries and people much labor. My impression is, there is not an iron nail or bolt in the whole building. I attended a prayer-meeting in it, where fifty persons came together to unite their hearts in prayer to Jehovah. The people present appeared well. An examination of the schools was also held in this building, some two hundred pupils being present, who were examined in reading, writing, geography and arithmetic. These did not appear so well as I supposed they would have done, from what I had heard of the schools in this group. The only Sabbath spent with the people of this island was a delightful one. Two hundred or more came together and were addressed in the morning by the Rev. A. A. Sturges, of Ponape; the Captain of the late **Morning Star** spoke to the Sabbath school scholars, and your delegate addressed the congregation in the afternoon, the Rev. Mr. Aea interpreting. The people gave good attention to what was said. We hope impressions may have been made which may result in the salvation of some souls. Takig Mr. Snow on board the **Morning Star**, we set sail for

Namarick.

This is a small but rich island, covered with cocoanut trees; has a population of 301, with a church of 25 members, three schools, with three teachers and three assistant teachers. In these schools there are 318 scholars; they do not attend all at one time, but are all known as pupils of the schols. The people of this small island have contributed the past year 315 gallons of cocoanut oil for monthly concerts, and have paid for books which they have purchased from the missionary 267 gallons of oil, and \$7.25 in cash. Did the churches of Hawaii or the United States do half as much in proportion to their means, there would be no lack of funds to carry the gospel to China and the world.

There is a large number of persons on this island who are numbered among those who are inquirers after the way of salvation; God appears to be blessing the labors of His servant; the people appear well; the missionary hopeful, though his wife is feeble, and needs rest. It was our intention to bring her to the Hawaiian Islands for this purpose, but the loss of our vessel frustrated this, as well as other designs which we had proposed. This group of islands is now well manned by Hawaiian missionaries and with the blessing of God upon their labors, we may hope to reap much fruit to the glory of Him at whose command our brethren dwell among that degraded, wicked people. Having finished our work at the Marshall Group, we sailed for the

CAROLINE ISLANDS.

The Hawaiian Board have missionaries on only two of these islands, viz: Strong's Island and Ponape, or Ascension.

Strong's Island.

This name, of course, is not known by the inhabitants of this island. They call the two islands, which are known to foreigners by the name Strong's Island, **Kusaie**. The largest of these is Ualan, and the smallest is Lela; both together are called Kusaie. This is a high island, and it was pleasant to feast the eyes on its peaks, ridges and valleys after having voyaged for so long a time among the low islands. "The gem of the Pacific," it is called by some, and is so in more senses than one. Its scenery is picturesque and beautiful, but the moral state of the inhabitants is much more to be admired. The population of this "gem" is 600, with no white man; one church of 150 members, with a Strong's Island man for its pastor; four church buildings—three of stone, and one built in the style of building houses on the island. The people can all read, and join in singing the songs of Zion. As we landed at the wharf near Mr. Snow's house on Dove Island, we were greeted by the "good morning" of many who had come together to welcome their missionary on his return to visit them for a short time before his final departure for the fatherland. It was delightful to see old and young—men and women, boys and girls—coming around, and taking him by the hand, greet him with kind salutations. As I have seen loving children flock around a father beloved returning to his home after a long absence, thus did this people gather around our brother, whom they regard as their spiritual father. They seemed more like Hawaiians than any with whom I came in contact in Micronesia. They were for the most part dressed in foreign clothes. I was struck with the mild, quiet, loving countenances of many of them. They looked as if they were brimful of happiness. What were these people 18 years ago? Naked, degraded, sensual, smokers of tobacco, and drinkers of *awa*; superstitious ignorant of books and the true God. How changed! Now they are clothed, and in their right minds—can read the Bible—sing the songs of Zion—have a Sabbath—worship the true God, and show by their lives the truth of the religion which they profess with their lips. To God be all the praise; man alone could never have effected such a change.

It was on the south side of this island that the **Morning Star** was wrecked on her return voyage from Ponape. After spending a week with the people of strong's Island, we embarked with cheerful hearts on board our "ocean home" on the 18th of October, 1869. That night she lay a wreck upon the rocks. The **Morning Star** had set in gloom; her work was done. How short her race! Why has this calamity been permitted? Why our prospects blasted of carrying the gospel to those who know not God, and are without hope in the world? How many hearts will bleed when they hear that the "children's vessel" is a wreck,—that the "messenger of love," greeted with so much joy by the missionaries and their converts, will be seen no more by them. With what anxious eyes did our almost martyred brother at Butaritari look for her return, but looked in vain.

O God, thy ways are mysterious!—accomplish thine own designs, though all the instruments which man may devise may be dashed to pieces. By this sad calamity the power of the gospel has been gloriously manifested in making this once thievish, lying, cruel people, honest, truthful and kind. Had we been wrecked there eighteen years ago, how different would have been our reception. May the Lord reward them for all their kindness to us. I visited the wreck for the last time on the 17th of November. How desolate she looked, scattered upon this rocky shore—the bow in one place—deck in another—timbers in another—the roof of the cabin, where we had so often walked, holding communion with dear ones at home and with God, in another! O what thoughts arise in the mind when we remember the past! She has done her work, but in how short a time? Did we not trust too much in the instrument, and not enough in Him whose instrument she was? May the Lord, if it seems good to Him, give us another **Star** to shine with greater brightness.

Ponape.

The next island of the Caroline Group visited by the late **Morning Star** was Ponape, or Ascension. The land of this island is high—some 2,800 feet in altitude. There are said to be 65 islands, large and small, within the reef which surrounds Ponape, with a population of 6,000 or more, not including foreigners. Many of these have congregated upon this island. It is known in Micronesia by the name, “Beach-comers Paradise.” There are some ancient ruins upon this island, which have often been described by former delegates from the Hawaiian Board, which I will pass over, as I did not go there for the purpose of visiting them. The Mission here was commenced in 1842 by Rev. A. A. Sturges and Rev. L. H. Gulick, M.D. These were accompanied by a Hawaiian named Kaai-kaula. The Rev. E. T. Doane was afterwards sent to this Mission, and has spent many years in faithful labor among the people. The Lord has not left his servants to toil in vain and has crowned their efforts with success. Many of the people can read the Bible; at least one-half of all the population belong to what is called the Christian party; four churches have been formed, numbering now in regular standing about 250 members. Mrs. Sturges has a large school, and also Mr. Doane. They are assisted in teaching by natives of the island, one or two of whom have also the care of churches, but none have ever been set apart to the work of the ministry. No Hawaiian missionaries have labored in this field for many years.

The **Morning Star** anchored in Haru Bay, note: Aru Passage, facing Oa village. 75 days after we had left Honolulu. Mr. Sturges with Hezekiah, the high chief of one of the tribes, and the head of the Christian party, came on board. With Mr. Sturges I went on shore; met his wife, and Julia their daughter. Soon we were on our way in a canoe to convey to a good brother intelligence which would make his heart sad. At about 10 o'clock P.M., we landed at Mr. Doane's wharf, and were soon at his house, where I received a greeting such as missionaries alone know how to give each other. I was glad to find myself under the roof of this warm-hearted Christian brother, whom I had met in other days in my own happy home at Lahainaluna, Maui. I communicated to him the

state of his wife's health, and her return to the fatherland. He of course was much disappointed, as he was expecting her return on the **Morning Star**. I spent two days with our lonely brother, visited a high bluff called "Gibraltar, 170 sailed up a beautiful river named "Hudson, 170 and went to the falls of "Niagara." In these excursions I was accompanied by a man named Narcissus. He, with his wife, were among the first company who were baptized on the island of Ponape. He came from Manilla; was a Roman Catholic, and is now an influential, Christian man.¹ His wife is a pleasant, somewhat civilized, and Christian woman. One of the high chiefs had said that he would put to death any one who would consent to be baptized by the missionary. Narcissus was not a native, hence did not fear his threat, which however his wife did. She knew well what that threat meant. After prayer and consultation, she said, "I will be baptized if he cuts me in tow." Noble woman! She was baptized with the name of "Mary Magdalene." The third person who was baptized at that time was a woman named Lydia. She has gone to her rest.

Another Christian named Elijah, a tall, good-looking, well-built man, having his fair sprinkled with gray, has had to pass through a similar experience. After he had made a profession of religion, the king of his tribe determined that he, with other Christians, should join him in drinking *awa*. He sent an officer to them, having a knife in one hand and a cup of *awa* in the other, with a command to give them their choice, "death by the knife, or life by the *awa*." The officer made known his message to Elijah, who undauntedly replied, "I choose neither; do as you please." He made no choice, but for some reason was permitted to escape. These are only examples of scenes through which Christians both at Ponape and Strong's Islands have been called to encounter in making a profession of religion.

Returning from my excursion to the falls, I found the boat of the **Morning Star** waiting at Mr. Doane's wharf to convey me to the vessel and to Oua, the place now occupied by Mr. Sturges. Soon I was sailing up the lagoon. The scenery was beautiful in the extreme. Delighted I gazed upon it, as my heart went out in love to that Being who has made so fair a world as this for such beings as we are to inhabit. "Every prospect pleases, and only man is vile." Vile man, however, will be regenerated, and this beautiful island and world will be inhabited by those whose feelings, in unison with this loving landscape, will go out in adoration and devotion to the Holy Father, who has made all things delightful in their kind.

On the 24th of September the examination of Mrs. Sturges' school was held in the large, new stone meeting house at Oa. At 10 o'clock A.M., some five hundred persons had assembled in the church. The high chief of that district, and the head of the Christian party, with his wife and daughter, were present. This daughter is one of the teachers of the school, and is a pleasant, good-looking, intelligent woman; married to a young man, whose title is Totapa, a fellow passenger on the **Morning Star** when she

1 Ed. note: This Filipino, Narciso by name, was later to convert back to the Catholic religion upon the arrival of the Catholic missionaries in the 1880s.

was wrecked. Some seventy or eighty pupils were examined in reading, writing, arithmetic and geography. Some questions were asked and answered in astronomy; several compositions read, one on Hawaii nei. The services were closed by a scene from the Bible—David killing Goliah. Everything went off well, and to the satisfaction of those engaged. The pupils have obtained a good deal of knowledge, and appeared well for the advantages which they have had. Mr. Doane has a large class which he is instructing in vocal music. These sang several pieces during the examination, and acquitted themselves admirably. He has the nucleus of many choirs in his school. Many of the pupils have good voices, and will make creditable singers. As at Ebon, so here—all the people, old and young, join in singing, having committed to memory all their hymns, with appropriate tunes. It is said that the people on the high islands have much sweeter voices than those on the low ones. Why is this? Many of those at the examination were dressed in foreign clothes, some most fantastically. Expecially was this the case with some of their head dresses. As a general thing these people were not so well attired as were the Strong's islanders, while they had more clothes than the inhabitants of the Gilbert Group. After examination came the feast. While in the house of Mr. Struges, our attention was arrested by a loud outcry, a kind of chant. Going to the door, we saw a long procession of persons with sugar-cane, breadfruit, yams, pigs, dogs, etc., marching to a house where they intended to have the feast. Guns were fired, an old kerosene oil can was beaten, and a kind of flute played. These with the shoutings which were heard, caused as much excitement as is witnessed on such occasions in more civilized lands. ONE thing was wanting, which was always a part of such gatherings in old times, and is now among the heathen party, viz: *awa*. No *awa* was seen or drunk.

The five distinct tribes on Ponape are the Metalanim, Kity, U, Nut and Jekoits. The Nut and Jekoits are now united under one king, so that there are now only four kings on the island. Hezekiah, the high chief of the U tribe, is head of the so-called Christian party, which now numbers 3,000 or more. He is very influential, even more so than the king of the tribe to which he belongs, but is very inferior in personal appearance. There is nothing dignified about him. Being lame in both feet, and not able to stand erect, he has to be carried about on the back of a man, or on a *manele*. His face is also disfigured, but is, however, a Christian man. He has suffered, and is suffering for the stand which he has taken on the side of christianity. May he be a nursing father to the church of Ponape, as was he after whom he is named to the Jewish church.

Sabbath, September 26th, was another great day for the Ponape Christian party. Notwithstanding a heavy rain a large congregation came together, at least four hundred persons. There were three or four other congregations together on the island at the same time. Your delegate addressed the people, giving them the Christian salutations of the churches of Hawaii and of the Hawaiian Board; spoke to them of the love of Christ to mankind and to themselves, and then urged them as followers of Christ, whose name they bore, to bring forth fruit, to show their love for him who had loved them and gave his life to save their souls. This service being ended the Sabbath-school assembled: Mrs. Sturges the superintendent; Hezekiah, his daughter and her husband

teachers. It was pleasant to see those high in authority taking their seats as Sabbath-school teachers to instruct others in the gospel, which was precious to their own souls. At the close of the school the Captain of the late **Morning Star** made some appropriate remarks; then the women with Mrs. Sturges retired to another house to hold a prayer meeting, while Mr. Sturges and the men remained in the church for the same purpose. After a short recess the people met again. The Lord's Supper was administered to some two hundred persons. The house was quiet. The people behaved with the greatest propriety. I saw none of that whispering, giggling, levity, etc., which has often pained my heart at the table of the Lord on these islands of Hawaii. The people appeared to feel that the Lord was with them; that they were engaged in a solemn service. In the afternoon I accompanied Mr. Sturges and Julia in a canoe to a village in the neighborhood to meet with the people in a prayer and conference meeting. In a large feast house, surrounded with canoes, mats, cooking utensils, etc., we offered our petitions to Him who is ever ready to hear the supplications of His people. It was good to be there. Returning to the house of Mr. Sturges, we closed the services of the day by uniting in prayer with some thirty or forty persons who came for that purpose. A day of toil, of bodily weariness, but a day of soul refreshing from Him who has given us the privilege of thus laboring in His vineyard. May good have been done, souls benefitted, and God's name glorified.

There are now four churches on Ponape, with some two hundred and fifty members in good standing. Three hundred or more have been baptized, but from deaths, suspensions and expulsions only two hundred and fifty are left. Some 3,000 of the people are under the influence of missionary instruction. No Hawaiian missionary has labored there for many years. It is a hard field; many influences opposed to the gospel. A good work has been begun, which we hope may continue and extend till all the people, both foreign and aborigines, may be brought to the light, and he made acquainted with Him who alone can save the soul.

Our work here being finished, we made preparations to return to Strong's Island, as the missionaries were not prepared to send any of their number west to occupy new fields this year.

Perhaps it will be well to state here some items which I gathered from the Captain of the brig **Vesta**,¹ of Hamburg, belonging to Godfrey & Co., of that city.² She came from the Pelew Islands, and was bound to Samoa with dried cocoanuts. The Captain and officers of this vessel have frequently visited the islands west of Ponape, where the **Morning Star** was expecting to explore this year.

Pelew Island.

This is basaltic, about 2,000 feet in altitude, and has 10,000 inhabitants; the Captain thinks less. This, however, is the estimation of the first officer, an intelligent Ger-

1 Ed. note: Captain Tetens.

2 Ed. note: Rather Godeffroy & Co.

man, who had spent nine months on the island. The women do all the work; the men spend their time in eating, sleeping and fishing. The people are governed by one king, who rules with an iron rod, and is greatly feared. Under him are a number of chiefs who acknowledge their allegiance to him, but rule supreme over their own clans. Each man has one wife, and as many concubines as he can afford to buy or support. Their canoes are dug out from one long; some of them 60 feet long, with out-riggers and sails. The largest canoes have 30 seats, and will carry 60 persons. Yams, breadfruit and sweet potatoes grow in abundance. Pigs and chickens are plenty. Some two years ago the people began the cultivation of cotton under the direction of a foreigner placed there by Godfrey & Co., of Hamburg. This firm have now ten cotton gins on the island, and purchase the cotton when ginned at from six to eight cents per pound in trade. Two kinds are cultivated—the Sea Island and the South Sea cotton, but both are pronounced by good judges to be very inferior articles. It is the opinion of the Captain of the **Vesta** and his officers that missionaries would be permitted to live and labor among the people.

Yap.

This is an island about 2,000 miles from Ebon; basaltic; about 30 miles long and 1,200 feet high; has no lagoon, but a good passage into a harbor large enough for a ship to anchor with safety. The Captain of the **Vesta** estimated the population at 8 or 10,000. His first officer, however, said there were 15,000. The island is much more thickly inhabited than the Pelew, and the people more treacherous. The women do all the work. The king is not feared like the king of the Pelew. The people worship a great number of spirits, who make the thunder, lightning, and cause rain. These spirits have the destinies of the people in their power, and are much awed by them. The productions of the island are the same as those of the Pelew. The language might be easily acquired, so thought the Captain, and missionaries might live among them without danger to their lives.

Hoogloo [sic]¹

The people of these islands are the most savage of any west of Ponape. The first officer of the **Vesta** described them as treacherous, much more so than those of Yap or Pelew. Had no doubt our vessel would have been cut off had she gone there.

One month after the wreck of the **Morning Star** we embarked on board the English brig **Anne Porter**, Capt. Davie, for Honolulu, via Namaric, Ebon, and Butaritari. Having touched at these islands, and finished the work left undone on our outward passage, we arrived at Honolulu on the 4th day of February, 1870—77 days from Strong's Island, 56 from Ebon, and 44 days from Butaritari. I have been absent from Honolulu almost seven months, and during that time have sailed 4,618 miles on the **Morning Star** and 5,094 miles on the **Anne Porter**; in all 9,712 miles.

1 Ed. note: I.e. Hogoleu, or Chuuk.

Your delegate has been treated with the greatest kindness by all the missionaries with whom he has come into contact; as also by the captains, officers and crews of the vessels upon which he has sailed. May the Lord have blessed our intercourse with each other, and may it be seen at the last day that the seed sown on the waters may have brought forth fruit to the glory of his name whom we delight to call Master.

2. Extract from the annual report by the Hawaiian Board

...

Micronesia.

American missionaries.—

Gilbert Islands—Rev. H. Bingham and wife.

Marshall Islands—Rev. B. G. Snow and wife. (Absent in the United States.)

Ponape—Rev. A. A. Sturges and wife. (Absent in the United States.)

Ponape—Rev. E. T. Doane and wife. (The latter is absent in the United States.)

Hawaiian missionaries.—

Gilbert Island Mission—Butaritari—Rev. J. W. Kanoa and wife.

Butaritari—Mr. W. R. Maka and wife.

Apaiang—Rev. J. H. Mahoe and wife.

Tarawa—Mr. J. Haina and wife; Mr. D. Kanoho and wife; Mr. J. D. Ahia and wife.

Tapiteuea—Rev. W. B. Kapu and wife; Mr. G. Leleo and wife.

The Gilbert Islands.

Two missionaries of the last reinforcement have been located in this group. One as an associate with Haina, on Tarawa; the other at Puariti, on the same island, to take charge of the little flock driven by the rebels from the Island of Apaiang. It is expected he will return with his flock to Apaiang, if peace should be restored and the exiled Christian King and his people be allowed to return and live undisturbed on his own land.

The reports and letters from the missionaries on the Island of Tapiteuea were lost with the **Morning Star**. But from the Report of our Delegate, we learn that on this island there has been very encouraging success in the Mission work the last year. Not two years have elapsed since the missionaries were first stationed on this island. Then the whole population of over 6,000 were gross idolaters. Now a majority of the inhabitants are outward worshippers of the true God. Their large council houses, formerly used for feasting and dancing, are now places of worship. Mr. Pogue, in his report, says: "July 25th, we attended an examination of schools in one of the large council houses. The pupils of the different schools read very well. One hundred and fifty—men, women, boys and girls—recited the Lord's Prayer, the ten commandments, and answered questions from the catechism. They also sung several hymns."

The civil war on the island of Apaiang, which was reported at our last annual meeting, and from which our missionaries there had suffered so much, has been continued, and the effect on the Mission was most sad. After the **Morning Star** left the island in

1868, the remaining missionary, Mr. Mahoe and wife, experienced frequent annoyance from the natives. Their lives were in danger, and on the 25th of March, 1869, Mr. Mahoe was shot with the design of taking his life. He was so severely wounded as to endanger life. Mr. Randolph, a foreigner, residing on the island, removed him to his house and kindly cared for him till the arrival of the **Morning Star**, August 9th. He was taken on the vessel and carried to Butaritari and left in the Mission families there, the loss of the **Morning Star** preventing his being returned with his family to Honolulu.

On the Island of Butaritari, the Mission work has assumed a cheering aspect. This is the island where three Hawaiian seamen were killed by the King while landing Mission supplies, about three years ago. At that time our missionaries left the island, believing their lives unsafe. A church of eighteen members has been formed there the last year. The general meeting of the Mission was held there. Of it the Delegate says in his report: "The Lord was with us and good was done; the new missionaries were located and, we hope, a new impulse was given to the work which will result in the salvation of many souls." More than five hundred of the inhabitants of this island can read in the Bible. One hundred gallons of oil have been contributed at the monthly concert, and two hundred and nine gallons have been paid for books; also, in cash for the same, \$8.12.

A letter has been received from Mr. Kanoa, of date January 5, 1870, a few months later than the Report of the Delegate. He writes that there is an increasing interest among the people in meetings and schools, in the purchase of books, and in their contributions to monthly concert.

Among the interested is a sister of the King who murdered the Hawaiian seamen. The health of Mr. and Mrs. Bingham had not been such as to admit of a permanent return to the Gilbert Islands to labor there. In Honollu they have been diligently employed in translating portions of the Bible, and in preparing books in the language of these islands.

In the month of April, an opportunity offering for a conveyance to the field of their former labors, they accepted it, and took passage in the **Jamestown**, and intend to spend a few months there, and return to Honolulu by the vessel sent to carry supplies to the Mission, or by some other favorable opportunity.

Marshall Islands.

Mr. Snow and his wife, of this Mission, are in the United States. Two new stations were taken the last year—one on the Island of Majuro, and one on the Island of Mille. The Board has now five missionaries in this group. We have encouraging accounts of the progress of the work on Ebon and Namarik. There are two churches with one hundred and fifteen members, and several schools. These schools are under teachers, from among the Marshall Islanders themselves, which is an encouraging fact. A large and substantial church building has been erected on the Island of Ebon the last year.

The contributions from Ebon and Namarik have been comparatively large the past year. There was a loss on the avails of these contributions by the wreck of the **Morning Star**; the receipts to the treasury, however, are in advance of last year. From Na-

maik, where there is a church of twenty-five members, *87.82 have been contributed to the treasury of the Board.

Caroline Islands.

Mr. Snow visited Kusaie the last year, and spent a short time in his former field of labor. Mr. Pogue says: "It was delightful to see old and young men, women and children coming around and taking him by the hand and greting him with warm salutations." There is a church on this island of one hundred and fifty members. A native of Strong's Island was last year ordained as pastor of the church. This, if I mistake not, is the first native of Micronesia ordained to the work of the gospel and pastor of a church. There are four church buildings on the island. The people can all read and join in the songs of Zion.

Mr. Doane is the only missionary now on the Island of Ponape. There are five churches on the island; two on the north side under the care of Mr. Doane, and three on the south, under the care of Mr. Sturges. There have been additions to all of them during the past year. Mr. Doane has continued his school, during his wife's absence, with good results. Mr. Sturges writes: "That the church at Kiti has generally done well under the care of a native teacher. There have been added the last year eight persons to this church."

In a distressing storm, December, 1868, the church building at the station was blown down, with most of the other buildings. The church was soon rebuilt by the people. Mr. Sturges has spent most of his time at Owa, in the Metalanim tribe. This may become the main station instead of the one at Kiti. During the year, the people have been engaged in building a stone church, which greatly improves their condition externally. The house was dedicated during the visit of the **Morning Star**. Four have united with this church by profession this year. Mr. Sturges' school has prospered, having an average attendance of seventy-five. A Sabbath-school celebration was held in the new church on the 4th of July; all the schools on the island were well represented, and a new impulse was given to the work. There was also an examination of the schools during the visit of the **Morning Star**. The scholars generally had advanced.

The heathen party remain obstinate, but are diminishing in numbers. The population of the island is 6,000 or more, half of which belong to the Christian party. No letters or reports have been received from Mr. Doane. They were lost with the **Morning Star**.

It is a promising feature in this Mission that native teachers and helpers are enlisted in the work, though none have been ordained. Two churches are under the care of natives.

...

Documents 1870M2

The chartered missionary vessel *Annie*, Captain Babcock

Source: Articles in The Friend, Honolulu, March 1, and Nov. 1, 1870.

1. Notice

It is expected that a vessel will be chartered by the Hawaiian Board of Missions about the 1st of July, to supply in part the place of the late **Morning Star**, and visit the Mission stations on the Gilbert and Marshall Islands; on the return of which the Rev. Mr. and Mrs. Bingham hope to come back to Honolulu. To lessen the expenses of the Board, the voyage of the vessel will be shortened—not visiting the Caroline Islands, nor returning by way of the Gilbert Group. Thus the usual prolonged stay of Mr. and Mrs. Bingham in their own field of labor would be much shortened, except by embracing the opportunity now presented through the kindness of Capt. Truxtun, of the **Jamestown**. The publication of the New Testament in the Gilbert Island language, under the labors of Mr. Bingham, has advanced to the end of Romans. This epistle goes down for the first time by the present opportunity; also a primary geography prepared by Mrs. Bingham.

2. Successful trip of the *Annie*

This little vessel of seventy tons took the place of the lost **Morning Star**. She left for Ascension in July, and returned on the 27th of October, The Rev. Mr. and Mrs. Bingham, Rev. Mr. Mahoe, wife and four children, and the widow of Mr. Kalemakule, late missionary on Namarik, came as passengers. Joseph, a Gilbert Islander, came up to assist Mr. Bingham in the translation of the New Testament and other books. The **Annie** during her cruise visited several islands of the Gilbert and Marshall groups, where there are missionary stations, and found the work of the missionaries very prosperous and hopeful. The visit of the **Jamestown** exerted a happy influence in promoting peace among the islanders. Mr. Bingham still calls for additional missionaries, and sixteen are needed to carry forward the evangelization on the Gilbert Islands.

3. Report of Schooner Annie

Babcock, master, left Honolulu July 13th, and arrived at Danger Island¹ on the 29th; visited Tarawa, Apaiang, Ebon, and the several islands, leaving Butaritari Sept. 29th for Honolulu, arriving here Oct. 27th. Left at Butaritari bark **Tyre** of Sydney, brig **Spec** of Sydney, and schooner **Ida** of Fiji Islands, trading for cocoanut oil.²

4. Marine Journal.—Passengers.

...
From Micronesia.—Per **Annie**, Oct. 27th—Rev. H Bingham and wife, Rev Mr Mahoe, wife and 4 children, Miss R Kanoa, J Hilua and wife, Paul and Mathew Butaritari, Mrs Kaelemakule—14.

1 Ed. note: Name wrongly applied to some Marshall Island.

2 Ed. note: The Spec was Captain Eury's ship. The other masters are not known.

Document 1871M1

Mission report for 1871

Source: Article in The Friend, Honolulu, July 1871.

[Mission report written by Rev. Pogue]

...

Publications during the Year ending May, 1871.

	Pages	Copies	Total pages
I Corinthians, Gilbert Islands ...	37	1400	55,500
II Corinthians, Gilbert Islands ...	23	1500	34,500
Galatians, Gilbert Islands ...	13	1500	19,500
Matthew, John & Ephesians, Gilberts	184	1500	246,000
Arithmetic, Gilbert Islands ...	64	1500	96,000

FOREIGN DEPARTMENT.

The schooner **Annie**, Capt. Babcock, was chartered to carry supplies to our missions in the Gilbert and Marshall groups. For this purpose she left Honolulu on the 13th of July, 1870, and returning arrived here on the 27th of October.

Rev. H. Bingham and wife, who had been on the Gilbert Islands for several months, returned on her to Honolulu, as also did the Rev. J. H. Mahoe, wife and children, and the widow of Mr. Kaelemakule, of Namarik, Marshall Islands. Mr. Kaelemakule was not well when he left Namarik to visit these islands, on account of the health of his wife. His troubles increased on board of the **Annie**. At Butaritari he was taken from the vessel in an unconscious state, and had the kind care of Mr. and Mrs. Bingham with the other missionaries of that station, but died on the 27th of September, 1870.

...

A new vessel has been built by the A.B.C.F.M. to replace the one wrecked on Strong's Island in 1869. She sailed from Boston on the 27th of February, 1871.

Four missions are now sustained by the Hawaiian Evangelical Association, viz.: The Gilbert Islands, the Marshall Islands, the Caroline Islands, and the Marquesas.

...

Micronesia.

There has been no year since missions have been commenced in Micronesia when there have been so few white missionaries in the field, and yet there has been no year when our hearts have been so often cheered with glad tidings from those islands. The Lord has given our brethren the joy of reaping fruit of seed sown with tears in years past.

Rev. E. T. Doane has been the only white missionary in this field the past year, with the exception of a few months spent by Mr. and Mrs. Bingham at the Gilbert group. Mr. Doane has labored at Bonabe. Rev. A. A. Sturges and wife, with Mrs. Doane, of the Caroline Islands mission, as also Rev. B. G. Snow and wife, of the Marshall Islands mission, have been in the United States on a visit. They are soon, however, to return to their field, accompanied with new missionaries, the Rev. Mr. Whitney and wife. These are to be stationed at Ebon, Marshall Islands.

The Gilbert Islands.

This Mission has four stations; three on the north, and one on the south of the Equator.

Islands.	Stations.	Missionaries.
Tapiteuea	Tapiteuea ...	Rev. Wm. B. Kapu and wife. G. Leleo and wife.
Apaiang	Apaiang	J. D. Akhia and wife.
Tarawa	Tarawa	J. Haina and wife. D. Kanohe and wife.
Makin	Butaritari ...	Rev. J. W. Kanoa and wife. W. R. Maka and wife.
Oahu	Honolulu ...	Rev. H. Bingham and wife. Rev. J. H. Mahoe and wife.

Mr. Bingham and wife returned to Honolulu after spending some months at Apaiang, Tarawa and Butaritari. They have been engaged in translating the Epistles of Paul, and preparing school books for the people. In this work they have had the assistance of Joseph Epeuea, whom they brought from the Islands for that purpose. The four Gospels—Acts, Romans, 1st and 2d Corinthians, Galatians and Ephesians have been translated by them into that dialect. The health of the Rev. Mr. Mahoe is comfortable, though his wound are not yet healed. It may be some time before he may be able to fulfill the desire of his heart by returning to Apaiang to preach Christ to those who sought to take his life.

Missionaries of the London Missionary Society, residing at Samoa, have placed teachers upon four Islands of this group, south of the Equator, in accordance with a proposition from the late Secretary of the Hawaiian Board.¹ They desire us to supply them with books in the Gilbert Island dialect at cost price. By the steamship **Wonga Wonga** we have sent to them a supply of these. What they have done should excite evangelization of Micronesia.

Tapiteuea.

God is working in a wonderful manner among the people of this Island. The Missionaries are much encouraged. In 1869, 120 of the 6,200 inhabitants of the Island could read. At our last accounts 1,800 pupils were in their schools, 1,660 of whom could read. Sabbath worship is observed. Prayer Meetings established. The Monthly Concert kept up. No Church had been formed up to our last advices, but many of the people were indulging a hope that they had become new creatures, and, according to the light which they have, desire to glorify Him whom they now worship as their God, Jehovah.

Tarawa.

This has been a hard field. For 9 years our Missionaries have labored there with little or no apparent success. On the 1st of January, 1870, however, the Spirit of God appeared to be operating upon the minds of the people. The King and many of his subjects became serious, and were desirous to hear the Word of God. The Sabbath was observed as it had not been before. The house of worship was repaired. A church of nine members was formed by Mr. Bingham; Sixty scholars are in attendance at the schools. Prayer Meetings are kept up, and the Monthly Concert observed.

Late news, however, report things to be as they ought not, through they are not as they once were.

Apaiang.

Upon this Island the Gospel was first proclaimed to the Gilbert Island people, and upon it was developed the persecuting and blood-thirsty character of its inhabitants, in seeking to destroy the Missionary who resided among them. The exiled King of Apaiang had returned from Tarawa to his own Island before the arrival of the U.S.S. **Jamestown**, taking with him our Missionary, J. D. Ahia. The Church appears to have been somewhat revived during the visit of Mr. Bingham. The disorderly church members were instructed, and many of them, having confessed their sins, were permitted to come to the Lord's table. The whole number of members received to the church has been 41—38 of which are now in the church. One has died and two remain suspended. Two Deacons were chosen the past year—King Abarahama being one of them. Eight members were added to the church, taken from among 50 inquirers. Services on the

¹ Ed. note: See Rev. Whitmee's report (Doc. 1870J).

Sabbath are attended by about 100. The Sabbath School has been re-organized. The island, however, is in an unsettled state. The blood of our almost martyred brother, which has been poured upon its soil, may produce fruit that may redound to the glory of Him for whose cause it was shed.

Butaritari.

A few years ago this was the darkest portion of this mission field. Three Hawaiians were killed by the king. The missionaries fled from the island, and the people appeared to be completely demoralized. It is now the brightest part of the field. The labors of the missionaries have been blessed to the salvation of souls. The king's brother, sister and brother-in-law are now members of the church. The king, though not caring for instruction, and giving himself up to the gratification of his own lusts, does not oppose the missionaries. Forty-five members are connected with the church; twenty-two of whom have been added to it the past year. Mr. Kanoa has a few of the most prominent members of the church under special instructions. It is hoped that some of these may be prepared for teachers. A Female Boarding School was commenced by Mr. Bingham, and placed under the care of Mr. Maka. The pupils of this school were brought from Apaiang and Tarawa. After a few months they became discontented, and, leaving the school, returned to their own islands. Ten couples have been united in Christian marriage; five children have been baptized, and 127 gallons of oil contributed to the cause.

Marshall Islands.

Stations. Missionaries.

Ebon	Rev. D. Pali and wife, S. P. Kaaia and wife.
Namarik	No missionary.
Jaluit	Native teacher.
Mille	S. Kahelemauna and wife.
Mejuro ..	Rev. H. Aea and wife, Jeremia and wife, native teachers.
Hawaii ..	Mrs. Kamealani.
U.S.A. ..	Rev. B. G. Snow and wife.

Ebon.

No white missionary has resided at these islands the past year. The work, however, has been prosecuted with energy by our Hawaiian missionaries. Rev. Mr. Pali wrote: "Soon after Mr. Snow left us this island was divided into five districts. Schools were opened and supplied with teachers from among the people, by whom they were, for the most part, supported. A select school was also commenced, taught by Mr. Kaaia and wife. The church numbers ninety, two of whom with their wives have been sent as teachers to other islands of the group. In April, 1870, six persons were admitted to the church, and one restored; then were set aside. Prospects are hopeful."

Namarik.

This is a small island with 391 inhabitants, 318 of whom were in schools in 1869; having a church of thirty-one members, six of whom were admitted the past year. Mr. Kaelemakule, the former teacher, died at Butaritari on his way to these islands. He was a hard worker; had influence over the people.

Jaluit.

There is no Hawaiian missionary on this island, nor is there a church. A Marshall Island teacher has labored there for some two years, and does what he can to instruct the people. Nineteen dollars have been contributed the past year, avails of coral collected by the people for monthly concert.

Mille.

This is a new station taken in 1870. Our missionary there finds many things to discourage him, but hopes he may be getting the confidence of the people.

Mejuro.

This is also a new station. Our missionary is protected by one of the high chiefs. The king of the island, however, is not in favor of missionaries living on the island. The people have tried once and again to poison the family of the missionary, but thus far they have escaped. Schools have been commenced. Some are desirous to learn. The leaven is being brought in contact with the meal, and at no distant day will leaven the whole.

The Caroline Islands.

Islands.

Kusaie, (Strong's Island) ---

Ponape, (Ascension)

Missionaries.

Rev. A. A. Sturges and wife.

Rev. E. T. Doane and wife.

Kusaie or Strong's Islands.

Twenty years ago the inhabitants of this Island, or Islands were in the lowest state of heathen degradation. Whaleships were cut off once and again, and the crews murdered in cold blood. Now they are a Christian people. They fear God. Dwell in peace, are industrious, and as well clothed as Hawaiians. Four houses of worship are opened on the Sabbath, which are filled with those who delight to keep holy the Lord's day. 159 persons are connected with the church, under a pastor chosen from among themselves.

This pastor is the son of Old King George, who took Mr. Snow under his protection, when he landed upon the Island to instruct the people in the Christian religion. The Queen is a church member, and gives good evidence of being a humble Christian. The King is moral, intelligent, somewhat avaricious, not a church member, but does not oppose.

With deep sorrow we have to record the death of the pastor of this Church.¹ He was a high chief, a humble Christian, a man of influence. Since his death there has been disaffection in the Church, but nothing serious. May not the Lord raise up upon those islands, and from that once degraded people a nation to illustrate the truth of his faithfulness in all generations.

Ponape.

Mr. Doane has been the only laborer in this field the past year. The Lord has been with him to prosper his labors. There are about 6,000 inhabitants on the Island; 3,000 of whom are of the Christian party. The head of this party is a high chief. Other influential chiefs have been added to the Church the past year. Mr. Doane wrote under date of June 30th, 1870: "The past year has been one of success—80 have joined our Churches, and some 40 stand ready to unite." So again July 3d, 1870: "This Sabbath a good audience; the King and most of the high chiefs out. The natives are calling for clothes now quite largely, their old customs are passing away. It is pleasant to record the Lord is still with us—28 were baptized to-day. One of these baptized is the Nanakin of the Jekoits tribe, the highest man of his rank. Those who have visited us lately will not speak favorably of Micronesia—'So small, the natives so low'—all true, true. But don't let this affect your prayers and alms, the Gospel is the only help for the people. So the lower, and the more imbruted they are. Let us pray and labor the harder. I am confident the Master has begun the new Creation here. 'Behold I make all things new.'"

...

Respectfully submitted,
J. F. Pogue,
Corresponding Secretary Hawaiian Board.

1 Ed. note: The first native pastor of Kosrae was George, son of King George (see Doc. 1870M2). There had been others, with the rank of deacons.

Documents 1871M2

First voyage of the third Morning Star

1. Sailing of the “Morning Star”

Source: Article in The Friend, Honolulu, August 1, 1871.

On Saturday, July 22d, the missionary packet sailed for a cruise among the Micronesian Islands. The following passengers were on board: the Rev. Mr. and Mrs. Snow, Rev. Mr. and Mrs. Bingham, Rev. A. A. Sturges, Mrs. Doane, and two Hawaiian missionaries with their wives. Religious services were held on the quarter deck. A large concourse of foreigners and Hawaiians gathered on the deck and upon the pier. Prayer was offered in English by the Rev. Dr. Stone, of San Francisco, in Hawaiian by the Rev. B. G. Parker, and a song was sung, the same being the translation of a song in the Hawaiian, composed by the Rev. Mr. Lyons, of Waimea, Hawaii. The concluding stanza was the following:

“Ye winds, and gales, and billows,
 Bear on the *Morning Star*
 To Ebon and Ponabe,
 To islands still at war,
 The Lord of hosts go with you,
 Preserve the gospel ship;
 Guard, guide he o’er the ocean,
 His servants safely keep.”

The benediction was pronounced by the Rev. S. C. Damon. As the assembly was dispersing, the Rev. Mr. Snow led off in his usual animated and vigorous strain,

“Waft, waft, ye winds his story,” &c.

The occasion was most interesting, especially in contrast with the sailing of the first missionary vessel to Micronesia on the 15th of July, 1852. Three of the original missionaries who then sailed were now present, viz: the Rev. Mr. Snow and wife, and the Rev. Mr. Sturges. Then they literally went forth to “the regions beyond”—to islands sunk in heathenism and debased in vice. No Protestant missionary had ever visited those re-

gions of the Pacific. The languages of the inhabitants had never been reduced to a written form. Now the missionaries, on islands where the natives are partially evangelized, have reduced four languages as a written form, viz: the Gilbert, Marshall, Kusaian and Bonebean. Portions of the Scriptures and school books have been published in these languages. More than six hundred church members have been gathered into churches, and thousands of readers have been taught. Dr. Anderson in his new book, states that the total cost of this Mission from 1852 to 1869 would not exceed \$150,000—a paltry sum indeed compared with the good accomplished. The influence of this Mission has effectually put a stop to the piratical practices of the islanders of Micronesia. In 1855, when the Rev. Dr. Pierson cruised among the Marshall Islands on board the *Belle*, Captain Handy, he gathered the chiefs, and induced them to promise that they would hereafter abandon piracy and protect the missionaries. That treaty has been as sacredly kept as the treaty of Penn with the INdians of Pennsylvania.

Recent intelligence from the Gilbert Islands is most cheering. The King of Apaiang has died, but his son has come out firm upon the side of the gospel. Multitudes are learning to read, and the general interests of the Mission are most encouraging.

...
A series of articles which have appeared in the *Town and Country*, a newspaper published in Sydney. These articles are descriptive of ruins on Ascension, Strong's Island, and some other islands of Micronesia. They are accompanied by woodcuts, and are worthy the attention of inquisitive antiquaries and archaeologists.

2. Cruise of the Morning Star.

Source: Article in The Friend, Honolulu, February 1872.

This vessel has just returned from an extensive and successful cruise among the Micronesian Islands, touching at all the Mission Stations, and establishing Missionaries at new stations. From the Rev. Mr. Snow's letter, our readers will be introduced to some of the "lights and shadows" of missionary life, in those remote islands. The Rev. Mr. Sturges writes in his usually cheerful tone, respecting missionary labor on Ascension. From the Rev. Mr. Gingham, we have gleaned information respecting the missionary enterprise on the Gilbert Island. War and intemperance are there exerting their baleful influence, but, upon the whole, the work is steadily progressing. The call for teachers and sale of books are upon the increase.

Letter from Rev. B. G. Snow.

Morning Star, At Sea, November 6, 1871.

Rev. Dr. Damon,

My Dear Brother:

Accompanying this you will find a couple of notes from Keduka's widow and daughter to you. You will probably be surprised as we were to learn of his death. No

one has passed away from among this people whom we shall miss so much as Keduka. He was always among the first to greet us on our yearly visits, and the last to say "Good bye." He is the only one who has known and been with us through all the changes, trials and prosperities of our work on Kusaie. Now that he is no more with us, I was surprised to see how much I had leaned upon him. For days after our arrival it seemed as though he would drop in somewhere and we should hear his voice again either about our house or in our meetings.

We found much to sadden us during our recent visit to Kusaie. Our long absence with no pastoral care for the church, and much of untoward influence from without, had led many of them to go astray, and right at one time had been carried off by kid-nappers! But their church discipline had been kept up with their usual fidelity.

Our visit as usual did much to strengthen the things that remain and tone up the Christian feeling all over the island. Nine were admitted to the church, ten children baptized, a pastor ordained to take the place of George who had died, as one of those who had been a deacon, were among those who had been kidnapped. It is fearful to what extent slavery business is carried on in these seas.

[First mention of "Bully" Hayes]

You may learn from Mr. Sturges about one Capt. W. H. Hayes who defeated a plan for landing Christian teachers on McAskill's [Pingelap] Island by making a written agreement with the king not to allow any missionaries to land there for ten years! This was done that the missionaries might not interfere with his making money out of the natives.

You will be pained to learn of the death of Debora, Aea's wife. She is the last of the original four who came with us to Micronesia in 1852. You will learn much of interest about her, her sickness and death from her husband who is on the **Morning Star**, with the little boys. It is a great loss to our mission to have such a break in our forces just at this time. He was just getting a good hold of things on Mejuero, one of the most populous islands of this group. It is a dark providence that takes him away from us at this time. You will be interested in his report of that faithful Jeremaie and his wife who have been such faithful co-laborers and such kind and faithful nursers during Aea's sickness from poison *fish* and during Debora's sickness. He thinks none of them would have been alive now had not Jeremaie and Likaji been with them. Aea also speaks in very high terms of Jeremaie as a native preacher. This corresponds entirely with my own estimate of him as a preacher.

I sorrow greatly in the necessity of Kapali's leaving with his wife and family. This leaves our Hawaiian force very small, only two young men and their wives. And I fear one of those will be obliged to leave soon on account of his wife's eyes: I fear she will be entirely blind!

Our associates Mr. and Mrs. Whitney are meeting with great favor among the natives of Ebon. Mr. Whitney had made such progress in the language that he occupied the pulpit three Sabbaths, discoursing in the native language. This surely is a hopeful

beginning for the missionary work. In it all I exceedingly rejoice. Wouldn't I like to see a late *Friend* or any other late papers? How quietly and silently the great world moves to us out here.

Most fraternally yours,
B. G. Snow.

Letter from Rev. A. A. Sturges.

Ponape, September 23, 1871.

Rev. Dr. Damon:

It is now late, Saturday evening, and I am to go on board the **Morning Star** early Monday morning, to take some of our Ponape teachers to the small atolls east, the McAskill Islands and wellingtons. We had a delightful and prosperous passage down; the Hawaiian missionaries generally well and doing well; we reached anchorage in the "Mission Harbor," Oua, on the 13th of this month. I was glad to meet such a kind reception from our people, they were evidently very glad to see their old teacher, and I am very glad to be at home and at work.

I called at McAskill's [Pingelap] on our way down and made arrangements for sending there some of our native teachers; I was surprised at the swarms of natives there; it is a hopeful field for our Christians; it is good to give them work this early.

We dedicated a very good house of worship the other day at one of my out-stations; the people have erected it during my absence and it shows quite considerable skill and much industry. Our people are trying to develop themselves, and I am very happy to be with them to assist in this matter. It is rather sad to feel myself so all alone, but the dear ones are cared for with kind friends, and I am where Jesus would have me.

The visit of the **Jamestown** to oPonape was a success; I think all friends of this poor people and our mission will rejoice with us. My dear place and home at Kiti where you visited us in '61, and which [Capt.] "Pease" took possession of, and occupied by quite a company of foreigners is now quite clear of incumance, and a good deed given for it; all owing to the good work of the **Jamestown**. Capt. Truxtun did a good work here, and has left a good impression on our natives; we shall long remember him.

Yours &c.,
A. A. Sturges.

3. Missionary Intelligence from Micronesia

Source: Article in The Friend, Honolulu, June, 1872.

The Rev. Mr. Sturges writes under date of November 28th, 1871. After referring to the sickness of the wife of his associate, the Rev. Mr. Doane, he thus describes the progress of the work on the little island called Wellington, and upon Ponape or Ascension.

"Last Saturday brought us the first mail from our teachers on Mokil, Wellington Island. They are all well and doing well. They are pleased with their work, and the people

seem pleased with them. It is very encouraging to see how much interest they and their letters are awakening among our church members. I have two men with their wives in our school from Mokil; they came back with me in the **Morning Star**. One is doing very well, getting on nicely in his studies; the other has been sick so much that he does not get on.”

“I have opened a school at Oua, giving some two hours of each day to it. The most of the teaching I get done by our boy pupils. We are interested in the school and everything about us. The natives of this church and the one at Japalap, ten miles from here,¹ are trying to do right; as also the church at Kiti. I have visited them all since my return, and held communion services. Some eighty-six in all have been added, and a few excommunicated ones restored. The people at Kiti have got the timbers on the ground for a new parsonage. I am to go down soon to frame the house. The boards and some of the materials of the old building will work into the new one. The people here also have commenced getting out the frame for a new parsonage at Oua. We are putting up a pretty good school-house. All these works and improvements take my time, as little can be done without the missionary. I never knew before what it is to be more than employed; but what is to become of me if Mr. Doane’s two churches fall upon me? If no help is to come from Boston by the next trip of the **Morning Star**, will you not send on help from the islands?

”

1 Ed. note: Rather Chapalap, or Letau, C-13a in Bryan’s Place Names.

Document 1872M1

Mission report for 1872

Source: Article in The Friend, Honolulu, July, 1872.

...

FOREIGN DEPARTMENT.

Our foreign work is progressing slowly, but surely. One American Missionary and wife with three Hawaiians and their wives have entered on missionary work for the first time in Micronesia this year. Three new stations, and two out-stations have been taken. Three Hawaiians and one Strong's Island man have been ordained to the work of the Ministry. One Gilbert Island man has been licensed to preach. One Marquesan and two Bonabe men have been placed at out-stations. Besides these two American male missionaries and two American females have returned to their homes in Micronesia this year. On the other hand, four Hawaiian missionaries and their families have returned to these islands, failing health in each case being the cause.¹

Morning Star.

The third vessel of this name having left Boston on the 28th of February, 1871, under the command of Captain Matthews, arrived at these islands on the 3d of July, 1871. On the same day, those who were to take passage on board of her to Micronesia arrived in this port from San Francisco.

The vessel having been put in good condition, left for her first Missionary voyage on the 22d of July, 1871, having on board the following missionaries, viz: Rev. A. A. Sturges, Rev. B. G. Snow and wife, Rev. H. Bingham and wife, with Mrs. E. T. Doane, returning to their missionary fields. These, with the exception of Mr. and Mrs. Bingham, had spent some months in the United States. The Rev. J. F. Whitney and wife were also on board, bound for the first time to the Marshall Islands. Also the following Hawaiian missionaries for the Gilbert Islands: Mr. N. Lono and wife, Mr. H. B. Nalimu and wife, and Mr. T. Kaehuaea and wife.

Having accomplished the object for which she was sent, returning, she arrived at Honolulu on the 15th of January, 1872, bring back the following passengers, viz: Rev.

¹ Ed. note: Her dimensions were 98 feet in length, 26 feet in breadth, and capacity of 180 tons.

H. Bingham and wife, and Assistant; Rev. J. W. Kanoa and family, of the Gilbert Island Mission; Rev. D. Kapali and family, Rev. H. Aea and four children, of the Marshall Island Mission.

On the 12th of March, 1872, she left again for her first voyage to the Marquesas Islands, having on board the Rev. Wm. P. Alexander, delegate of the Hawaiian Board to the mission on those islands; returning, she arrived at Honolulu on the 2d of May, 1872, bring from that mission the Rev. J. W. Kaiwi, wife and four children.

At the close of this voyage Capt. Matthews resigned his post, and has returned to the United States. The vessel is now in charge of Capt. Hallett, who was on board as first officer in her trips to Micronesia and the Marquesas.

Mr. Snow, speaking of the Island of Mejuro, remarks: "The value of the visit of the **Morning Star** to this island cannot be estimated."

...

Gilbert Island Mission.

Three new stations have been taken in this group the past year. Eleven Hawaiian and one American missionaries, with their wives, together with one Gilbert Island teacher, have labored in this field at seven stations. Besides this force, ten teachers from Samoa have occupied the southern islands of the group. Of the 11 Hawaiian missionaries, two have been absent from the field. The American missionary and his wife have spent most of their time at Honolulu, engaged in important work for the mission. These, however, made a visit to the islands during the year, spending some months among the people, and aiding greatly in the work.

Islands.	Missionaries.
Tapiteuea	Rev. W. B. Kapu and wife.
"	H. B. Nalimu " "
Nonouti	Rev. G. Leleo " "
"	T. Kaehuaea " "
Maiana	W. N. Lono " "
"	Moses Nandanoelo " "
Apaiang	Rev. J. D. Ahia.
"	Mr. Haina.
Tarawa	No missionary.
Marakei	D. Kanoho.
Butaritari	Rev. R. Maka.
Honolulu, H. I.	Rev. H. Bingham.
"	Rev. J. H. Mahoe.
"	Rev. J. W. Kanoa.

There are three churches in this group, with a membership of 85. Two hundred and eighty gallons of oil, with \$29.50 in cash, have been contributed for missions during the past year. 1242 books have been sold, for which 384 gallons of oil and \$86.65 in cash

have been received. One Gilbert Islander has been licensed to preach, and three Hawaiians ordained to the work of the ministry, the past year.

The following condensed report of our old stations will show the state of the work at each:

Tapiteuea.

Some reaction, as was to be expected, has taken place at this island and nothing which by any means should discourage the laborers there. Meetings on the Sabbath, and on week-days, as also the Monthly Concert, are kept up. The congregation on the Sabbath numbers from 250 to 400. A goodly number of the children and adults are taught in day schools by the wives of our missionaries. Houses of worship have been furnished with lamps for evening services, the people contribute to the cause of missions and purchase all their books. No church has yet been formed on the island, though it is thought there may be material for one, as there are those who give some evidence that they have been born of the Holy Ghost. A census taken by one of the missionaries, the past year, makes the population 6,172.

Tarawa.

On account of the disturbed state of things upon this island, it has been temporarily vacated. It is hoped that the field will soon be again occupied, as the former missionary, Mr. Haina, will probably return again to the island, and do what he can to spread light among the people.

This has always been, and is still, a hard field. Two stations were kept up on the islands the past year. Thirty scholars are reported in day schools. The little church formed there some two years since, is not in a prosperous state.

Apaiang.

At this station more missionary labor has been expended than at any other place in the Mission. Has now a church of 38 members, 8 new members admitted the past year. This church has been called to part with one of its deacons, A. Kaiea, the king of the island. In April 1872 a new king was inaugurated, and the former rebel chief appointed chief minister. Quiet for the most part has prevailed on the island. No war, nor drinking to intoxication. The church members are represented as walking in an orderly manner. A house of worship, to take the place of the one destroyed by the rebels a few years since, has been built and dedicated.

In June 1870 a work of grace commenced among the people which continued till April 1871. During that time the congregations on the Sabbath were large. No fishing, nor sailing canoes, or hulas were practiced on the Sabbath. Many appeared to be seeking the way of life. In April 1871 there was a revival of the hula and other heathen customs. The cultivation of the land was neglected. Many of the people spent their time in flying kites, playing baseball, racing canoes, and other amusements. At this time a false prophet appeared, who had some influence for a time over the people. The Sabbath

school is represented as prosperous, as many as one hundred scholars being in attendance. Two stations are now occupied on that island. Rev. H. Bingham and wife spent most of the time of their visit to the group at that island. Much good, doubtless, was done by their visit. The Hawaiian missionaries were encouraged. The General Meeting of the Mission held, and means put in operation, which may produce fruit to the glory of the Master. What this Mission needs is a missionary and wife to live among them.

Butaritari.

Some of the church members at this station have become lukewarm, and have gone back to heathenism. This, however, is not the case with the great majority. The younger brother of the king keeps on in the Christian course, and is always found on the side of truth and right.

Three houses of worship are connected with this station. 39 church members are in regular standing, 17 have been received the past year, 11 church members have been set aside from the church, 3 of whom have been restored, 2 have been excommunicated. Meeting on the Sabbath and week-days are kept up as in former years. 137 gal. of oil, and \$17 in cash have been contributed to monthly concert fund, 200 books have been sold, for which 83 gal. of oil, and \$10.29 have been received. Four schools are kept up but these are not in a prosperous state, as the children come and go as they please. A dwelling house, and place for worship, have been built some 15 miles from the old station which has been occupied most of the year by one of the missionaries. At a small islet near Butaritari with a population of eighty the people have built a house of worship; given up the hula; observe the Sabbath; go to church, attend school.

The Girls' Boarding school has not been resumed. A majority of the old chiefs are opposed to Christianity and exert their influence to destroy it.

Marshall Islands.

The Hawaiian portion of this mission has been very much depleted the past year. Two missionaries have died, viz: Mrs. Debora Aea, and her husband the Rev. H. Aea. The Rev. D. Kapali and family have returned to these islands with feeble health, which may prevent his returning to his loved work in the Marshall Group.

Rev. B. G. Snow and wife, returned to their Ebon home on the **Morning Star**, taking with them a new missionary and wife, the Rev. J. F. Whitney. The following table exhibits the stations and missionaries of this mission.

Islands.	Missionaries.
Ebon	Rev. B. G. Snow and wife.
	Rev. J. F. Whitney and wife.
Namarik.....	S. P. Kaaia and wife.
Jeluit	Marshall Island teacher.
Mille	S. Kahelemauna and wife.

Mejuro	Ieremia—Marshall Is. teacher.
Honolulu, Oahu	Rev. D. Kapali and wife.
Hilo, Hawaii	Mrs. Kamealani.

Ebon.

No Hawaiian missionary has resided at this station the past year. Mr. Snow reports the station to be as prosperous as he expected to find it. The Hawaiians, who worked the field in his absence were laborious, energetic, and for the most part discreet. The church on this island numbers 96 members in good standing, 19 were taken into the church by Rev. D. Kapali in the absence of the Rev. B. G. Snow. The whole number admitted to the church is 139. Two foreigners are connected with the church; an Englishman and a German, whose influence is on the side of morality and evangelical Christianity. They have aided the Hawaiian missionaries in many ways during the absence of Mr. Snow. Sabbath school, weekly prayer meetings, monthly concert, and other means of grace, are kept up with some degree of interest. This church has sent a teacher to engage in missionary work to Mejuro. He was the associate of Aea, and has showed himself a true yoke-fellow. He now has charge of the station, and is supported from the funds contributed to the monthly concert at those islands. Light has radiated from this church, which has been seen and felt on islands of the group where no American missionary has ever been. Mr. Whitney has succeeded admirably in getting hold of the language. Preached in the Marshall Island dialect a few Sabbath after his arrival, with acceptance to the people.

Namorik.

This is a small island, population 386. After the death of Mr. Kaelemakule, whose widow is still at the Hawaiian Islands, Mr. Kania with his wife, Kanoho, were placed at this station. The church now numbers 28, and is represented as in a prosperous state. Five meetings are held on the Sabbath. The Sabbath school has 26 classes, and 278 pupils. Two day schools are taught by the missionaries and native assistants; 72 pupils are connected with these schools. Two barrels of oil have been received for books sold. 220 gallons of oil have been contributed to monthly concert. A bell and lamps for the house of worship have been procured.

Jeluit.

As the **Morning Star** did not stop at this island, we have no report of labors performed there. It is supposed that the Marshall Island teacher still continues his labors.

Mejuro.

The **Morning Star** called at this island on her passage to Ebon. Mr. Snow having landed, found the wife of Rev. H. Aea in a very feble state, nigh unto death. Having afforded the assistance needed, he left for his own home. Soon after he heard of the death of Debora. Rev. H. Aea, after the death of his wife, returned to these islands with the

motherless children on board of the **Morning Star**. After a few months the Master called for him. He died May 27th, after two weeks severe suffering. He has left several orphan children. Mr. Snow writes in regard to the field thus: "Aea's person and property have always been safe, more so than any other foreigner on the island. No decided religious impression has been made on the people. Jeremiah and his wife are most invaluable helpers.

Arno.

This island is a little north of Mejuro, and between Mejuro and Mille. It is one of the largest islands of the group. We have no missionary on the island. Some years since, a church member from Strong's Island, in his wanderings, brought up at this island. He told the people of the work of the missionaries, and of what God, through them, had done at strong's Island. The people became interested. A good work commenced among them. They now call for a missionary to instruct them more fully int he way of life. Who will carry to this waiting people the bread of life? Who?

Mille.

This station was taken in June 1870. Mr. Kahelemauna and wife are our representatives there. Schools, however, were commenced on the island by Marshall Island teachers from Ebon long before any missionary lived among them. The missionary writers: "The morning begins to dawn on Mille. Three schools have been in operation, with 133 pupils. 185 gallons of oil have been received for books. No church ahs yet been formed. Meetings are kept up on the Sabbath, and at other times. 50 have forsaken their heathen practices, and attend a meeting of inquiry with missionaries. These contributed during the year, 64 gallons of oil for monthly concert. There are many opposers—some among those high in rank, others from the Island of Ebon. This resume of work at the stations of this mission indicates progress in the right direction. Our Hawaiian missionaries there have shown themselves men of whom we need not be ashamed. Mr. Snow, and also, Mr. Whitney, call for more help from these islands. Shall we send this help to them? Who will go for us? The Lord has need of some of the talents which are being squandered here. Where are the men prepared and adapted to the work?

Caroline Islands.

One new out-station has been taken on this group the past year. After Mr. Sturges returned to Bonabe he succeeded in sending teachers for Wellington's Island. This is a small island with only 120 or 130 inhabitants.

The following are our stations and missionaries on this group of islands, viz:

Islands.	Stations.	Missionaries.
Strong's I. or Kusaie ...	Kusaie	Rev. Likiak Sa.
Wellington Island	Mugil	Bonabe teachers.
Bonabe	Kiti	Rev. A. A. Sturges.

Oua Rev. A. A. Sturges.
 Auak Rev. E. T. Doane.
 Kenan Rev. E. T. Doane.¹

Strong's Island.

After the death of the lamented Rev. G. Snow [sic],² this church and people were left without a spiritual guide. Rev. B. G. Snow, who had been in the habit of making an annual visit to the Island, being in the United States, the people became negligent, and some of the church members forsook their first love, and engaged in practices not proper for those connected with the church. By the **Morning Star**, Mr. and Mrs. Snow visited this their first missionary home. They were very kindly received by the people of their former charge. A new pastor was chosen and ordained to the work of the ministry—Rev. Likiak Sa. Meetings were held, church members instructed, discipline enforced in the church, the wayward warned. These efforts were blessed by the Master. The people began again to realize their responsibilities. Many wanderers returned to duty. When Mr. and Mrs. Snow left for Ebon, the people appeared to be in a much better state than they had been for months before. This people and their new pastor, deserve, and should have our sympathy and prayers. The church numbers about 160 members, support their own pastor, and contribute to the benevolent operations of the day.

Bonabe.

The reports from this part of our Mission are cheering. A great work is going on among the people of that island. The fruits of the gospel among them are seen in their becoming more civilized, better clothed, have more comfortable houses, are better supplied with those things which enable a people to battle with the cares of this life, and fit them for eternal life.

Mr. Doane, who had been laboring in that field for the last two years without an associate, bearing an amount of responsibility and performing labors sufficient to crush any single man, was permitted, on the 13th of September, 1871, to welcome back his beloved wife, and also his associate in labor, the Rev. A. A. Sturges, to their Bonabe home.

Mr. Sturges, after his arrival at the island, wrote: "The natives gave me a very warm reception; had a new substantial church ready to dedicate. The very pleasant welcome from my people, the apparent good care they had taken of themselves, and the interesting and hopeful state of our work on the island, and the very much work to be done, all help to cheer my heart, and I am happy."

1 Ed. note: Kenan was a new name coined from the Biblical work Canaan. It was located at Mesenieng, later renamed Colonia by the Spanish.

2 Ed. note: If so, George, the son of King George, has been given the patronymic of his sponsor.

By late letters we learn that Mr. Sturges had baptized about 100 since his return, and Mr. Doane a few less. The people were making preparation to build a house for Mr. Sturges, and were forming a village around him, on the land restored to the mission by the Chief, through the influence of the Captain of the **Jamestown**.

Mr. Doane supports four churches on the island, to which 145 had been added by baptism up to Mary 31st, 1871. Since that time about 200 more have been added to these churches. The whole number of church members in May, 1871, was 559; if we add to these the number added since, the number of church members cannot be less than 750. That good brother writes: "Oua has done well. The Sabbath meetings are well attended, and all the others are kept up. The Kiti congregation is under the care of Narcissus. He has done well. Sabbath congregations have increased, and so too the interest in schools." Of his own church he writes: "The Lord has been with us. On account of church building, we have been obliged to suspend all school teaching." The harvest is ripe upon that island; how many sheaves for the heavenly garner might be gathered in. Late letters, however inform us that that good man, who has stood alone in the gap so long, is compelled to leave his station. The state of his wife's health constrains him to give up the idea of continuing longer in that field. He, with his wife, will embrace the first good opportunity to return to these islands. What can be done for that interesting people? Who will go to the help of Mr. Sturges? Help must be had. From whence and where? "Pray ye the Lord of the harvest, that he would send laborers into His vineyard." In Him alone is our hope.

...

Respectfully submitte:

J. F. Pogue,

Correspondent Secretary of Hawaiian Board.

Document 1872M2

Voyage of the Morning Star to Micronesia in 1872

Source: Article in The Friend, Honolulu, December 1872.

Note: The Delegate of the Hawaiian Board on this voyage was the Rev. William P. Alexander, of Maui.

Report of Missionary Brig Morning Star, Hallett, Master

Sailed from Honolulu July 3d for the Micronesian Islands, with Rev. W P Alexander as Delegate, and Rev. J. W Kanoa and two children, as passengers, for Butaritari.

July 19th touched at Arorai, 20th at Byron, 21st at Tamana, 23d at Peru, 24th at Francis, 26th at Drummond's, 29th at Nonouti, Aug 2d at Maina, 6th at Marake, and 9th at Apaiang. Took on board Rev J D Ahia with his three children. Mr D Tekaunene and wife, and Mr Tutekea and wife, for HONOLULU. Aug 15th arrived at Butaritari and landed Rev J W Kanoa and family; 23d arrived at Mille, taking on board Rev S Helemauna and wife for Ebon. Sept 2d arrived at Ebon; landed Rev S Helemauna and wife, and took in Rev B G Snow and wife for Strong's Island. Sept 5th arrived at Namerik; 9th at Strong's, and landed passengers.

Saw lying at Strong's Island, ship **Emma C. Jones** of New Bedford, Gifford, master, 14 months out, with 500 bbls oil. Sept 24th arrived at Wellington and took 21 passengers for Ponape. Arrived at Ponape on the 16th; took on board Mrs E T Doane for Honolulu, 25 passengers for Wellington, and 3 for McAskill. Oct 4th arrived at Wellington and landed passengers; 5th at McAskill and landed passengers; 9th at Strong's Island, taking in Reb B G Snow and wife for Ebon; 14th at Namerik; 16th at Ebon, landed passengers, and took in Rev S Helemauna and wife for Mille.

Spoke bark **Benjamin Cummings**, of New Bedford, Brown, master, 16 months out, 300 bbls sperm. Oct 24th arrived at Mille and landed Rev S Helemauna and wife, and at 1 PM set sail for Honolulu, arriving Nov 17th at 4 PM.¹

1 Ed. note: The same page of The Friend records the arrival at Honolulu "from Gilbert Islands—Per Morning Star, Nov. 17th—Mrs. E. T. Doane, W P Alexander, Rev J D Ahia and 3 children, 4 Gilbert islanders, Mr Manuel."

Document 1872M3

**Letter from Rev. J. F. Whitney, new missionary
to Micronesia**

Source: Article in The Friend, Honolulu, December 1872.

Ebon, Marshall Islands,
October 16, 1872.
Brother Damon,
Dear Sir:

Thanks for the numbers of the *Friend*, and I can assure you it was a friend indeed. Owing to the kindness of Mr. Foster, gunner of the **Narragansett**, we were permitted to read the first six numbers for 1872, and then he gave them to us, as he said he had read them. Almost the first thing upon which Mr. Snow's eye fell was the article headed, "Death of Rev. H. Aea." "Not our Aea," said Mrs. Snow, who was sitting by. But the story was soon told, for on reading the article through, there was no doubt left as to who was meant. We had a gathering the next Sabbath with special reference to the event, and our church was well filled, and all felt the loss of their friend.

...

I was going to tell you of the "three warriors" who have been here. Do your readers know that owing to the labors of the missionaries and explorations of the **Morning Star**, it is perfectly safe for vessels like the United States ship **Narragansett**, or H.B.M.'s ships **Blanche** and **Barrosa**, to visit these islands? Such is the fact, and we think it worthy of record.

We are glad to know of the efficient way in which Captain Meade arranged matters at Apaiang and Tarawa. We think the surveying done by the **Narragansett** will bring well to light some islands hardly known before. They showed us a drawing of Arno which was made from a running survey, and during the two days they were here with us they were by no means idle. They will furnish an accurate map of this island and give the exact location, as they had splendid weather for work. Perhaps the other vessels did as much in the same line, but we did not know of it.

...

But such a welcome and treat as we had on board H.B.M.'s ship **Blanche** is worth mention. Captain Simpson made it a visit long to be remembered both by myself and

wife. We saw all the machinery and had the various motions pointed out. Then, in honor of one of the high chiefs who was on board, he ordered a big gun to be fired, after which we partook of such a repast as an Englishman knows how to provide. But I must close. Our record [of ship arrivals] for the year is as follows:

- Jan. .. — Ketch **Lilian**, Hammond, from Gilbert Islands.
- Mar 15— Schooner **Samoa**, from Samoan Islands.
- May 1— Brig **E. S. Bates**, Keats, from Sydney.¹
- May 10— H.B.M. ship **Barrosa**, Moore.
- June 1— Schooner **Savai**, Milne, from Ebon.
- June 9— Brig ..., Levison, from Samoan Islands.²
- Aug. 23— Brig **Lady Elisia**, Daly, from Sydney.³
- Aug. 26— U.S. ship **Narragansett**, Meade.
- Sept. 1— Brigantine **Morning Star**, Hallett, from Honolulu.
- Sept. 17— Canoes from northern islands, with chiefs.
- Sept. 23— Whaleship **Emma C. Jones**, Gifford.
- Oct. 2— H.B.M. ship **Blanche**, Simpson.
- Oct. 16— Brigantine **Morning Star**, Hallett.

1 Ed. note: Misprint for E. K. Bateson.

2 Ed. note: I.e. brig **Iserbrook**, Capt. Levisohn.

3 Ed. note: Rather, the Lady Alicia.

Documents 1873M1

The New Testament translated into Gilbertese

Source: Article in The Friend, Honolulu, May 1, 1873.

1. The New Testament Translated into the Gilbert Island Language, by Rev. Damon

English and American papers contain frequent allusions to the efforts of the leading Biblical scholars of the age, to revise and improve King James' translation of the Bible. This is doubtless a great and good enterprise. While learned divines and scholarly professors have been thus engaged, with all the helps of modern science and learning, the work of translation of the Holy Scriptures has been progressing on the opposite side of the globe, but under entirely different circumstances. The last verse of the New Testament was translated into the Gilbert Island language on Good Friday—11th of April [1873]. The peculiar circumstances under which the Rev. Hiram Bingham and wife have accomplished this work are such as should call forth devout thanksgivings on the part of all friends of missionaries and Christian scholarship. Herewith we take great pleasure in publishing a history of this work of translation, furnished by Rev. Mr. Bingham. It was read on the evening of Good Friday, at one of the most pleasant gatherings of ladies and gentlemen, which it was ever our privilege to attend, who assembled at the boarding-school of the Misses Bingham, to congratulate their brother and sister, on the accomplishment of this great undertaking.

We do not hesitate to speak of it as "a great undertaking." Sixteen years ago, away nearly 2,000 miles to the S.W. from Honolulu, there were living 30 or 40,000 inhabitants on the Kings Mill or Gilbert Group of Islands. They were living in the very lowest state of heathenism, without a written language, reported very cruel and savage, dwelling on low coral islands, without any commodity except cocoanut oil to exchange for articles of civilized life, and having no desire for trade except for tobacco. Their clothing consisted of the veriest fig-leaf arrangements made of the pandanus leaf. Among such a people, Mr. and Mrs. Bingham took up their abode in 1847, and commenced the study of their language, and now after sixteen years have rolled away he has completed the translation of the entire New Testament which was finished on the 11th of April 1873. They took passage to those islands in the first trip of the **Morning**

Star, and on the fifth trip of that vessel, in 1861, it was our privilege to visit those islands, and there we found our good friends engaged in their work. From our intimate knowledge of the history of this mission and having once seen the people for whom this translation and other books have been written, we can write knowingly upon the subject.

List of Gilbert Islands Literature.

- The New Testament, translated by Rev. Hiram Bingham.
- Hymn Book, edited by Rev. Hiram Bingham.
- Reading Book, edited by Mrs. Bingham.
- Old Testament Bible Stories, written by Mrs. Bingham.
- Primary Geography, prepared by Mrs. Bingham.
- Primary Arithmetic, prepared by Mrs. Bingham.
- Catechism, translated from Hawaiian by Mrs. Bingham.
- Catechism, translated from Hawaiian by Rev. J. H. Mahoe.

At the gathering to which we have referred, nearly all the old missionaries residing in Honolulu were present. It was eminently a social and congratulatory occasion. His Majesty honored the gathering by His presence, and the informal but highly appropriate manner in which He conducted the venerable Mrs. Thurston to the adjoining room, where a generous repast was spread, was a most pleasing feature of the occasion. Before partaking of the “good things” which were provided, there were some exercises worthy of note. Prayer was offered by the Rev. Lowell Smith, the Rev. Mr. Pogue, Secretary of the Hawaiian Board of Missions most appropriately addressed the Rev. Mr. Bingham who read the subjoined “historical sketch.” One most interesting feature of the gathering should not be omitted, several Gilbert Island natives came forward and received each a copy of the New Testament on that day completed. The price having been fixed at 60 cents, each one paid for the book as it was handed out. Among them was the one who has been assisting in the work of translation, and his intelligent countenance and prompt answers indicated that an educated Gilbert Islander will take a high rank among Polynesians.

We improve this opportunity to congratulate Mr. and Mrs. Bingham on the successful accomplishment of their translation of other books in the Gilbert Islands dialect. Missionary work with good health and agreeable surroundings is not always pleasant, but ill health, and many trials and hindrances have been their lot during these past sixteen years. Once and again has the work been broken off, much voyaging has been accomplished, a long visit to American has been undertaken, and a return trip around Cape Horn performed, still in the good Providence of God they have persevered and he was enabled to affix his signature to the final work of translating the entire New Testament—the following being the last verse of the Book of Revelation in the Gilbert Islands dialect: “*E na mena ana akoi te Uea are Ilesu Kristo irowia Kiritian [ui Kabanēia.] Amene.*”

They have performed their literary work of translation when in Honolulu, in the old Mission Bindery, hence we shall hereafter look at that building with something of the same feelings that the visitor views the little cell in the Church of Bethlehem, where St. Jerome completed the translation of the Latin vulgate, in the 4th century, or the “study” at Beirut, where the American missionary, Eli Smith, translated the Bible into the Arabic language.

2. Historical Sketch of the Translation of the New Testament into the Gilbert Islands Language, by Rev. Bingham

Sixteen years ago this month I arrived with my wife in these [Hawaiian] islands on our way to Micronesia, whither we were going under the patronage of the American Board, to assist in the evangelization of that portion of the world. The Micronesia Mission assembled at Ponape in September 1857, assigned us to the Gilbert Islands, where as yet no missionaries had resided; and on November 18th of the same year we took up our abode on Apaiang and commenced at once the acquisition of the language of the people. In February of 1859, I commenced the translation of the New Testament for a people numbering 30,000.

In 1863 our relations were transferred somewhat more directly to the Hawaiian Board, and under its direction we have since been laboring. In June of 1864 the work of translation was interrupted by the complete failure of my health. At that time the translation had reached Philippinas. The first portion ever printed consisted of the first eleven chapters and a part of the twelfth of the gospel of Matthew. This was done here in Honolulu under the supervision of Rev. E. W. Clark, early in 1860, and reached us at Apaiang, June 23d, being brought by Capt. Gelett. Early in 1864 we printed on a little press at Apaiang the whole gospel of Matthew and the epistle to the Ephesians and had very nearly completed the reading of the proof of John, when I suddenly left with Capt. Bates of the *Desdemona* for Ebon in pursuit of health. The remaining pages were read by Kanoa and Mahoe.

It may be here remarked that about one-fourth of all the letters were a's, and k's are very numerous. As our font of type was very limited we were obliged to cut off the d's for additional a's, and to cut a nick in the right-hand part of our H's for additional k's.

The interesting circumstances of the landing of the first press in the Gilbert Islands in November 1863, and the providential providing of a ship-wrecked printer¹ who had sailed six hundred miles in an open boat to reach that group will long be remembered by the mission there.

While we were in the United States, in 1866, Matthew, John and Ephesians were reprinted at the Bible House in New York in an edition of 1,000 copies and formed a part of the cargo of the *Morning Star* No. 2, around Cape Horn. For the purpose of con-

1 Ed. note: Mr. Hotchkiss.

firming my health I continued in command of the vessel fourteen months, and did not resume literary work for the Gilbert Islands, until 1868, and this was the revising and enlarging our hymn book. In June of 1868, we printed extracts from the gospel of Luke, which we took with us that same year to the Gilbert Islands.

In January 19, 1879, after our return from a missionary visit to our group, I entered upon the *revision* of the first three quarters of the Testament. *Acts* were printed at the Government press. Next followed *Mark*, printed by Mr. Black, in Rhodes' building. These portions we were able to send by Rev. J. F. Pogue, Delegate of the Board, in July 8, 1869, in the **Morning Star**, to the Gilbert Islands, as our own health did not permit of a visit that year.

Luke was printed in October 1869 by Mr. Whitney, and was sent to the Gilbert Islands by the **Annie Porter** [rather Anne Porter], about the first of March, 1870. Early in that year *Romans* was revised. It was printed in April, and taken with us to the Gilbert Islands on board the U.S.S. **Jamestown**, Capt. Truxtun. These four books were revised with the aid of John Kanimako, one of the early converts on Apaiang, now gone to his rest. We returned to Honolulu on the schooner **Annie Porter** [sic] in October 1870, and on November 9, I commenced with the aid of Joseph Ekeuea to revise the translation of 1st and 2nd Corinthians, Galatians, Matthew, John and Ephesians. In June 1871, these had been printed, and five hundred copies were bound with previous portions, and thus we had the first three quarters of the New Testament contained in a single volume. This we took with us in July of that year to the Gilbert Islands.

We returned to Honolulu in January of 1872, and on the 29th of that month, I entered with great joy on the translation of the remaining quarter. The work has since continued with very little interruption in accordance with the wish of my missionary directors and associates till by the favor of God to-day the last verse has been translated and printed, and it is my great privilege to present to the Hawaiian Board this evening the **first copy** of the entire New Testament. Of each book of the Testament no less than one thousand copies have been printed, but the balance now remaining of some of the books will enable us to prepare for present use, not more than 400 copies of the whole Testament. A large portion of this we hope to take with us by the next trip of the **Morning Star**. That there may be such eagerness for the Word of Life among the Gilbert Islanders, that a new and improved edition may be soon called for is our earnest wish. No one can feel more deeply than myself that the present translation is not all we could wish it to be, but I have the comfort of feeling that all is the best which I could produce in the years which have been given to it, with weak eyes and frail health, which have not permitted more than two hours and a half of daily use.

Such as it is, I commit it to your care. In after years it may perhaps furnish some help to some missionary of your Board who may be called upon to prepare a revision or to re-translate the New Testament. In the mean time let us hope that this portion of God's word may be blest to the conversion and edification of some of our fellowmen now wandering in gross darkness upon those coral shores. Should it be the means of the conversion of a single soul, or the cheering of a single Christian pilgrim on his way to the

New Jerusalem my labor would be fully rewarded, and I would have occasion through all eternity to bless my Lord and Master for the privilege; and I desire here publicly to *thank and praise* Him for His gracious preservation of my life, and of my manuscripts from dangers among the heathen, and from dangers among the deep, and from dangers from fire, and especially for the preservation of the life of my dear companion who has been of invaluable assistance to me as an amanuensis of large portions of manuscripts, and as an associate proof-reader of nearly the entire Testament, and no one on earth can ever know just how many suggestions of hers have added to the clearness of difficult passages. Let me thank God for providing for me two such remarkable assistant translators as I have found in Joseph Ekeuea and Ten Tekea, who have stood in literary ability immensely above all their countrymen. The latter, Tekea, is with us tonight to rejoice with us, and we have hope that his joy is that of the Christian. I feel that special thanks are due to our Heavenly Father that he sent him to me by the last return of the **Morning Star**. For nearly four months he has been most assiduously engaged in the revision of this last quarter just now for the first time printed. His assistance has been invaluable, and all to-night will rejoice that he wishes to become a teacher of the Word of Life to his countrymen.

To those members of the Board who have especially encouraged me in my work, and who have been especially forward in voting from time to time for the publication of such portions of the Testament as were stated to be nready, I erender special thanks, and to none more so than His Ex. E. O. Hall. I thank this Board for their kind recommendation of my services to the American Bible Society through whose liberality the Testament has been published at an expense of about \$2,200

I thank the former commander of the **Morning Star**, Capt. Gelett, for the care and effort he made to bring me from a sick bed at Ebon when lying at death's door to reach these more health-giving climes and medical aid, ere the spark of life went out. I thank most sincerely the kind physician, Dr. Stangenwald, who, week after week gratuitously prescribed at my bed-side, and who has not ceased during the last eight years to help me when suffering under more than ordinary weakness and to encourage me to persevere to the end of this work.

I thank such friends as Prof. Alexander, Dr. Damon, Rev. Messrs. Bissell, Chas. McCully, Dole and Theod. Gulick for their interest and aid sown in the loan or presentation or procuring of books especially adapted to help me in the study of the Greek Testament.

I thank the printers, Messrs. Black & Auld and Mr. Whitney and the late Director of the Government Press and their employees, for all their patience in the trying work of inserting many alterations from copoy. I think the binder, Mr. Newcomb, for theh personal interst which he has shown in my labors, and for gratuitous work of choice bindings on manuscript and other copies of the Testament.

I thank you, dear brethren of the Board, each one of you and all others present tonight including His Majesty, for your sympathy and interest in the present occasion, and for your attention to so much of personal statement. I ask your earnest prayers

that God's blessing may attend this first edition of the Gilbert Islands Testamtn, that He would lead many thousands to read and search these scriptures. To God be all the glory. That we may all continue while life lasts to do what lies in our power to give Life and Light to the benighted of earth is the ardent desire of your fellow laborer in the Lord.

H. Bingham.

 Document 1873M2

First newspaper published in the Marshallese language

Letter from Rev. B. G. Snow

Source: Article in The Friend, Honolulu, May 1, 1873.

Ebon, Marshall Islands,

Jan. 23, 1873.

My Dear Brother Damon:

I herewith send the first copy of a newspaper in the Marshall Island dialect. It is to be a quarterly this year, and oftener another year if it seems best.

CONTENTS—

[First page:] Hymn, one of Kaelemakule's who died, from Namerik, found among the papers he left, the title "*Maram jen Ebon*," "Light from Ebon." The first article is the Editor's or Publisher's announcement. Then first of a serial, Story of Jona. Little note contains call for teachers from other islands of our group.

2d page—motto, "The entrance of thy word giveth light." Then a Happy New Year to our readers. Then notice of arrival of our mail by Capt. Willis¹ and of the election or re-election of President Grant. Then notice of arrival of **Morning Star** with a word or two from Mr. Pogue and Mr. Kapali. Then a notice of the martyrs of Erromanga. So far is from myself and Mrs. Snow. Story of Jonah is Mrs. Snow. Then description of the picture by Mr. Whitney.

Then 3d page is my account of my trip on one of Messrs. Capelle & Co.'s trading vessels to Mille, Arno, Mejuro and Jaluij. Then a little anecdote from some paper by Mrs. Snow. Then a mathematical question by Mr. Whitney. Then marriages and shipping news, with a little paragraph by Mr. Whitney.

4th page—Almanac for three months and translation of a little story by Mrs. Whitney. Notice of Japan by Mr. Whitney. Translation of part of a Psalm by Mr. Whitney. Then a word from the West by B. G. S., and the terms of the paper.

1 Ed. note: From Honolulu, aboard the whale ship **Batholomew Gosnold** .

And will you be kind enough to let Mr. Bingham have a look at. Mrs. B. can probably translate most if not all of it, as she is somewhat acquainted with our dialect.

It may be of some interest to you to know that the paper you sent is used for this paper, it cuts nicely. We hope to improve in our next numbers, *of course!* And Mr. Brickwood's ink is the ink we use. We are also getting a small edition of our primer enlarged somewhat. I would send more of our papers by but they are going via Sydney.

Most fraternally yours,

B. G. SNOW.

Document 1873M3

The voyage of the Brig Morning Star, 1873-74

Source: Article in The Friend, Honolulu, June 1874.

The report of Captain Hallett

Sailed from Honolulu June 9th, 1873, for Micronesia.

June 27th arrived at Arorae at 6 a.m.; landed four of our Gilbert Island passengers, laying there off and on until 6 p.m., when we filled away for Byron's [Nukunau] Island; arrived there at 9 a.m. next day, laying off and on until 5 p.m., then filled away for Peru [Beru].

June 29th at 5 a.m. came to anchor off the N.W. point of Peru, in seven fathoms of water. At 11 p.m. weighed anchor and set sail for Drummond's [Tabiteuea] Island, arriving there next day. Laid there until 4th of July; at 4 a.m. set sail for Nonouti, with Rev. W. Kapu and family, Mr. H. B. Nalimu and family for Apaiang.

Arrived at Nonouti same day; sailed from there for Apemama on the 5th, with Rev. G. Leleo and family, Mr. T. Kaehuaea and family for Apaiang; arrived at Apemama same day.

Left there for Maiana on the 10th, and anchored off Maiana at 10 p.m. same day.

Sailed for Marakei on the 14th, with Mr. W. Lono and family for Apaiang; arrived at Marakei on the 15th. Same day sailed for Apaiang, with Mr. D. Hanoho and wife, and Mr. Simeon and family; arrived there next day. Landed all our passengers and on the 25th sailed for Butaritari, arriving there next day.

Sailed again for Apaiang on the 30th, with Rev. J. W. Kanoa and family, Rev. R. Maka and family as passengers; Aug. 9th arrived at Apaiang, where the General Meeting was held.

Left Apaiang on the 18th Aug., with all the Gilbert Island Mission on board, excepting those stationed at Apaiang, to be returned to their respective islands. Arrived at Butaritari Aug 19th; landed Rev. R. Maka and family. Aug. 23d set sail for Drummond's Is., arriving Sept. 5th; landed Rev. W. Kapu and family, Mr. H. B. Nalimu and family, with supplies. Sept. 8th sailed for Nonouti, arriving on the 12th; landed Rev. G. Leleo and family. Left for Apemama Sept. 15th at 3 a.m., and arrived next day; landed a native of Butaritari as teacher. Left for Maiana Sept. 17th, arriving next day; landed W. Lono and family. Sept. 19th set sail for Apaiang; at 10 p.m. same day came to an-

chor off Tarawa, the current being so strong were afraid of drifting off. At half past 5 on the 20th sailed for Apaiang, but as the wind was quite fresh we concluded to keep on for Marakei, sighting Marakei at 10 a.m., when the wind failed and drifted us so far to the westward that we were obliged to go some four degrees farther to the northward, in order to get in the easterly current to get back again. Sept. 29th arrived at Marakei; landed Rev. D. Kanoho and wife.

Oct. 1st sailed for Apaiang, arriving next day; landed Rev. H. Gingham and wife, Rev. J. W. Kanoa and family. Oct. 3d sailed for Tarawa, arriving same day; landed Mr. G. Haina and family. Oct. 8th sailed for Butaritari, arriving next day. Sailed same day for the Marshall group.

Oct. 12th arrived at Milli. Sailed for Ebon Oct. 15th, with Mr. S. Kahelemauna and family. Oct. 20th arrived at Ebon, where the Marshall Island Mission held their General Meeting. Left Ebon Oct. 31st to return the missionaries to their respective islands. Nov. 1st arrived at Nameric; landed a native of Ebon and his wife as teachers; took Mr. S. P. Kaaia and family on board to be stationed on a larger island.

Nov. 4th sailed for Jaluit, arriving on the 8th; landed Rev. D. Kapali and family. Left Nov. 11th for Milli, arriving on the 15th; landed Mr. Kahelemauna and family. Left for Arhno Nov. 18th, arriving on the 20th; landed Mr. S. P. Kaaia and family and a native of Ebon with his wife as teachers. Left for Medjro Nov. 25th, arriving same day; landed Mr. S. W. Kewea and wife, and a native of Ebon as teacher. Sailed for Ebon Dec. 1st, arriving on the 7th; layed off and on there until the 11th, when we filled away for Strong's I. with Rev. B. G. Snow and wife, Rev. J. F. Whitney and wife as passengers.

Dec. 15th arrived at Strong's I.; landed our passengers. Dec. 17th sailed for Pinglap, Rev. B. G. Snow still accompanying us; arrived there on the 19th. Sailed same day for Wellington [Mokil] I., arriving next day.

[Missionary visit to the Mortlocks in January 1874]

Sailed Dec. 20th for Ponape, and arrived next day. Jan. 2d, 1874, set sail for islands to the westward with Rev. A. A. Sturges, Rev. E. T. Doane, who go with us to place teachers on islands that may want them. At half past 5 p.m. same day sighted Pakin. Jan. 3d arrived at Ngatik, and sailed same day for the Mortlock group of islands.

Jan. 5th arrived at Satoan; landed two Ponape teachers here with their wives. Sailed for Namoluk Jan. 9th at 9 a.m., and at 4 p.m. arrived off Namoluk. Sailed at 6 p.m. for Losap, arriving next day; had communication with the people, then filled away for the Hogoleu [Chuuk] group. After 6 p.m. same day we were within five miles of that group; it being too late to communicate with the natives, we filled away for Lukunor.

Jan. 12th came to anchor in the lagoon of Lukunor; landed a Ponape teacher and his wife. Jan. 14th at 7 a.m. set sail for Satoan, where we arrived at 11 a.m. same day; lay off and on there until 4 p.m., when we filled away for Monteverde [Nukuoro], arriving there Jan. 15th. Sailed same day for Ponape, arriving on the 26th.

Feb. 10th sailed for Wellington I., with Mr. Thomas Conner as passenger for Honolulu; Feb. 13th arrived at Wellington. Sailed same day for Pinglap, arriving on the 14th. Sailed same day for Strong's I., arriving on the 19th. Feb. 24th sailed for Jaluit, with Rev. B. G. Sow and wife, Rev. J. F. Whitney and wife for Ebon, Miss A. Parker, Mr. James Johnson, and four Hawaiians for Honolulu.

Sighted Namerik March 8th, and Kili on the 9th. March 10th arrived at Jaluit. Sailed for Ebon March 19th, and arrived next day; landed passengers and freight. Sailed March 20th for Apaiang, and arrived on the 31st. Sailed for Butaritari April 4th, arriving next day. April 9th sailed for Honolulu, arriving Friday morning, May 15th.

[Wreck of the schooner *Eugenie*]

—Aug. 10th, 1873, the schooner **Eugenie**, of Tahiti, Capt. David Clark, was wrecked on Drummond's [Tabiteuea] Island. The following is the chief mate's account of the voyage:

"The schooner **Eugenie** sailed from Tahiti July 12th, for the Gilbert group of islands, with 125 natives on board which she was to return to their homes in the Gilbert group (They were natives that had been at work on the Tahiti coffee and cotton plantations.)"

"On the 16th day out, in the evening she took fire in the cabin by the boy undertaking to fill a kerosene lamp while it was burning, filling it from a three-gallon can which was full of oil; the oil at once caught fire and in an instant the cabin was in a flame. The captain put a blanket around himself and with another put out the fire. The boy was so badly burned that he only lived a few hours. The captain was also badly burned, and lived only nine days. He was buried off the Island of Tamana."

"The chief mate then took charge and landed the natives, some on Tamana, Byron's, Peru, Clark's and Drummond's Islands. Aug. 10th came to anchor off Drummond's; that night the cable parted and drifted her off to sea. Next morning while standing in toward shore she ran on the reef. The natives of the island at once boarded her and took charge, so that the crew could do nothing to save the vessel, consequently she went to pieces."

Took first and second mates as far as Apaiang, and then succeeded in getting them a chance to go to Samoa in a German brig.

- Dec. 17th [1873] spoke bark **Bartholomey Gosnold**, Willis, 60 bbls oil.
 - Dec. 21st, bark **Active**, Campbell, arrived at Ponape, clean.
 - Dec. 27th, bark **James Allen**, Kelly, arrived at Ponape, clean.
 - Jan. 22d, 1874, bark **Arctic**, Whitney, arrived at Ponape, clean.
 - Feb. 10th, bark **Acors Barnes**, Allen, arrived at Ponape, with 120 bbls oi.
- Wm B. Hallett, Master.

Notice in same newspaper, same date.**Passengers.**

...

From Micronesia—Per **Morning Star**, May 15th—Miss A. Parker, James Johnson, Thomas Conner, and 4 natives.

...

Died.

...

Brown—On board schooner **Jenuata** [sic],¹ lying at anchor in the lagoon of Ebon, November 20th, 1873, **Captain Samuel S. Brown**, aged 45 years. He was in the employ of Messrs. Capelle & Co., and was efficient and trusted by his employers. He told Mr. Snow that he was born in Boston, and from letters it appears that he had friends in Baltimore.

...

1 Ed. note: Actually **Jemata**. My educated guess is that the name of this Marshallese ship would now be written **Jimaat**, a name that means "Cunning, or clever," in Marshallese.

Document 1873M4

Voyage of the Morning Star in the Caroline Islands

The narrative of Rev. Doane

Source: Article in The Geographical Magazine, August 1, 1874.

The Caroline Islands.

...

We have received from Mr. Damon, the venerable Seamen's Chaplain at Honolulu, an account of one of the cruises of the **Star**, by Mr. Doane, one of the missionaries, which, as these islands are so rarely visited, is of some geographical interest.

The **Star** left Ponape in January 2nd, 1874, sailing N.N.W. to Pakin, a small atoll, some 20 miles distant, with a population of from 75 to 100. This island is a dependency of one of the kings of Ponape—the people the same as those of that island and speaking the same language. The **Star** passed close under its lee-shore, on the south side, and then headed away for Ngatik, or Raven, or the Seven Islands.

[Ngatik atoll]

Ngatik is the native name, and it is an atoll with some seven or eight islets on its reef. Its position is 5°47'30" N. lat. and 157°32' E. long. The island was discovered in 1773 by a Spaniard, and then re-discovered and re-named by other explorers, each one giving it a new name. The name Seven Islands was probably given from the seven islets on the reef.

This atoll is some 22 miles in circumference, with no passage to the lagoon save a boat passage near an islet on the eastern extremity of the reef—an islet without inhabitants. The natives of Ngatik are in stature and language Ponapeians; and so one might expect their complexion to be, only the "foreign blood" has so largely mingled with the native, that the native colour has been almost bleached out of it. The island has long been the home of foreigners, and painful are the reports afloat of "violence and bloodshed," of "sudden deaths in the lagoons and over the reef;" but they need not be repeated—"Let the dead bury its dead."

Children are numerous, light, and pretty. The missionaries offered to take some to Ponape to be educated in their schools, but parents could hardly afford that: it was too far, and they had not mastered their distrust of the missionary. He *might* be a “man-eater” rather than a “soul-teacher,” for such are the reports often made about him.

The island is fertile. The bread-fruit, cocoa-nut, sugar-cane, bananas, and onions were seen growing.

A singular piece of masonry was seen on this island. The base was about 12 feet square and raised some 5 feet, solidly laid, with rude steps for ascending. On this another square of less dimensions, some 5 feet square was laid; this again was crowned by a large square stone, which was capped with one standing erect with a crown piece of concave coral stone. This structure is sacred. Prayers and worship are here made to the island divinity, and the hill is free to any one to ascend and offer his devotions. On putting the question, if a missionary would be welcome, some replied “yes;” and it was affecting to see some gathering about one of our Ponape teachers, and holding her hand as if to pin her to the spot at once.

[The Mortlock Islands]

The **Star** then made for the Mortlock group, lying nearly due west from Ngatik. Her approach was in dead silence—not a canoe hastening off to trade with the strangers. It was not until the vessel was near the mouth of the passage that a canoe was seen, though she had run some 10 or 12 miles along the leeward shore, and why was this? The **Carl**, kidnapping vessel, had been here a few years since, and had stolen a great number of natives. Mr. Doane says, “All hail to Her Majesty’s Government for these kidnapped ones who have been restored to their homes. And yet while we shout this pæan of praise to John Bull, what shall be said of the Emperor of Germany, who suffered his flag to be unfurled to cover the coolie trade? Is it possible that Germany, which heads the van in the world’s intellectual thought, is also to lead the coolie trade—a relic of the dark ages, a twin of American slavery? It is reported that eighty natives were taken from this island as coolies by a German vessel, to be returned in five years. How often were we asked by mothers and brothers, ‘When will they come back?’ And how often did we see strings enclosing the house of some one taken away. They are enclosed because sacred to him. No one may inhabit it. With this state of things, we were not surprised at the reception of the **Star**. At first it was with such an ominous silence; but as she nears the mouth of the passage of the lagoon, a canoe is descried bearing down, headed by a foreigner, a trader, he assuring the natives that there was no danger. We soon met them with a boat, exchanged salutations, and they boarded the **Star**.

The first contact with these people prepossesses one in their favour; so mild-looking, so gentle, and so far from rudeness that we often said, “How kind, how woman-like they are”—not as a reproach, but as descriptive of their general bearing. “Surely, there are not savages!”

The **canoe** of these islanders is in general style like the canoes of all the islanders of Micronesia, the ever present outrigger and timbers being fastened together by native

twine. The **dress** of the islanders is simple. Their mills do not weave very finely or abundantly! The men wear the *maro*, a thick braid of cloth, about their loins; they wear also the poncho, made from the bark of the hibiscus, two breadths sewn together. It extends nearly to the feet. The hair was done up in a top-knot style, ornamented by native beads, hair-pin and comb—this is a small piece of wood slitted into small fine teth lengthwise, often carved, and cock's feathers sewn to the handle. Tattooing is simple, the arms from the shoulder to the elbow being thus ornamented, save occasionally a semi-ciecle band run across the breast. Children go in undress. The women wear the native tapa, made from the bark of the hibiscus, plainly ornamented and dyed black for a background.

The **dwelling**s are simple, the roof being set on the ground, and resting on the eaves. There is a door at each end through which one may crawl, and the interior is dark and stifling. Close to this is the cook-house, black and filthy. Much of the cooking is done upon heated stones. It is with them yet the *stone age*; for nearly all implements of work, axes, knives, and the adze are made from this or something kindred to it—the shell of fish or turtle. Near the dwelling, or apparently in each community, is a building of larger dimensions that has been mentioned. It is a "hotel," a "work-house," a shelter for large *proas*, a play-ground for children, a campus for all meetings. It is rudely made, but strong. Large masks were found at Satoan, an islet of the Mortlock group. They seemed to be used by executioners, that they might do their duty faithfully, and remain unknown.

Mr. Doane then gives the following account of the islands of the Mortlock group:—

The Mortlock Group.

Now that we have spoken of the Mortlock group, described the people and their customs, it remain only to speak of the separate islands. The group we have named was discovered in 1793, by Mortlock, who commanded the **Young William**, and both names are given to the cluster, consisting of three atolls, separated by channels, from 5 to 7 miles in width, their names being Satoan, Etal, and Lukunor. The **Star** visited **Satoan** first, which bears the name of the discoverer, but it is proposed to re-name the atoll from its most important islet, Satoan, it being the most fertile, most populous, and evidently the oldest land formation of the island. This change of name is proposed on account of there being no other island in all the group of sister atolls but which bears, as it should, a native name. Satoan lies in 5°27' N. lat. and 153°30' E. long. Two passages offer access to the lagoon, one on the south side and one on the north. The depth of the **Star's** anchorage was 19 fathoms. Some 60 islets crown the reef of this atoll, some being several miles in length, and well wooded and fruitful; others mere pin heads in size. It was frequently observed that neither the reef proper nor land formation had the breadth of some coral islands in Eastern Micronesia. The bread-fruit, cocoa-nut, pandanus and other plants and trees abound here. Wild pigeons and smaller birds were seen. The population is computed to be about 1,500. One islet, some 4 or more miles long, has a population of 600. The language of this island and of all its sister atolls, Etal, Lukunor, Namoluk, Losap, Nama, is the same. In leaving Satoan it may be remarked, early na-

vigators have represented the natives as treacherous, "were not to be trusted, no matter how friendly they may appear." The **Star** can deny that charge. From the first day of her anchoring to the last, here and at Lukunor, not the least treacherous sign was seen; nor indeed is it known that a single article was stolen. Yet natives were numerous on deck, going and coming, and visits were made ashore without fear.

Passing from Satoan, the **Star** sailed across the lagoon, going out at the northern outlet. It is a lagoon of much beauty and safety, because so free from coral patches. Bearing N.N.E. in lat. 5°38' and 153°24' long. is **Etal**, distant some 7 miles, an island without a ship passage; but its reef is crowned with a luxuriant growth of vegetation on its islets. The **Star** did not touch here. It is spoken of as a beautiful atoll. The population may number some 600 or more. The language and customs of the people are similar to those of Satoan, with which a free communication is kept up by large *proas*.

Passing by Etal, the **Star** ran N.W. some 25 miles to **Namaluk**, whose position is 5°55' N. lat., 153°13' E. long. Approaching this island, three large islets were seen, crowning the reef, verdant, and apparently thickly wooded. The more than usual height of the trees seemed to give to the atoll an unusual elevation, as if partly heaved up by volcanic force. Reaching this island near sunset, there was no time for exploration; but, as the **Star** passed along the lee shore, groups of natives were seen sitting beneath the trees, watching the approach of the vessel, a sight to them no doubt strange, as not many ships touch here. This cautiousness of the people not to launch a *proa*, and "come off," indicated fear; and so it was, for here were found those who had been kidnapped by the **Carl**, and taken to a Fiji plantation. Perceiving their unwillingness to come to the **Star**, a boat was sent to them. Three friendly natives from Satoan accompanied, and going up to the group, told them who the strangers were—friendly missionaries. A few threw aside all fear, came to us and shook hands, heard a message, bartered a little, and then with a friendly "good-bye," were left. The language, customs, and tattooing, all were one with the Satoans. No ship passage; merely one large enough for a boat was seen. The population numbers from 300 to 500.

The day closing, the **Star** filled away for **Losap**, N.W., distant some 60 miles. Its position is 7°3'40" N. lat. and 152°42'20" E. long. Nearing this atoll the natives were cautious as at Namaluk. Flogging on a Fiji plantation had no charms for them. It was observed that the island had the appearance of an unusual elevation as at the one just passed. Nothing like volcanic forces working in ages past could be seen. As the **Star** neared the island, natives were seen walking on the beach; none came off. The boat was sent in, accompanied by the friendly natives of Satoan. A ship's passage was seen; there may be more on the west side. The boat passed into the lagoon, and passed up about half way to the landing-place of a high chief. The company were received with kindness, young cocoa-nuts being brought as a peace offering. The high chief was very friendly, and would gladly take a missionary teacher. All the surroundings of the people, their language, dress, *proas*, ornaments, tattooing, dwellings, the children in undress, and the women with the native *tapa*, showed they were kith and kin with the islanders

already visited. The population may reach 500. The island seemed fertile, and capable of furnishing plenty of food.

North-west of Losap, lies the atoll **Nama**, round, small, and without lagoons; fertile, crowded with a forest of bread-fruit trees and cocoa-nuts—a tombstone in mid ocean of some buried mountain peak. The island is not put down in *Findlay's Directory*. It is some 10 miles N.W. from Losap. As the **Star** neared this pin-head of an island, natives were seen grouped on the shore, apparently awaiting her approach. The landing is evidently on the west or lee side, over the reef in a smooth surf. But time did not permit us to send a boat. We learned from the natives with us that the population is small, some 150 or 200—if, indeed, amounting to that. The language and people are one with the islands south, at which we had touched.

Lukunor, the Gem of the Coral Islands.

The **Star** headed away from this people for Ruk, the higher mountain peaks of which were seen near sunset; but it was thought best not to sail on further, so she tacked about and headed for Lukunor, a sister island of Satoan, whose position is in N. lat. $5^{\circ}27'$, and E. long. $153^{\circ}27'$. And here we find, if I mistake not, the gem of the coral islands in Micronesia. The lagoon, comparatively free from coral patches, and the islets fertile, and so situated as to protect the anchoring ground, which has a fine bottom, and close in to the shore, if needed, and not deep, the contour of the atoll, the mildness of the people, all combined to make this a beautiful island. There is but one passage, though of easy access, on the south side. The island may be some 18 miles in circumference. Four large islets, not contiguous, nor very widely separated, crown the reef. On the main islet two large taro patches were seen, evidently highly cultivated, and divided off into sections, marking the ownership of each. And it was observed how much there was of a rude kind of fencing on the main land as if each one's little farm must be definitely bounded—a little ludicrous we thought, as the whole islet would not satisfy a western farmer for this plantation. Wild pigeons are more or less numerous, and a small bird, with cheery note, was seen. The houses and *proas*, the dress and ornaments of the people, the maro and poncho of the men, with the simple skirt of the women, and the nakedness of the children, and their language, marked this people as one with the SAt-oanites; and their proximity enables them to have frequent communication with each other. The population may be put down at 1,500. The children are numerous, a hopeful sign for the future of the teacher located here.

Leaving this island, the **Star** touched at SAt-oan for a few last words with the teachers there, and then laid her course for Nukuor, or the Monteverde Island, located in N. lat. $3^{\circ}55'$ and E. long. $154^{\circ}56'$. This island was discovered by Monteverde, a Spaniard, in 1806. It is small, being not more than 12 or 15 miles round. It has a passage for small vessels. The reef was clothed with islets, some thirty crowning and adorning it. The natives are of Samoan descent. Their splendid forms marked this as well as their language. It has but little affinity with the islands of the north. The population is small, numbering some 150. In times past it has been larger, but feticide, so very common, has

lessened it sadly. The natives seemed cheerful and lively, going off to a vessel, at rather a venturesome distance, for barter. Idols, carved from wood, are common here, a very large one being in their temple. This is probably the only people in all Micronesia who worship idols carved out. With all of them are stones, trees, animals, birds and fish, dressed and made sacred, but without the carved image. This fact seems to point to a different origin, for this people have retained the custom of their ancestors at the south, or have taken it from natives who may have drifted to them from the west. No opportunity was offered here to land, though the natives are friendly. A trader resides here. It is manifestly the iron age with this people, as iron hoop was eagerly taken in exchange for their small wares.

The **Star** could stay here but a short time, as the day was fast closing. So, telling the venturesome ones to return home, as a light was burning for them on the shore, we parted, they for their coral reef and we for the more ambitious high island, Ponape.

During all this cruise no accident befell the **Star**; no demonstration of treachery from the natives; not even a nail was stolen. The teachers were welcomed and readily found homes among the people they sought to live with.

Document 1874M1

Mission report for 1874

Source: Article in The Friend, Honolulu, July, 1874.

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Publications.

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The entire New Testament in the Gilbert Island language was sent to that group of islands by the last voyage of the **Morning Star**.

FOREIGN DEPARTMENT.

Since the last Annual Report of the Secretary, one Missionary and his wife have been sent to Micronesia, and are now located at Mejuro, in the Marshall Islands. Rev. Mr. Kapali and wife, who came to the Hawaiian Islands for her health, returned to their former field in the Marshall Islands, and are located on the Island of Jeluit.

It will be remembered that the **Morning Star** left Honolulu June 9th, 1873, while the Hawaiian Evangelical Association was in session. It was the third voyage of this vessel to Micronesia. She took as passengers, Rev. H. Bingham and wife, Miss Park [rather Parker], Mrs. Hallet, and several natives returning to their home in the Gilbert Islands. The vessel returned in safety, arriving at Honolulu May 15, [1874] after an absence of little more than eleven months. It is the longest voyage any of our Missionary vessels has made. She has done a great and good work in the Gilbert, in the Marshall, in the Caroline Group, and in the Islands beyond. No serious accident has occurred to the vessel, or to any of the many passengers who have taken passage during her voyage. A great and good work has been accomplished. For this we will unitedly praise the God of Missions. To Him be all the glory.

...

Gilbert Island Mission.

The **Morning Star** was more than three months in the Gilbert Group in her late voyage. All the Islands in the group, occupied by Hawaiian Missionaries, were visited, and two or three of those occupied by the Samoan Teachers. A meeting of the Mission was held at Apaiang, at which all the Hawaiian Missionaries were present. Letters and reports from the brethren there give a more than usual encouraging account of the

Mission work in these Islands. There is an increasing desire for Books. More interest is manifested in Schools. A training School for Teachers has been commenced at Apaiang. Three Churches have been recently organized—one on the Island of Tapiteuea, one at Rumu, a new Station on the north side, Butaritari, including the small Island of Makin, and one on the Island of Marakei. A new Station has been taken on the Island of Apemama, and a Gilbert Island Catechist located there. The King of this and the two adjoining Islands has heretofore refused to allow any Missionary to be located there. The account given by Mr. Bingham of the visit of the **Morning Star**, and of the introduction of the Gospel into that Island, is one of much interest. The Lord went before and prepared the heart of that higherto obdurate savage King to receive the message of salvation.

The transfer to this Board of the Samoan Evangelists located on the five Southern Islands of the Group has not yet been effected. Mr. Bingham visited these Teachers on the Islands of Arorae, Nukunau and Peru. On these three Islands are ten Samoan Teachers and their wives. The Rev. S. H. Davies, Missionary of the London Society, visited them after the **Morning Star** had left to go west. On the 10th of October, on board the **John Williams**, Mr. Davies wrote that the Teachers on Nukunau and Peru are all willing to be transferred. He had not visited those on Tamana when he wrote. The following are the Islands occupied by Hawaiian Missionaries, Gilbert Island Teachers, and Mr. and Mrs. Bingham:

Islands.	Missionaries.
Tapiteuea	Rev. B. W. Kapu and wife. H. B. Nalimu and wife.
Nonouti	Rev. G. Leleo and wife.
Maiana	W. N. Lono and wife.
Apaiang	Rev. H. Bingham and wife. Rev. J. W. Kanoa and wife.
Tarawa	W. Haina and wife.
Marakei	D. Kanoa and wife. Gilbert Island Catechist.
Butaritari	Rev. R. Maka and wife.
Apemama	Gilbert Island Catechist.

The whole number admitted to the Church in the Gilbert Islands is 138; the number in good standing at the present time is 90.

Marshall Islands.

The **Morning Star** was two months in the Marshall Group. A meeting of the Mission was held at Ebon. The Board has now four Hawaiian Missionaries and their wives in these Islands—with Mr. and Mrs. Snow, Mr. and Mrs. Whitney, of the American Board. Two Missionaries and their wife went to the Mission field by the **Morning Star**

last year: Rev. Mr. Kapali and wife returning to their former field of labor, and Mr. W. Kekuewa and wife for the first time sent out by the Board.

The localities of Missionaries and Teachers are as follows:

Islands.	Stations.	Missionaries.
Strong's Island	Kusaie	Rev. Likiak Sa.
Mokil	Mokil	Ponape Teachers.
Pingelap	Pingelap	Ponape Teachers.
Ponape	Kiti	Rev. A. A. Sturges.
"	Oua	Rev. A. A. Sturges.
"	Japalap	Rev. A. A. Sturges.
"	Kenan	Rev. E. T. Doane.
"	U	Rev. E. T. Doane.
"	Auak	Rev. E. T. Doane.

We have no report of the Church of Kusaie or Strong's Island, for the last year. Mr. and Mrs. Whitney, with Mrs. Snow spent about two months on this island, while Mr. Snow went on the **Morning Star** to the islands west. During these two months the missionaries were engaged in teaching and other missionary work. Mr. Whitney writes, "One of the most beautiful of islands," and of the people, "they are the most hospitable people of all the Pacific." The church and congregation are under the care of the native pastor, Rev. Likiak Sa.

Mokil.—It was stated in last year's report of this Board, that a Church consisting of ten members had been formed on this island. Mr. Sturges visited in this year. He writes, "All the adult population are waiting to be baptized, all are in school, we receive letters from the teachers with well put sentences, while two years ago not one of them knew the scratch of a pen. Captains calling there, invariably speak well of the Mokil natives, calling them the most civilized natives in the Pacific, in appearance.

Pingelap—Of this island, Mr. Sturges writes the work has been still more encouraging and wonderful, "A nation born in a day." He writes, "Two years ago, I took teachers to Pingelap, and had to bring them away. Some stray natives from the island came into our school at Ponape. Two of them, Tepit and Yomioj, were with us eight months and went back home in the **Morning Star**. They set up a school, and commenced preaching Christ. They have built the largest church I have seen in Micronesia. It will seat more than 1,000 persons. They have also built a large school house. I went to the church which was soon filled, many with long beards, white as the silver snow, and as many as 400 children, seated so prettily before the stand, all orderly and well behaved." Two new teachers, Yotij and Naomi, were located there this year.

Ponape.—Mr. Doane writes of this interesting mission field, "OUR work on Ponape is very hopeful. There is much to encourage, we have no special outpouring of the Spirit, but few are enquiring the way to Zion. The natives are mellowing down, are more pliable, are developing a Christian life, in the case of many pleasing. Schools are valued

more than formerly. We think the future before us is very hopeful and we take courage. We shall receive with joy the new coming helpers. There is much work awaiting them on Ponape and on the Islands in the West. They are not coming to a dry tree, though the field is small. May they come in the strength of the Lord and bring with them a blessing to us all."

Two Churches have been organized on Ponape the last year. Seven young men licensed to preach at the first ecclesiastical meeting held on the island. Three of them are for the foreign field, the others are in good demand for work at home. Schools full and seemingly doing good. Mr. Sturges has a training school, and in it are natives from the Island of Pingelap and Mokil; the whole number of the church members on the Island is about seven hundred.

Mortlock Islands.

This group of islands appears now for the first time in the Annual Report of the Board. The mission there was commenced in January of the present year. Then three teachers with their wives from Ponape were located on two of the Islands in accordance with the wish of the chiefs and people. They are situated some 300 miles west of Ponape. The Islands occupied and Teachers located are as follows:

Islands.	Teachers.
Satoan ..	Obedia and wife. Barnabas and wife.
Lukunor	Tepit and wife.

We give a condensed account of the cruise of the **Morning Star**, west of Ponape, by which the mission in this group has been established.¹

Soon after a deeply interesting and impressive service held in one of the churches on Ponape, on occasion of the departure of the missionaries, the vessel having on board the three families with the brethren who were to accompany them left Ponape Jan. 26. They called first at a small island some seventy miles west of Ponape. It has a population of 100 inhabitants of Ponape origin, they expressed a desire for teachers.

On the 7th of January the mission vessel anchored in the large lagoon at **Satoan**. It is a large atoll inhabited by a thousand or more people. After an interview with the chiefs and people, two of the teachers were landed here, and the **Star** went north, called at another island, **Etal**. This island has a population of 500. Went further north to **Namoluk**, here they landed in a boat; they also want a teacher. Next day the **Star** reached the Island of **Losap**. Writes one of the brethren: "We made known to the inhabitants of this island our missionary work, and were greeted in broken English, 'Very good.' We met with the chief and told him the object of our call, and he too responds, 'Very good.' We have time only for a hymn and prayer, and then pass on to **Nama**, an atoll

1 Ed. note: For the full report of Rev. Doane, see previous document.

rich in vegetation. We went on hoping to see Ruk or Hogolu Islands, the dread of all vessels, for the savage character of the inhabitants. We got only a glimpse of some of its mountains; we then run back for **Lukunor** in the Mortlock group, some 10 or 15 miles from Satoan; had a meeting with the chiefs and people; they are ready to receive and care for a teacher. The island is a most beautiful one; has a population of 1,500; all parts of the atoll easily reached; the children are numerous. Here we land our remaining teacher and his wife, Jepit and Jeso.¹ Hence the **Star** runs south to **Nukunor** [sic], an island inhabited by the descendants of the Samoan people; from here we turned homeward, reaching Ponape January 28th.“

Twenty-six days were occupied in this western cruise of the **Morning Star**. We trust it is the beginning of a great and good work for the Master in the “regions beyond.” Well might the brethren, while at anchor in the broad and beautiful lagoon of Satoan sing—

“The morning light is breaking.”

B. W. Parker,² Acting Secretary of the Board of the Hawaiian Evangelical Association.

ANNUAL REPORT

Of the Treasurer of the Hawaiian Evangelical Association for the Year Ending May 15, 1874.

Receipts—For Micronesian Mission.

From S.S. Foreign Church, Hilo, to purchase Testaments for Gilbert Island children	\$20.00
Same source, for children in Mission families at Gilbert Islands	\$20.00
Amount Board Salaries for American Missionaries in Micronesia	\$2,500.00

Receipts for Micronesian Mission	\$2,540.00
Amount transferred from Foreign Mission Fund to balance account	\$1,715.70

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For Morning Star.

From American Board	\$3,229.00
Passage Money per Morning Star	\$200.00
Amount Harbor Master's Dues, remitted	\$48.00

Total receipts for Morning Star	\$3,477.00

1 Ed. note: Perhaps Tepit, and Teso, instead.

2 Ed. note: This is the Mrs. Parker who is reported as a passenger on board, as Delegate in 1873-74.

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For Medical Fund, Micronesia.

From American Board, grant for 1874	\$150.00
Balance from last year	\$53.24

Avails for Medical Fund	\$203.24

For General Meeting.

Balance from last year	\$158.25
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Expenditures.—For Micronesian Mission.

Paid Salaries 5 American Missionaries	\$2,000.00
Salaries 12 Hawaiian Missionaries	\$2,100.00
Blackboards, &c. for Gilbert Islands	\$12.00
Supplies for General Meeting, Micronesia	\$68.84
Storage and Cartage on two boats	\$13.00
Binding and Map for Gilbert Islands	\$15.50
Travelling Expenses of S. W. Kekuewa	\$10.00
Oars and sails for 4 boats Gilbert Is.	\$36.36

Total for Micronesian Mission	\$4,255.70
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For Publications.¹

Paid American Tract Society	\$1,000.00
For Stitching Reports	\$4.50
Black & Auld's Bill	\$154.45

Total for Publications	\$1,158.95
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For Morning Star.

Paid Expenses of Morning Star to date	\$3,477.00
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For Bible Fund.

Paid Freight and Charges on 7 boxes Books	\$133.60
Amount transferred to Incidental Fund to refund amount expended for Bible work for Micronesian Mission	\$1,168.95

¹ Ed. note: Not all of this was for the Micronesian Mission; some were for the Marquesan Mission, etc. Yet, the total bill for Incidentals was \$3,052.03, and an unstated part of this must have been for the Micronesian Mission.

Total for Bible Fund	----- \$1,302.55
For Medical Fund, Micronesia.	
Paid Medicines for Gilbert Islands	\$15.25
For General Meeting.	
Paid Passages of Missionaries	\$90.00
...	

Document 1875M1

Mission report for 1875

Source: Article in The Friend, Honolulu, July 1875.

[Mission report]

...

Publications.

...

The following Books and parts of the Gospels have been sent to our Missions in Micronesia:

1,000 Acts for Marshall Islands.

4,000 Hymns for Marshall Islands.

225 Primers and 145 2d vol. of New Testament, for Gilbert Islands.

400 Matthew and Mark.

302 Matthew.

183 Mark for Ponape of the Caroline Islands.

The Bible Society has been very liberal with us the past, as in former years. The cause of Christ on these Islands, and in Micronesia are its debtors.

Our debt to the Tract Society has been very much reduced.

Avails of Books sold past year.	\$477.20
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Avails of Bibles sold past year	\$398.33
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\$875.53

The Bible Society has refunded to our Board \$283.96 gold, or \$318.95 currency, advanced by us for printing the Book of Acts in the Marshall Island dialect.

Foreign Department.

Our Missionary stations in foreign lands remain as they were last year, as also the number of Hawaiian Missionaries. One Hawaiian formerly of the Gilbert Island

mission has been dismissed from the service of the Board.¹ An addition has been made to the numbr of American Missionaries on the field. Mrs. Sturges has returned to her husband and loved work at Ponape. Rev. R. W. Logan, wife and child, with Mr. F. E. Rand and wife have entered on missionary work at that Island. The Rev. H. J. Taylor and wife have done the same at the Gilbert Islands. Rev. E. T. Doane arrived at these Islands, February 3d, 1875, from Ponape. Mrs. Taylor of the Gilbert Island Mission died soon after her arrival at Apaiang.

Morning Star.

Our "winged messenger," commanded by the veteran Captain Gellett, left Honolulu on the 11th of July, 1874, having on board the following Missionaries and Assistant Missionaries: Mrs. Rev. [sic] A. A. Sturges, Rev. H. J. Taylor, wife and son, Rev. R. W. Logan, wife and child, with Mr. F. E. Rand and wife.

The vessel arrived at Apaiang August 7, 1874; at Ebon, September 10; at Strong's Island, September 18. On arriving at Ponape, she took on board the Rev. A. A. Sturges, and proceeded to the stations taken in 1873, to visit the Ponape teachers at Satoan and Lukunor. Returning she arrived at Honolulu, February 2, 1875, having on board Rev. E. T. Doane. The expenses for running this vessel are very large, but not more so than vessels of other societies engaged in a similar work.

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Gilbert Island Mission.

The Rev. H. Bingham, the only American Missionary who has labored in the field, thus writes in regard to the reinforcement to those islands: The **Morning Star** came to anchor in our lagoon at 1 p.m., August 7th, bringing a most precious freight. Our cup of joy is very full. It is difficult to realize the truth, that we really have on the ground an American Associate. Eight Hawaiian Missionaries are located on six of the Islands of this group.

Two Gilbert Island Teachers; two American Missionaries with the wife of one; six or seven Samoan Teachers are on the Southern Islands of the group. Letters by the **Star** report five churches with 152 members, 82 admitted the past year. 39 children baptized, and 53 couples married. For contributions, see Treasurer's Report. Mr. Bingham writes in regard to the Training School at Apaiang, thus: Our training school, such as it is, is in a flourishing condition, twenty-six pupils; Brother Taylor is already rendering important assistance in it, as also Mrs. Bingham. Day schools are taught more or less at all the stations occupied by Hawaiian Missionaries.

The following will show the Missionaries and the stations occupied by them:

1 Ed. note: I think, by a process of elimination, that he could have been either Moses Maukanaelo or T. Kaehuaea.

Islands.	Missionaries.
Tapiteuea	Rev. B. W. Kapu and wife. H. B. Nalimu and wife.
Nonouti	Rev. G. Leleo and wife.
Maiana	W. N. Lono and wife.
Apaiang	Rev. H. Bingham and wife. Rev. H. J. Taylor.
Tarawa	W. Haina and wife.
Marakei	D. Kanofo and wife. Kabure.
Butaritari	Rev. J. Kanoa and wife. Rev. R. Maka and wife.
Apemama	Moses Kanoaro.

Marshall Islands.

The Missionaries to this group are the same as they were last year, no changes having been made. The Islands occupied and the names of the laborers are as follows:

Islands.	Missionaries.
Ebon	Rev. B. G. Snow and wife. Rev. J. F. Whitney and wife.
Namarik	Marshall Islander.
Jaluit	Rev. D. Kapali and wife.
Mejuro	S. W. Kekuewa and wife.
Arno	D. P. Kaaia and wife.
Mille	S. Kahelemauna and wife.

Mr. Snow writes: "Our schools have been much better attended, and a deeper interest manifested than at any previous time. Some eighteen have been received to our church since the **Star** left, some sixteen baptized. Four fallen ones restored and four have been removed from the church (Ebon). We hear very good reports from all our out-stations."

Mr. Doane reports that the church at Namarik has voted to support its own teacher.

Mejuro.—Population of the Island 2,450. Schools kept up, but not many attend. Services on the Sabbath are well attended.

Mille.—Population 1,403, as follows: 428 men, 472 women, 299 boys and 204 girls. Church members 23. 157 express repentance for their sins, and are among the inquirers. Four schools. The whole number under instruction 480. These taken from the whole population leaves 923. To see these, says the Missionary, brought into the fold where they may be taught is our great desire.

Jaluit.—The Rev. D. Kapali reports eight districts, a teacher or leader in each. A great demand for books. 56 church members. The congregation on the Sabbath quiet and orderly.

The trading firm of Capelle & Co. has been removed to this island. The influence of those connected with the establishment is good.

On the Islands of this group there are five churches. One training school at Ebon is in a prosperous condition.

Caroline Islands.

Two American Missionaries and their wives have been added to the laborers in this field. Mrs. Sturges has returned to Ponape. Rev. E. T. Doane, long a Missionary on Ponape, and at the Marshall Islands, returned to these [Hawaiian] islands on the **Star**. After opening a short time with us he proceeded to San Francisco on the **Murray** the 11th of May.

The following laborers are at the following places in this field:

Islands.		Missionaries.
Kusaie ..	Strong's Island	Likiak Sa.
Mokil ...	Wellington's Island	Ponape Teacher.
Pingelap		Ponape Teacher.
Ponape	Kiti	Rev. A. A. Sturges and wife.
"	Oua	Mr. F. E. Rand and wife.
"	Kenan	Rev. R. W. Logan and wife.
"	U	" " " " " " "
"	Auak	" " " " " " "

Strong's Island.—The King of this island has been removed, and a high chief chosen by the people in his stead. This was accomplished, without bloodshed which speaks well for the people.

Population of this Island 515—397 Aborigines and 118 Foreigners. 237 males and 160 females. 113 children—62 boys and 51 girls. 92 church members—54 men and 38 women.

Rev. E. T. Doane has furnished us with the following statistics of Ponape, Mokil and Pingelap:

Whole number of Church Members (approx.)	550
Whole number of Kenan Church	224
Whole number of Auak Church	68
Whole number of U Church	24
Population of Mokil	80
Church Members	34
Population of Pingelap	800
Church Members	7

Rev. A. A. Sturges writes under date of January 9th, 1875: "I am glad to report that our work goes on quietly. The people about seem to be awake to some interest in education. Our school is prosperous. We are putting up a building 20 x 60 feet for a girl's school. We are favored by having two boys from Yap in our school, whom we hope may be prepared to return to their people and instruct them in the way of life.

Mortlock Islands.

The two stations taken in this group in 1873, are in a prosperous state. Three Ponape teachers occupy the stations, viz:

Islands.	Teachers.
Satoan ..	Obedia and wife. Barnebas and wife.
Lukunor	Tepit and wife.

These were visited by Mr. Sturges and wife on the last voyage of the **Star**.

Mr. Sturges writes: "To come back to this Mortlock group, after an absence of eight months, I find seven meeting houses built, the teachers all in neat parsonages, built by loving and appreciating natives. We anchored in the Satoan lagoon yesterday; some went on shore. The mass gathered on the white beach, the Queen Opetimia standing a Queen among them. Most affecting was the meeting of the *mother* (Mrs. Sturges), with her (Opetimia's) first born (a former pupil). We held a short service. It was gratifying to see how well behaved the natives were. The Lord be praised for what he has done by those who have not counted their lives dear unto themselves for Christ's sake.

...
Respectfully submitted,
J. F. Pogue, Corr. Secty. of the Hawaiian Board.

ANNUAL REPORT Of the Treasurer of the Hawaiian Evangelical Association for the Year ending May 15th, 1875.

Receipts. —Micronesia, for 1874.	
From Jaluij, D. Kapali	\$18.82
Jaluij, avails of oil sent	\$21.00
Ebon, avails of oil sent	\$104.16
Ebon, J. F. Whitney	\$18.08
Collection taken on Morning Star	\$32.30
Oua Chruch, Ponape, A. A. Sturges	\$95.75
Kenan Church, Ponape, E. T. Doane	\$3.50
Kiti Church, Ponape, A. A. Sturges	\$45.36

Mokil Church, Ponape, A. A. Sturges	\$11.34
Japalap and Ponape, avails of oil sent	\$62.58
Tapiteuea, Nalimu and Kapu	\$17.64
Marakei, avails of oil, D. Kanoho	\$12.08
Nonouti, avails of oil and twine, G. Leleo	\$5.18
Mille, avails of oil, S. Kahelemauna	\$21.00
Namarik, avails of oil	\$109.20
Mejuro, avails of oil	\$18.41
Maiana, W. N. Lono	\$4.25

...

Documents 1875M2

Missionary news for 1875

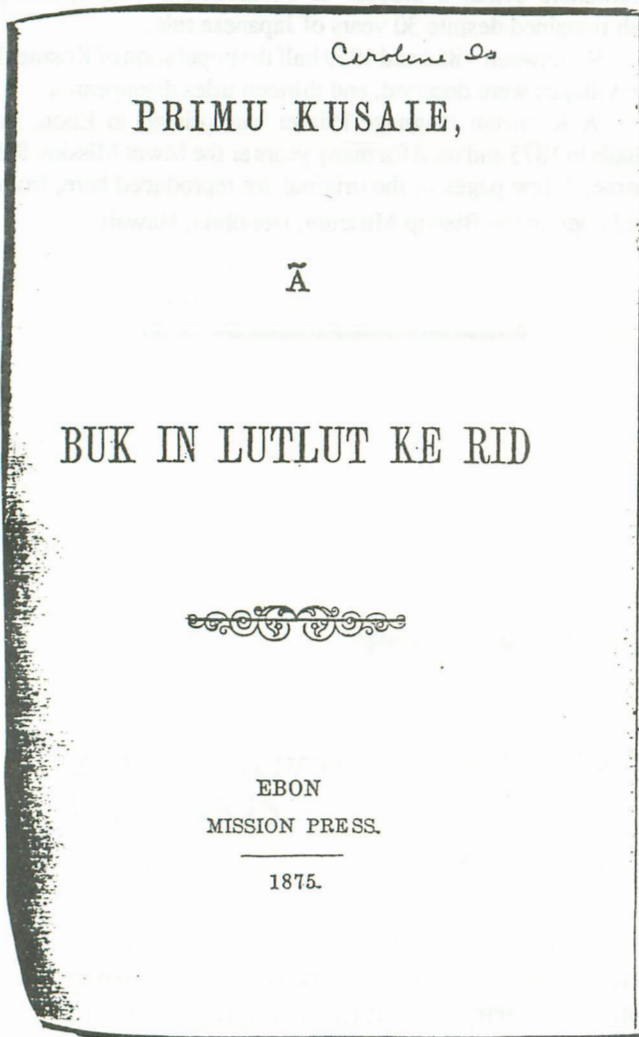
1. Ordination of Two Hawaiian Missionaries at Gilbert Islands [at Butaritari, July 1875]

Source: Article in The Friend, Honolulu, January 1, 1876.

Mr. Chamberlain, delegate of the Hawaiian Board, thus writes under date of July 24th, thirty-three days from Honolulu, on board the **Morning Star**:

“Lono and Kanohe have been ordained to-day; sermon by Leleo, who is quite up to, if not ahead in spirituality and far more eloquent; ordaining prayer by Kanoa; right hand of fellowship by Maka; and charge by Kapu. These exercises managed entirely by our Hawaiians were most interesting and touching,—the cool church, roughly matted with braided cocoanut leaves, rudely seated with *lauhala* gramed settees, church members all reasonably clad. We have seen more civilization here on Butaritari than in all the islands beside, and there is a greater progress on the part of the people. After these exercises the communion was dispensed by the two new pastors, assisted by two deacons (one a brother of the king), splendid men, clad and in their right minds. Then followed the Sabbath school; the scholars were mostly adults, and recited well. When the general questions were asked, in presence of the mission, they answered clearly and distinctly. The singing was good. I have no doubt God has a people here. I believe the Holy Spirit has been present in every meeting. I feel there is great reason for hope, trust, courage and confidence. In some islands the feather-gods are being abandoned, and there is a demand for the Holy Scriptures. Twice the number received from Honolulu could have been distributed.”

Mr. Chamberlain refers in his correspondence to a brutal murder committed by a pagan on an Englishman by the name of St. John Keyse, whose sisters (say the Rev. Mr. Taylor and Capt. Randolph) are married to a dean, a bishop, and an army colonel in England. He adds: “We shall probably get up the facts for the British Commissioner in Honolulu.”



ie.”

Ebon Mission

kill, learning, invention, and
 ve above the title of a book
 difficulties and disadvant-
 be fully represented. Books
 velous facility and rapidity,
 s accomplished in Microne-

In 1852 the Rev. Mr. and Mrs. Snow landed on Kuusaie, or Strong's Island; for four years they labored to preach the gospel and teach the people in "pigeon-English," and discarded the vernacular language, but found the effort fruitless. They then cast aside all they had done, and commencing anew thoroughly mastered the vernacular of the islanders, and this little book is one of the results of their labor. Not only are they missionary linguists, but printers and book-binders. Such results, combined with the benefits accruing to commerce and shipping in those remote seas, cannot be fully and fairly represented at Philadelphia.

"Having had perfect understanding of all these things from the very first," (Luke 1:3) relating to the Micronesian Mission and missionaries, Messrs. Snow, Sturges, Doane, Bingham, Whitney and others, we could wish we might do for them what the Evangelist Luke has done for Christ and His apostles, by writing His gospel and the "book of Acts." Our American missionaries in Micronesia are most worthy successors of those first Christian missionaries of the apostolic age. Small and insignificant as this contribution may appear, we intend that this little book shall, at the Great Centennial, represent the Micronesian missionaries.

3. The "Morning Star" well manned

Source: Article in The Friend, Honolulu, March 1, 1876.

Note: The unidentified author of this note may have been Mr. Chamberlain, the Delegate of that year.

The following is what one of the passengers of the **Morning Star** says of her captain, officers and crew:

"Captain A. D. Colcord is a tip-top navigator, a thorough seaman, an excellent disciplinarian and an earnest Christian. H. S. Swinton, the mate, is a good navigator and sailor, and was an invaluable pilot, equally at home in the surf boat and on board, always ready day or night. Mr. Christian, second mate, is a fine second officer who knows a sailor's whole duty and did it with a will. The steward and cook were unexceptionable. No ship could ask for better. The Hawaiian crew were as admirable seamen as the **Morning Star** could desire."

Document 1875M3

**Journal of a voyage to Micronesia in 1875, by
Mrs. Colcord****The journal of Mrs. Andrew D. Colcord, aboard the
Missionary Brig Morning Star on a Voyage to Micronesia,
1875**

Sources: The ms. journal in private possession of the Colcord family; it was edited by Miss Joanna Colcord in 1944, as a 45-page typescript; a copy of this typescript is available in the New Bedford Whaling Museum Library, as Ms. 657; a copy also exists in the Mitchell Library in Sydney, as Ms. 909.

Notes: Miss Colcord's address in 1944 was then listed as 130 East 22 Street, New York. The transcript has an error in pagination, i.e. time sequence, at one place, which I have fixed to the best of my ability.

Wednesday, June 16th [1875]. Honolulu, Hawaiian Islands.

Took dinner aboard. Ah Tuk is [the Chinese] steward, Mr. Swinton, mate, and Mr. Crhistian, second mate.

Arrived here June 2nd. Went immediately to the Sailors' Home kept by Mr. Dunscomb. Was much surprised to see native women riding horseback like men and with as much ease as if they were part of the horse. How they gallop through the streets! The post-office is besieged by natives on the arrival of the mails from the different islands, and hardly one of them but gets one or more letters. They seem very social in their natures. Most of the women are very stout and straight, larger than the men, and they all have an abundance of black hair which they wear in two braids falling behind, but some of them have the hair done up and wound in a large loose knot at the back of the head. They all wear hats of some kind, mostly small round hats, and most all women and men have a wreath of bright yellow everlasting flowers around their hats.

Saturday, June 19th.

Have been occupied this forenoon writing to friends. Things are being put aboard in great haste for the missionaries. Miss Chamberlain and Miss Beckwith called in the afternoon but I was away. Went to Mr. Castle's to tea, and to the Cousins' Society in

the evening. Enjoyed Home, Sweet Home with variations as played by Miss Castle. Mr. Page [rather Pogue] brought aboard instructions for the voyage.

Monday, June 21st.

11 o'clock the people collected aboard for services; first, singing of America in Hawaiian by Mrs. Bingham's school and natives, then prayer by a Hawaiian missionary, Mahoe, who was shot at Apaiang. Prayer by Rev. S. C. Damon, and singing of "Greenland's Icy Mountains." Address by Rev. Mr. Page [sic].

At 1 p.m., **Morning Star** set sail for Micronesia, having on board eight native sailors, a Chine cook and steward, a Dane by name of Christian for second mate, and a half-caste for mate by name of Swinton, Capt. and wife, and a delegate from Hawaiian mission by name of Chamberlain.

Came out into a rough sea. At 6 o'clock had prayers and reading of Scripture in English and Hawaiian. Quite rough during night.

22nd.—Still rough.

23rd.—Same, though a little smoother. Have made about 300 miles on our way. Have some small fruit trees and sugarcane to be carried to one of the islands, and some crocuses and flowers to plant on Mrs. Taylor's grave, who died last year; three hens and a rooster going to one missionary and a few ducks and a goat of our own. The **Morning Star** never sets!

Friday, June 25th.

Still a strong favorable breeze. We are 700 miles or more from Honolulu. Nothing of interest has transpired except that the mate got two flying-fish in the night and had them all cleaned nice for my breakfast, and some of the Kanaka sailors have eaten them. They are very fond of raw fish.

Saturday, June 26th.

What a miserable dry diary! We still have a good breeze. Had a good breakfast, and I am getting better of my dyspepsia. We had warm rolls and buttered toast, fried ham and potatoes, fried sweet potatoes, cracked wheat and syrup, and little dried breakfast cakes. What more could anybody want except tea and coffee, which we had?

I love to look back on the day we left, when so many kind friends gave us their parting blessing. I still see their pleasant faces and hear their kind words.

The **Morning Star** is well loaded, for everybody most had something to send to the missionaries, and we have little bundles and big bundles and bouncing bandboxes. Food for the mind and food for the body, and wherewithal to be clothed. They came till the last minute. Every state-room is full, and the steerage where the Hawaiian missionaries stay. We have lots of dry goods and merchandise called "trade goods," which the agent put on board to be sold for pigs, fowls and provisions. Such flaming

canary prints and glaring showy scarlet goods will please the fancy of those dark-skinned belles. There are large bundles of Harpers' Weeklies marked for hte medicine chest—"to be taken in the doldrums"—and all sorts of religious papers and tracts for the vessel and missionaries.

Thrusday, July 1st.

How busy the people at home are and how much is anticipated for the 4th. No day like it. 310 miles to go before we get to Peru [Beru]. This afternoon Mr. Chamberlain, who expected to do nothing but catch fish all the way, thought he had a big one for sure when there was a pull on the line, and visions of fresh fish fried and boiled with poi. But... when it came alongside, it proved to be an old boat-cushion the mate had just thrown over. (Won't have any trouble to keep the Kanakas from eating it raw!)

July 3rd.

As we have crossed meridian and equator, there is so much difference in time we have to call today Saturday and the 3rd. So we will get ahead of them at home on the 4th one way if we can't another. We have just a nice, pleasant breeze fanning us along.

Sunday, July 4th.

This morning saw a number of blackfish. Had reading and prayers. Vessel slipping along smoothly. Soon land ahead was proclaimed, and every eye glistened with new interest. We soon came up to a long, low island [Beru], well wooded, with white coral or sandy beach. When at the western end, discovered a canoe ahead with three men in it. They were soon alongside, and one on deck with his rope, and a mat for sale. Mate told him, "Missionary no trade Sunday," and he understood it. The mate, wishing to get rid of him, threw him overboard and a piece of tobacco with him. He managed to keep the tobacco dry, holding it up in the air and floating like a fish. They had a small covering about the loins, and one had on a straw hat with a weed on it. Several more canoes came, and one very large one, in which were two women who drew themselves well down in the boat when they saw a white woman on board. We felt a little afraid, there is so much kidnapping carried on here from slavers, we did not know but it was a war canoe to cut us off.

Monday, July 5th, Afternoon.

[We are sailing along the length of Tapiteuea and hope to be in tonight where we can anchor, if we don't get up to the Mission Station. Very smooth sailing and light breeze. Several canoes came off but did not seem disposed to board us. From one we got a few nice fish for dinner to celebrate the 4th with, for such it is in reality.

Most of the Tapiteuea were naked, but one had a small covering which he put on when he got alongside, and the steward gave a towel to the other to cover his nakedness. They had some pandanus fruit with them, on which they live mostly. They chattered away at a very animated rate when they saw a woman, and just as they got a little

distance, the one with the towel took it off and held it up to some others in a canoe that were trying to overtake us, and told them what he had got for a present, I suppose.

Tuesday, July 6th.

We came to an anchor last evening and were boarded immediately by the two Hawaiian missionaries who are stationed here; their names are Kapua and Nalima. Nalima says he has 100 church members and there is a great deal of interest. But the heathen pagans are mad because so many have joined his religion, and they have been getting drunk from a liquor they make from cocoanut-bud juice, and there have been about 10 murdered. One man who was a thief and had stolen from them they ate, they were so angry with him. One boat came and insisted upon boarding us, but the missionaries told us not to let him, as he had lately killed a woman and child.

Early this morning the canoes commenced coming, and we were soon surrounded and they crowded the decks. Some had mats, coconuts, shells and baskets for sale, but "terbacca, terbacca" was all they wanted. The missionaries advised no trading with them. Most all have a dress of coconut fringe coming halfway to the knees; some women among them.

A white man who has been here 30 years and has a native wife came off to try to sell some mats. He said he was a native of France, but O what a mean-looking specimen for a white man! One could almost respect the heathen more than him—so filthy! These natives keep up a constant jabber, and seemed very much interested and amused at us while [we were] eating dinner at table. Some of them were tattooed, some had the lobes of the ear slit, and many were frightfully scarred with wounds from fighting.

Nonouti, Wednesday, 7th.

Arrived here at noon, but few canoes here. Bought a pig for a hatchet. Mr. Kapua and wife, three children, and Mr. Nalima, wife and one child arrived aboard in our boat last night. Mr. Chamberlain, who went ashore in the boat, was much pleased with what he saw of the progress in learning at the missionary schools.

Soon as anyone lands the natives begin to pick at his clothes and ask him what deformity he has that he is trying to conceal. "What have you got your shoulders and legs covered for?" they say. "I am not ashamed of mine, and I don't cover them." Sometimes they tear the clothes off. All had knives and were more or less scarred; even the children have knives, and play at darting shark's-teeth spears at each other.

Mr. Kapua brought a bunch of pandanus fruit to me; it is solid and about the shape and size of a person's head, but is divided up into small pieces something the same as the pineapple. Is hard and not fit to swallow, but when chewed tastes a little like raw Indian corn. Looks sort of cactus-like. Each native owns so many trees, and if one is caught stealing fruit, he will have his trees taken from him, but if he has no trees will be killed. They weave a circle of leaves around a coconut tree, so the leaves will rustle and give the alarm if they are being climbed. There are two classes on shore, one that

believes in no God at all and are pagans, and one that make a god of feathers, among which they smoke tobacco in worshipping it.

The sun is very hot and but little breeze stirring. Pitch is boiling out of the deck in exposed places. Mrs. Kapua is an intelligent-looking woman of considerable executive ability. In travelling about the islands, she holds meetings with the women when he does with the men. Verily, she hath done what she could. Her children are bright and well-behaved. Many of these natives here scales of salt dried on them from going in the water so much.

Thursday, July 8th, 9 a.m.

Just getting under way, pigs squealing, goats bleating, Hawaiian men, women and children talking and laughing, natives gabbling, captain giving orders and men answering, with the noise of the windlass, makes a complete Bbel. The hens and myself are the only ones that keep our mouths shut.

An Englishman by name of Lowther lives on this island and is engaged in preparing and shipping coconut oil. Appears to be an intelligent man of good education, but has a native wife with whom he has lived 13 years. Three or four large unclad natives rowed his boat, who he said were some of his wife's relations. A white man who has no wife and tries to live here has got to take a native wife for his own preservation, and then her relations are his vassals and protectors, and will fight for him.; At least, this is my idea. He brought us some chickens, and syrup in coconut shells which he said was better than molasses, and a large basket of shells, some of them quite valuable—a pair of cowrie shells that few museums contain. Mr. Chamberlain bought a porpoise-fish helmet which the natives use in war to protect the head and face.

We are well under way with a good breeze, bound for Apemanma. Took on board Mr. Leleo, wife and three children. Was much troubled with the talk of the missionaries in the night, who made their beds on deck close to the cabin doors under the awning. Mate had made a camp for them on top of the forward house. Mr. Lowther said one of the natives who was stealing coconuts was speared in his side with a long-pointed stick or spear. He was not quite dead, but his bowels protruded and he was not expected to live. They eat those they hate.

Apemama, Friday, July 9th.

Arrived here about 8 o'clock this morning; anchored outside. Boat gone ashore for missionary Moses and family, five miles to go. Soon as we got here, some native fishermen passing in a canoe saluted the missionaries, and said they were glad to see the **Houka Ao** again. (Houka means 'dawn,' and Ao, 'star.')

Soon a man came dressed in pants, shirt and hat, and said the King was coming.¹ Spoke quite a little English. Soon the King came; had on a white shirt, pants, vest and

1 Ed. note: He was the famous King Tembinok, later described a few years later by Robert Louis Stevenson.

hat. Most of the men with him were dressed; some had green leaves in their ears, and a woman servant had the King's pipe hung in one ear. King wanted some music, so I played. The woman sat down on the floor close to the organ and looked everywhere for the sound. King said "Sing!" so the missionaries came in and we had a good sing in Hawaiian and English. Then he started for the after cabin and wanted to look at the trade goods, and bought some blue drilling and thread. ONE man was treasurer and had the wallet hung around his neck. King said the people here love Mr. Moses and many of them have given up their gods and many more are going to—that he is going to be a missionary (Christian, I suppose he meant). King gives the missionary his living, and has given him land and built him a house.

Evening.—Anchor up and off for Maiana. Missionaries in their tent, singing "Morning Star" song, to Hawaiian tune "Moonlight," and their voices sound sweet. One verse is:

Ye winds and gales and billows,
Hear on the "Morning Star"
To Ebon and Ponape,
To islands still at war.
The Lord of Hosts go with you,
Preserve the Gospel Ship;
Guard, guide her o'er the ocean;
Thy servants safely keep.

Maiana, Saturday, 9 a.m.

Anchored, boat gone ashore for missionary Lono and wife. Heard Mr. Bingham and wife had gone to Samoa to take passage for Honolulu, Mr. B. being sick. Was disappointed I shall not see a [white] woman for months. We are to stay here over Sabbath. Several natives on board; brought a good supply of chickens for a few days. Such a family requires much fresh meat; a pig is soon eaten. Lono is [so] named for Capt. [James] Cook; or rather, the [Hawaiian] natives call Capt. Cook Lono, the name of one of their gods.

Sunday, 11th.

Had a sermon in Hawaiian from Mr. Kapua this forenoon... Mr. Chamberlain said it was a good sermon. I must say these missionaries' children are as quiet, good-behaved children as I ever saw, always pleasant, no quarreling, though there are so many kinds, and well-behaved during service. They would be a good example to civilized children. Wonder where there are nine down-east children who would keep so quiet a good part of the time? You would not know they were aboard. It is a wonder, too, to see such a humble, devoted preacher from a race that was sunk in ignorance as deep as these Gilbert Islanders fifty years ago. There are four languages spoken aboard here—English, Chinese, Hawaiian and Gilbert Island; the children speak the last-named language.

What we thought were scales from salt-water proves to be a disease. It is not catching but hereditary. It seems as though the hairs on the body had been greased and then salted, so they stand out still and stright like barnacles on a vessel. I should say "shell-

back” indeed!—think that must be where sailors get the name from. These Gilbert Islanders here a way of elevating the eyebrows and drawing in the breath when they talk that is amusing—in fact, the smirks on their faces are more expressive than words.

There was a man and boy who had their heads shaved and one long lock hung down behind. That denotes wealth, or rather, that they have got enough to eat in the family and a little more—as our grand-mothers used to say, they were *forehanded*. The shaved head, too, is one they think will be a leader in battle, but if he shows cowardice, he is treated with great contempt and [is] a target for their jokes.

Off Butaritari, Thursday, July 15th.

Friday evening, 16th.

Last night soon as we anchored, Kanoa the Hawaiian missionary came aboard with the King's brother who is deacon in the church here. Kanoa brought news of his wife's death in May. The other missionaries' wives felt very bad, but did not wail as they do in their own country. Kanoa went up in their tent and told them all the particulars... Soon we heard one of them engage in a short prayer; then they came down to supper and after supper had prayers on top of the [forward deck] house in the moonlight, as the cabin was too close for such a large company. Mr. Taylor read a psalm in Gilbert Island language, when they sang “Asleep in Jesus” in the same language. Then he prayed and was followed by Leleo who prayed in Hawaiian, then they said the Lord's prayer in concert and sung the “Morning Star hymn,” in Hawaiian. Altogether it was a solemn service, although one didn't understand it.

This morning they all went ashore, Mr. Chamberlain and Mr. Taylor too, to organize their General Meeting.

Sent ashore the bedding and table-linen to be washed, and the women divided it up amongst them and went at it in earnest. Got awning up over after house, and it seems quite homelike. Rained hard first part of day. Mr. C. came off to tea and is now employed fishing. Has not yet caught that fish!

Sunday, 18th.

This afternoon went ashore at two o'clock to church... We met at the beach by most of the missionaries who gave us a warm welcome... All, men and women, dressed as respectable and looked as well as anyone. Was much pleased with everything we saw. The Mission House is wooden with windows of glass on account of so much rain. There was a lounge covered with matting and good cane-seat chairs. The church is a few rods back of the house, and the grounds between are laid out with rows of Japan lilies and trees and circles of ferns—quite pretty. The church is thatched, roof and upper part of sides, but lower part latticed, which makes it very cool. Floors covered with matting and settees covered with matting also; make very comfortable seats.

Heard a sermon in this language from John, 12th Chap. 26th verse; at the end an exhortation in Hawaiian to the missionaries... Captain said a few words to Gilbert Islan-

ders and to the missionaries, not to be discouraged, for if they bring one soul to Christ, it is of more value than the whole world. Mr. Taylor translated to them and said a few words himself, at which they all seemed much affected. Mr. Taylor and Kanoa losing their wives, and all meeting for the first time since, makes a bond of sympathy between them.

Mr. Taylor has decided since he went ashore to stop in Aaiang another year, if we will bring him some yams from the westward on our way home, as his health is much better than it was, and his boy is looking nicely. It must be quite a sacrifice for him to stay another year in blistering hot Apaiang. We are to bring him some barrels of dirt, too, from the westward.

The Gilbert Island men and women have their hair cut straight across the forehead just above the eyebrows, and straight around behind from the lower part of the ear. It is very thick and bushy and looks as if never combed. Some have quite curly hair, or sort of wooly. Sometimes a woman is seen with long hair bound across the forehead with a ribbon. When they become Christians, they let their hair grow long and comb it behind their ears, and if they give up their religion they immediately cut it.

At last Mr. Chamberlain has caught a fish, about the size of a smelt.

[Monday, 19th]

Were off Marakei Monday night at 9 p.m. Mate went ashore with boat for missionary Kanoa. When he arrived on shore, found about 60 of the natives under arms, thinking it was a man-o'-war boat that had come for one of their friends who had killed St. John Curtis Keyse [rather Keyes], an Englishman, on Apaiang, because he would not give him a bottle of hair-oil. Boat arrived on board 1 a.m., we laying off and on.

[Tuesday, 20th]

Arrived at Apaiang Tuesday morn about 10 a.m., 21 days from Honolulu. Mr. Taylor and his two-year-old boy Seymour, with missionary Haina and natives, came off in a boat. The child is just recovering from fever, and the father looks as if he had not one drop of blood in his body. Wants to go the voyage to the other islands in the **Morning Star** and then to Honolulu. The American Board think it isn't wise for him to stay at Apaiang alone. Mr. Bingham and wife left for Honolulu in May, Mr. B.'s health is so poor.

Went ashore in the afternoon at Apaiang, to which I had looked forward with great interest, but was much disappointed at finding a few huts and only two good-looking houses, Mr. Bingham's and [that of] Trader Randolph, an Englishman. Mr. B.'s had window-frames and green blinds with pandanus matting braided outside—looked quite cozy. It has a wooden frame on to which sticks of wood are nailed, over which strips of matting are put double, the end slipped through and hanging down, and are so close together they form a close ceiling, one above another like clapboards. The ends outside are sort of braided from the top down, giving it quite a pretty look. There were coconut trees and a shrub with blue flowers in the yard, and some lilies. Went to see the

church, which is thatched with pandanus. Mrs. Taylor is buried a half mile from there. Mr. Taylor says it will be no use to plant the lilies we brought for her grave, as the natives carried off what flowers and plants he had put there, and planted about their own huts.

The natives never correct their children for anything they do, and they treat parents with great disrespect, and sometimes take a knife to them, and [even] kill them, and nothing thought or done about it. When a man marries, he marries his wife's mother just as much as he does his wife.

Wednesday, 21st.

Hear the conch blowing ashore for meeting. Yesterday forenoon went over on the coral reef and went in bathing. In the afternoon went ashore and visited the Council House, which is 250 feet long and 60 high. Then went across the island, about ten minutes' walk, and looked at the rollers from the Pacific break across on the beach. Saw a young man climb a coconut tree and hitch a stout rope at the top, then at the bottom end make a noose big enough for a person to sit in. Then, as he swung, one would run and catch hold of him and run with him, tossing him high in the air. They have to run fast to keep up with the swing, and are very fleet and sure-footed. Mrs. Maka gave me some coral. Rained today, so did not go on shore.

Thursday, 22nd.

Went ashore early this morning to Kanoa's. Most of the missionaries were there and just having prayers. Went to walk with children. At one hut we passed, a native woman called to us to come in, and offered a mat for us to sit on, but we declined the invitation. Saw quite a little place bordered with stones and filled it with coarse gravel alongside the house. These people generally bury their friends in their houses as they have no floors. Make a place and cover with about six inches coarse gravel, as they say if they should bury them deep enough for another person to be buried on top of them, some of the family would die before the year was out. They often keep their friends for weeks before they cover the bones.

Saw some natives making a canoe; they are made of strips of pandanus, half-inch thick, and tied together with strong twine or cord made from pandanus. The sides are fastened together at bottom last thing... Went down by Council House and saw about 200 young men and maidens collected there to swing. The young men were very gallant, helping the girls carefully into the swing. They had their usual dress of fringe, around which they put a mat before getting into the swing. When a mistake was made, and a young man did not succeed in reaching the swing when he run for it, then the young woman must get out and let another try, [even] if she has only swung across once. When one has swung a long time, then some of the young men clap their hands in approbation, and to return the compliment, she has to sit in each of their laps a second and embrace them.

Took dinner at Kanoa's with Mr. Taylor. Came aboard about 4 o'clock well tired.

Saturday, 24th.

Went on shore this morning but could not stop but a few moments as the tide was going down. Took a walk a little ways under the coconut trees and enjoyed the beauty of the scene. Never had noticed so much beauty before in these high, arching trees. A wise Creator has given this climate tall trees with a few large leaves like a windmill to shade, and room for plenty of air to circulate. The soft twilight shade that came down through the trees was delightful.

Passed near a house, and an old Chief called in English, "Come in," and he spread a mat for us... Had six wives and about ten children. One of his wives was braiding a mat. They gave me a few yellow shells. Some of the children looked quite bright and cunning.

Sabbath, [25th.]

Went on shore half-past nine to church. Kanoho and Lono were ordained; Leleo preached ordination sermon. Text was "Endure hardness as good soldiers." Preached in Hawaiian; Mr. Chamberlain interpreted part of it. He alluded to what a good soldier should be and should not—our American war and Franco-Prussian War—Peter's denial; Joseph in Egypt; Shadrach, Mesech and Abednego; Ananias and Sapphira. The ordination prayer was by Kanoa, right had of fellowship by Maka, charge by Kapu. Ended by singing Doxology; first tune was Rock of Ages... When church was over, it being low tide, Andrew had to take me and wade off to the boat with me—a novel way to go home from church.

Monday, 26th.

At 7 o'clock boat alongside with missionaries and families. Prayer by Maka, singing of "Morning Star" hymn. Anchor up, and off for Marakei. Seasickness soon hushed the voices of old and young.

Tuesday, 27th.

Made Marakei; stood in close. Have on board five young men going to Apaiang to join Mr. Taylor's school for ministers... Mr. and Mrs. Haina started to go ashore with Kanoho and wife, to whom they were going to give their six-months-old baby, Nahili. Lydia, another little girl of theirs, cried so about it the father stayed with her... Boat went up to further end of island and got another scholar and wife. At one of the places saw a woman carrying about a skull [of her dead husband]. A white trader came on board; said he belonged in Boston, and I think his name was Fedwick. Has a native wife and one child. Soon saw a canoe coming with an umbrella, and who should it be but Kanoho with Nahili, the baby, asleep; said cried so they had to bring her back. Brought some hens and took back Lydia. About 9 o'clock had prayers on top of [after] house and steered for Apaiang.

Wednesday, 28th.

Arrived about 9 o'clock. Ejec [Mr. Taylor's servant] came off to see Mr. Taylor and reported everything quiet. Mr. T. taking his things ashore; Haina's family and scholars land here. Am sorry to lose Nahili. Each of the missionaries have a clock among their supplies which the Capt. is expected to wind and set in going order before they take it ashore. I think they are Chinese. They are black, inlaid with mother-of-pearl—quite pretty clocks.

Thursday, 29th.

All the missionaries went ashore soon as we got anchored, and as the wind was ahead, we commenced landing their supplies. Went ashore today noon and landed at the Ta Bonta Bar, where Mrs. Taylor, Mr. Bingham's child and Mr. Keyse [sic] are buried. Quite a pretty place. Land belongs to Mr. Bingham, but a native woman intends laying claim to it, as he has no deed of it. Near 100 coconut trees on it. Walked up to Mission Station, about half a mile, by sitting every little while and resting. Went into Mr. Bingham's house where Mr. Taylor lives and rested—nice and cool, windows all open, Mr. Taylor busy putting away stores. Mr. Chamberlain, Taylor, and Capt. and mate, with Randolph the trader, went down to Haina's where Mrs. Glover (who was living with Keyse when he died) lives, and took her deposition, and Randolph and Mr. Chamberlain made out the papers informing the British Government of the affair.¹

While at Mr. Taylor's, three women with dresses on came with coconut shells full of coconut oil to buy testaments and hymn-books. They paid two quarts of oil for a hymn-book and a gallon for a testament. They were "mind-your-own-business" sort of people. Mr. Taylor has 60 testaments and most 90 hymn-books, but says they will all be sold in three weeks.

Went down to Haina's. Mrs. Glover seems to feel bad, and well she may, left with two children in a heathen country and nothing to support herself with.

Friday, 30th.

Boat went ashore early for Kapu's family, who stop ashore at Haina's on account of sea-sickness, and for Mr. Haina, who is going to the other isands to get twine to help build the new schoolhouse at Apaiang; and to Apemama to see the King, and [learn] what protection he will give him if he comes there and stays. One of the scholars brought some shells for a present to me and Mr. Chamberlain. Have been pressing some mosses this forenoon. Mrs. Haina gave me the jaw-bone of some animal with very small teeth, that the women use to cut and scratch with in fighting...

Saturday, 31st.—Calm almost. Taroa in sight.

1 Ed. note: See the investigation by HMS Renard the following year (Doc. 1876I).

Sabbath, Aug. 1st.

Quite a little breeze; are steering for Apemama. This forenoon Leleo preached in Hawaiian; evening had reading and prayed in Hawaiian and English. Sung "Shall We Gather at the River," "Come to Jesus," "Just As I Am Without One Plea," "The Day Is Past and Gone," "Greenland's Icy Mountains," "Morning Light is Breaking," "Gird on Your Armor," and "I Love Jesus." Sung in Gilbert, Hawaiian and English. Quite a praise meeting.

Monday, 2nd.

Mr. Taylor had prayers in Gilbert, Ejec, his servant, prayed, all repeating in concert Lord's prayer at the end. Evening, Kapu told Mr. Chamberlain it was the evening for monthly concert for missionaries, so they had prayer and exhortation after service, and then proposed a collection being taken, and got about 6 dollars.

Tuesday, 3rd.

Wind light so we cannot get in to Apemama, but the boat went ashore with Moses, his wife and boy, Mr. Taylor, Mr. Chamberlain and Haina. They were as much as three hours getting ashore.

Thursday, 5th.

We are on our way to Tapiteuea if we can fetch it. We got headed off on every tack Wednesday, and the current took us out some ways from the land. Drawing dark, and nothing to be seen of the boat. Saw a sail, got out a red and a white light and put in the rigging and strained our eyes, but no boat. As we were short of crew, took Ejec into Capt.'s watch and Pece and Righteousness, Kapu's servant (can't remember the Gilbert name) into the second mate's watch, and gradually got back in under the land, the wind favoring us a little, though very light.

At 7 a.m., descried a sail which proved to be our boat. They were soon alongside; said they did not get ashore till about three o'clock in the afternoon, current being against them. They went and saw the King and hurried off. When they got out in the passage, could see nothing of the vessel, so landed on one of the little islets on which the white trader is stopping. He kindly gave them food, shelter, and protection for the boat and contents; and at three o'clock they started again.

Wind being so light we anchored for the day. Some of the natives came on board and brought some coral they got at low tide; we bought [it] and are trying to bleach [it]. King's headman came off in a canoe with some red coral for sale. King has two executioners.

White trader said a man died in Apemama a short time ago who was a native of Non-outi, so the natives said they were going to dry his body and send it to Nonouti, but the trader persuaded them to bury him. The natives brought off some squid which the Hawaiian sailors have salted and hung up to dry forward. They seem to be all strings, and look like a sun-jelly, but the strings are long arms which grow to enormous proportions

and have claws on them. They are food for the whales, and parts of them have drifted ashore in dead whales. Today we passed a school of happy whales. They seemed to be going through gymnastic exercises—or else were glad to see the peaceable **Morning Star** that carried no murderous harpoons. Some of them jumped entirely clear of the water, and one happy whale kept showing his flukes a dozen times in succession.

Tapiteuea, Sunday, August 8th.

Went ashore this morning to church. Was quite a little sea on. Mrs. Lono and Mrs. Leleo stopped aboard, but the children and their fathers went. A multitude of children came to see us land and followed us up to Mission House. Two two-storey houses, and very comfortable, cool and airy. Piazza front and back; two good chambers overhead. Went directly to church, which is large, thatched and with open sides and matted floor; no seats. Text was "Follow me." Four dogs came into church; missionary came down out of pulpit and lashed them out; people laughed. Set about on floor promiscuously and changed about, but gave good attention. We sang "Tell Me the Old, Old Story" in English, then they were told the old, old story, simply, as to a little child.

Had dinner, cold chicken, sardines, boiled rice, and fritters mixed with toddy. There is a very large tree ashore called *ti-ti*; the natives used to worship and fear [it].

We anchored here Saturday morning and were soon surrounded with about 50 canoes, 300 natives on board. This morning **Black Hawk** arrived, bound for Sydney.

Maiana, Thursday, 12th.

Left Tapiteuea Monday noon; had quite a strong breeze and rolled considerably. Arrived at Nonouti. Was boarded by trader Lowther, who supplied us with poultry. Leleo went ashore and got his boat and bid goodbye to Nonouti for good. Mr. Lowther gave us a nice lot of shells.

Anchored off here [Maiana] last night. Today Leno and family went ashore, and Mr. Chamberlain came back with coral and moss. Had quite a shower this afternoon, and they were drenching wet.

Tuesday, August 17th.

Sailed from Apaiang today for Marshall Islands. Arrived at Apaiang last Friday. Saturday Ejec came off and washed for us; sent vessel's clothes ashore for Ropoto to wash. A man and woman came dressed, and took calico for pig. Monday went ashore and saw the Council HUse, loks like them all... Called at the Randolphs and saw his garden; got a drink of coconut and he gave us two papayas and some red peppers.

At Sea, Wednesday, 18th August '75.

Can see Butaritari in the distance about seven miles. Coming night, and seems cold and damp, with a sevens-knot breeze. Sky cloudy, expect unpleasant weather, seems lonely.

Mille, Friday Evening [20th].

Anchored here at eleven this forenoon. Had a very stormy ight, rain and heavy squalls of wind, and tonight has commenced the same. Everybody forward getting out anchors and making the ship fast for the night... Mr. Chamberlain went ashore to stop overnight; mate brought off some coconuts and breadfruit... The native fringe dress here is very thinnk and long, and as they wear a girdle several inches thick under it, lets the dress out behind and front llike a grecian bend. These people have the lobes of the ear so enlarged that they hang them over the tops of the ears. They do not wear the hair cut across the forehead like the Gilbert Islanders, and are a smarter and more intelligent- appearing people.

Mr. Snow did not get back to Ebon after the **Morning Star** left him here in September till January. Consequently, he things it best not to have General Meeting here this year. So I suppose we shall soon be on our way to the Carolines. This squally weather is very disagreeable, and in fact it is a constant gale now. Have been having neuralgia since I got into wet weather.

Mille, Saturday, Aug. 21st.

Early this morning were boarded by about 100 people from shore. The King and some of the royal family came; they brought pigs and chickens to exchange for goods... They are tattooed down the sides of the face, five or six rows close in to the ears, and the whole neck tattooed close with fine crinkly stripes. Common people are tattooed on other parts. There is a great deal of this disease here that they call "ruggled skin"—much more than in the Gilbert group. Saw more women with dressed on here; sold a good deal of calico and blue drilling today.

Went ashore and saw Mrs. Kahelemauna. The people were very cordial, all coming to shake hands. Mrs. K. says the popoulation last year was 1,403. The number of church members was 23 but is now 36, and 157 want to join. Kahelemauna means "mountain walker" in Hawaiian.

When we got ready to come on board, the natives came and helped the sailors shove us off. They all welcome the **Morning Star**. A native came off alone, with the sea making huge waves against his cockle-shell canoe. Soon as he got within hailing distance, says: "Pull ahead," and "**Morning Star** very good." But when asked the price of his coconuts and breadfruit, his English had fiven out, and not another word could he say. He was a pleasant, athletic fellow. Stayed awhile, and got into his canoe, which he handled with perfect skill [in] a very heavy sea for the largest boat running.

Their large dcanoes have outriggers on both sides, so they can't come alongside. They hold a dozen people, but this canoe was only large enough for two persons. They sit on top [of] the canoe, and how they keep from tipping off and out is a wonder. Can land here at all time of tides, but sea rolls up on beach, so it is apt to board the boat and give all hands a wetting.

Sunday, Aug. 22nd.

Capt., mate and boat's crew went ashore to church. Were much pleased, especially with the Sabbath School. The people were so quick at answers; had their lessons thoroughly. The Capt. made an address telling them about the children building the **Star** for them, and Kahelemauna asked them what they had to say. They said, give their thanks to them. The King made a few remarks. Some of the people came 30 miles, and they seemed as apt scholars as any. It was amusing to hear so many answer in chorus, speaking so quick and stopping so short at the end. The king and royal family sat on a high bench or pew, the only one there was in the church. Common people are not allowed to sit off the floor in the King's presence, or rather, on so high a seat as he.

Monday, 23rd.

Canoes came off from shore quite early bringing chickens and pigs. Kahelemauna and wife came on board; seemed quite affected when they bid good-bye to the Helper and family, who took passage for Ebon. Helper's wife has twin babies, which keep everybody awake with their music. Another man, wife and boy going to Ebon; boy has this scaly disease called "ruffle skin." Got under way about noon and outside at dark. A long swell outside made it quite rough.

Wednesday, 25th.

Arrived at Majuro. Missionary Kekuewa came off and got his letters, and we all went on shore in the boat. Found a white man there by name of Baiser, a trader from Samoa.¹ Wanted to go in the **Morning Star** to Honolulu; took him to Jaluit where he can get passage to Honolulu. Said he came from San Francisco with his brother to trade in Samoa, but Capt. Hayes told him he could make his fortune trading in these [Marshall] Islands; which he has not realized yet.

Several natives at the landing; men have their hair combed on top of the head and knotted into a standing knot like the stopper to a decanter. They have their ear-lobes hooped out with hoops made of pandanus or pearl shell—one had hoops six inches in diameter. The women wear embroidered mats full length from waist, one in front and one in back—makes quite a dress-skirt. We went into the church. The natives flocked in and sat looking at us and talking about us. Some of them looked as if they never saw a white woman before, and would come around and get the nearest place they could to look.

The Kekuewas live in small rooms at back of church; are to build a house next year. They have a little orphan native girl about 10 living with them. Mrs. K. speaks English, and it was a great treat to talk with a woman once more. She gave me a very handsome straw bag made by the natives.

1 Ed. note: Misprint for Rasin, or Racine. His name was to be reported as being U. M. Rasin in The Friend, upon arrival at Honolulu.

Thursday, 26th.

Got under way about noon, outside before dark. Kekuewa and wife came on board to take passage for Jaluit...

Saturday, 28th.

Almost calm. Land ho! from the topmast head, and we hoped soon to be in, but the wind dying out, calm will keep us out another night for certain. [Mr. Rasin, the trader] has just been showing us some of the bone needles 8 or 10 inches long... that they embroider large mats with. Natives make them out of human bones. White men's bones are hardest, so make the best needles. One of the needles was made from a white trader's bones they had dug [up]. The trader who buried him was told they had his bones in the water, and went and got them and buried them under the sills of his house where they could not get at them. Natives brought off a necklace of human teeth at Tapiteuea and sold to Mr. Chamberlain, who is collecting curiosities for the Hawaiian Museum...

Monday, 30th.

Arrived in Jaluit at half-past nine. Jaluit is quite a business-looking place for these islands. Has three storehouses, a blacksmith shop, carpenter shop, several nice houses and a church. Mr. Capelle's house is nicely furnished for this country. He and Napali, Hawaiian missionary here, were on board to get their packages and mail. Went ashore in the afternoon. Mr. Antone, Capelle's partner, and the carpenter, are white men married to native women. Their children go to school to a private teacher, and are very bright, smart children.

At Sea, Monday, Sept. 6th.

On our way to Ebon, came out this morning from Jaluit where we have spent a very pleasant week. Went ashore every day. One day took dinner at Mr. Capelle's; after dinner called at the Chief's. Passed the frame for the new church, and in the grounds adjoining saw piles of dried pandanus leaves, and women ... sitting at work stringing them over sticks about a yard long, and fastening each one with a stitch. The leaves are about a yard long and two or three [inches] wide, which makes quite a task to sew each leaf. The needles used are bone about ten inches long, most an inch wide, and thin as a paper-knife. A bark from coconut fiber or pandanus is used for thread, and no twists are allowed in the thread, so it will lay flat and smooth, which makes it necessarily slow work. As the church is 60 feet long and 30 wide, and sides, roof and all has to be covered with this thatch put on about six inches above each other, it is a great task to get enough sewed. Sabbath, went to church. House was full and running over—it was amusing to see the whole audience on the move, hitching up towards the pulpit to make room for more...

Evening. Mr. Capelle is aboard, going as passenger to Ebon, and is playing those beautiful, soul-stirring songs and music of the grand German composers.

Wednesday, Sept. 8th.

Arrived in sight of Ebon last night, laid off and on, and this morning, Mr. Snow came off and got his mail. Mr. Chamberlain went ashore with him... At 4 o'clock, wind being a little favorable and sea increasing where we lay, got under way, and wind just lasted us into the lagoon and safe at anchor. Came on to rain in the evening. Mr. Capelle went ashore; the schooner arrived that was to carry him home.

Friday [10th].

Went ashore in afternoon and called at Mr. Snow's and Mr. Whitney's. Saw the church, which is the largest I have seen and best framed inside.

Sunday, 12th.

Went to church. Mr. Snow preached... House was full, about 500 people representing three congregations on Ebon. So many being present beside the Sab. School children belonging there, it was thought best to put questions to them from the Bible, all of which they answered promptly in concert. Singing was good. Mr. Chamberlain addressed Sabbath School—story about the coconut tree and John Richardson, who stayed at his post till death came, in order to preserve the lives of others. We sang "I Am so Glad that Jesus Loves Me." Several little girls followed us to the boat.

Monday [13th].

Got under way and came out the lagoon quarter past eight, just on the last of the tide. Quite a good breeze, fair for Strong's Island. Mr. Whitney and Mrs. Snow came on board with the baby, and Mrs. Whitney and Mr. Snow boarded us outside, as they could not get ready to come before.

Thursday, 16th.

Almost calm. Caught a shark which has followed us all night, about 8 feet long; got him on deck and cut his liver out, then throed him overboard. We have some steerage passengers, Mr. Snow's servants and a family going to Ponape.

Friday, 17th.

Calm. Took down the mainsail and put up awning, which makes a nice place to sit on top of [forward] house. Had divine service at 8 o'clock conducted by Mr. Snow, in English and Marshall Island. Evening, had service by Capt. and delegate in Hawaiian and English.

Saturday, Sept. 18th.

Here we are with very little wind and very much rain, and not making much progress towards Kusaie.

When we arrived at Ebon we anchored outside about 10 a.m. At 4 p.m. wind and sea had increased so it was not thought safe laying there, so got under way, and wind

just changed fair fast as it was needed, and just lasted us safe into the lagoon when it changed again. We heard that the natives were just having their regular Wednesday afternoon prayer-meeting, and were praying very earnestly that the **Morning Star** might go safe into the lagoon. Mr. Chamberlain, who landed in the morning, was at the meeting and told them about the great revivals under Moody and Sankey in London, New York and all the large cities, and the religious interest throughout the world; and some of them spoke and said they had been praying for the conversion of the world, but did not know if it would do any good. Now they were satisfied that **their** prayer was answered! Innocence, as well as faith.

Strong's Island or Kusaie, Monday, 20th.

This has been a very happy day. About 4 o'clock Sabbath afternoon, came into the lagoon. Kanker, who is next to the King in authority, came on board, and with him was Likiak Sa, the pastor here. They brought letters to Mr. Snow and wife, left here by Capt. Willis and wife, of bark **Bartholomew Gosnold**, which sprang a leak and was repaired here. He expressed satisfaction and thanks for the kind treatment of the King and people to him while here, and wished Mr. Snow to tell them. Said he had not lost an article, though everything was taken out for repairs.

Went ashore in the evening to prayer-meeting; several of the natives took part. Conlerler, who came [as] passenger with us from Ebon with his wwife and two children, talked, and Mr. and Mrs. Snow expressed great surprise that he could speak so well; [aid] that he [had] outdone himself. His mother died while he was away. He has been cooking for the Snows at Ebon. All seemed glad to see the **Morning Star**, sung the "Morning Star" hymn and were very friendly.

Kusaie is a delightful place. The land is high and mountainous and covered with verdure. The harbor is small and the land seems near, so the eye can distinguish all the foliage. This is not a coral isle, but of volcanic formation.

This morning soon as breakfast was over, went ashore with Mrs. Snow to her house where she used to live on Dove Island, which is at the extremity of the mainland where it runs out to a point in the harbor. Likiad Sa met us at the landing; his house is back of Mr. Sow's and he takes care of the premises. There is just room for the two houses and a garden on the islet, which is connected with the mainland by a [man-] made walk. Mr. Snow's house has one very large room, then a bedroom in one corner, store-room opposite, and spare bedroom in another corner. The walls are thin strips of wood or clapboard, tied together like some of our window-blinds. The posts are of mangrove and roof of coconut. Where the roof fastens on to the large posts the cord is of two colors and put on much as rigging is done, close and even, in layers. The roof is thatched, and the walls are plastered inside and out with a plaster of lime made from shells, so the house looks as if painted white.

Soon the people began to come in and shake hands. The children set down on the floor just inside the door and were busy looking over and reading a primer Mr. Snow has been printing. Went out for a walk; some of the children went with me, and we got

several kinds of ferns and flowers that grow on the trees and rocks. Got some blossoms of the hibiscus, which is very much like a calla lily, some bright orange mimosa blossoms, and a fragrant herb—looks like pennyroyal—that some captains use for medicine for sailors, and call “spanker-boom tea.” There are bright scarlet hibiscus flowers on large trees, very showy. One of the girls, about 12 years, I liked very much—something very attractive and interesting about her. When I got back, she was pointed out as the one Miss Park [or Parker] liked so much when she was here two years ago. Her name was Canga.

Toguse is King;¹ the Queen’s name is Shrusse. They are a very pleasant, pretty couple and quite genteel in appearance. The Queen called at Mrs. Snow’s just as we were coming off to dinner, and brought trays of breadfruit all cooked, and taro and bananas. She also sent some aboard to Mrs. Whitney. As we were coming off, we invited her to come and take some dinner with us, which she did. She wore a pink-and-white brilliant dress and a white flannel sacque. Her hair was combed smoothly back and combed in a pug at the back of the head, and looked very neat. She has pleasant black eyes and comely features.

In the afternoon we all went up one of the rivers. Got a bunch of the “vegetable ivory” which grows there, and in shape is similar to the pandanus. [Later on,] we went and called at the King’s. He has two houses; one seemed to be a dwelling-house, the other a sort of Council House, it is so large. The floor is made of mangrove roots tied together close; makes a very smooth, nice floor. There were walks of the same extending all around his house. The fastenings of the frame were very pretty, laid in large patterns with two-colored cord, black and brown. There were two sleek, fat cows out the door; Mr. Snow fed one of them with the leaves and fruit from a breadfruit tree; she seemed to like it. There were bushes of red peppers and many apples and tobacco growing there.

The King always sends a present of food of some kind after anyone has called upon him—Kusaie fashion! He sent plenty of bananas and coconuts, and we got also oranges, lemons, pine-apples, many apples and sugar-cane here, with taro and bread-fruit. (I don’t like bread-fruit, but I like poi, the Hawaiian native dish. We had 13 barrels among our stores for this voyage.)

[Tuesday, Sept. 21st.]

Got under way early this morning. King’s boat with ours helped tow us out safe, and we bid goodbye to beautiful Kusaie and its lemon-scented air. Good breeze, and fair.

Wednesday, 22nd.

Strong breeze, squally during the night. Rains by spells. Looking for Pingelap which is a low coral isle.

1 Ed. note: The word means king; now spelled *tohkohsrah*.

Thursday, 23rd.

Layed to all night. Got under easy sail till we could get observation, which put us 60 miles south of Mokil. Roll heavy.

Friday, 24th.

Made Mokil early this morning. Loaded the boat with lumber for a Mr. Smith there. Mr. Whitney went ashore in the boat to see the people. The King and some of the people came off to see us. Soon got under way for Ponape.

Saturday, 25th.

Saw Ponape from aloft yesterday afternoon, very plain; this morning from deck. High mountainous land like Kusaie. Breeze fair, and we will soon be there. [Later on,] a pilot came off, by name of Robinson, and we anchored close in to the land. Mr. Sturges came on board just at 12, so took dinner with us. Natives came off in canoes. After dinner, Mr. and Mrs. Whitney, Mr. Chamberlain and ourselves went ashore to see Mrs. Sturges. They have the pleasantest situation and most homelike looking house of all Micronesia—a two-storey wooden house with an ell. Two bay-windows in main house, and looks homelike inside as well as out. Birds were singing in the trees; sounded like robins. The air is full of sweetness, and the views from the house quite picturesque. Ponape is all high land and thickly wooded.

Mrs. Sturges is quite an invalid, but thinks she will stay here longer yet. Mrs. Rand is down to Mr. Logan's station, confined there by a daughter four weeks old.

Sunday, 26th.

Went ashore to church this morning. Tide being down, we went as far as we could in a boat, then got into a canoe the rest of the way, and two natives paddled us safely ashore. One had a deep scar close alongside backbone in small of back, wide enough for a sword-cut. as he paddled I almost feared it would open. Don't see how he lived with such a wound. Found the church full of people and first service most done. There are wooden seats, and men sit on one side and women on the other. About all the congregation stay to Sabbath School, which is conducted by Hezekianah, Hezekiah's wife. Singing first by infant class, then passages of Scripture, repeated by each class in turn as they were called on, from the old men and women to the young children... Whole congregation came to shake hands. The people do not seem so quiet and civilized as the Kusaians. They rub turmeric on themselves, which gives their skin a yellow look, as if they had just come out of the dye-pot.

Came on board to dinner. This evening the water looked very pretty with the clouds reflected in it like a mirror, and the sweetness of the air made it very pleasant sitting on deck. There is chance for great improvement in the people here.

Monday, 27th.

Before daylight Mr. Logan and Mr. Rand came on board in a canoe from Canaan [Kenan] 10 miles from here, where they live. It was pouring rain. After breakfast, soon as the tide was up, went ashore with Mrs. Sturges and Mrs. Whitney to spend the day. While ashore, it was decided for Mr. Rand to build his house at Canaan, and that is to be considered the central mission station. Had dinner—boiled yams and breadfruit, mutton and chicken, succotash, bread and butter, pine-apple, rice and cracked wheat. Singing of the birds on shore was very pleasant. Came on board about 4 o'clock.

Tuesday, 28th.

Messrs. Chamberlain, Whitney and Sturges have gone about 8 miles in the boat to see the [Nanmadol] ruins. King's son came on board. Many children and women aboard in the afternoon. Went ashore for an hour; when we came off, our boat had a race with a canoe full of natives. They seemed to enjoy it.

The vegetation here grows with great luxuriance. Trees are covered with a vine like ivy, and ferns and moss grow to cover the trunks. It is very hard to try to walk; so many rocks and holes and so much underbrush, one is in danger of falling head-long every minute.

The natives are very fond of headdresses and wreaths. Most all have headdresses made of beads sewed on to a band with red tassels behind, flowers and vines on their heads or behind their ears, and some are very becoming.

Wednesday [29th].

Went ashore and took dinner at Mr. Sturges'. Had a pleasant time. Titus, who is going in the **Morning Star** to the Mortlocks, and Markapane, who is going to marry him and go with him, as teachers, came in and were introduced, and were adopted by the Capt. Titus is a widower and Markapane a widow, and according to native practice they want to keep Markapane in their clan, so her husband's brother has put away his wife to marry her and is opposed to her marrying Titus. They will not let her have her clothes, and have threatened what they will do so much [that] she is frightened; so Mr. Sturges thought best for the Capt. to adopt them according to native practice—that is, assure them his protection. Every foreigner that lands on these islands is immediately adopted by some of them. They say, "That's my son," and they see that he has something to eat, and protect him. They are very much pleased to have a white man among their clan or family. They think much of those that are good workers and useful, and that is why they don't want to lose Markapane. Sometimes they betroth a very young girl to a toothless, senseless old man and make her marry him so as to keep up the rank.

The people are not so well clothed as the Marshall Islanders. Scarcely a man among them wears more than the native fringe dress or "cawl" as they call it.¹ Some of the

1 Ed. note: The word for grass skirt is now written *koahl*.

church members wear pants on Sabbath, but only a shirt and "cawl" weekdays. They trim the top of the "cawl" with red yarn fringe or red flannel. They also wear fancy belts of beads sewed on cloth, above the "cawl." Red, white, black and blue beads are used all together, and make very showy headdresses and necklaces. These people do not look much more civilized than the Gilbert Islanders. They are pleasanter—not so sullen and morose.

Thursday [30th].

Took on board Mr. Rand's bullock. Mr. Whitney, wife and baby, came on board, and crew hove up anchor and manned both boats and the pilot's boat with our crew and natives, and towed inside reef for Canaan. A squall coming up, anchored at 4 o'clock, about 4 miles from Canaan. Mr. Logan came off, and Mr. Whitney and wife went ashore to his house. Native canoes have followed us all the way.

Friday [Oct. 1st].

Got under way for Canaan, men pulling. Anchored about noon, and began unloading Mr. Logan's and Mr. Rand's supplies.

Sunday, Oct. 3rd.

Did not feel able to go ashore to church. Went to the school examination Friday. About 60 scholars. Singing, essays on the planets, dialogues, gymnastics, ending with "HOME, Sweet Home," sung by the scholars as they marched around one after the other till they got to the door and marched out. Girls were dressed with dresses and boys with shirts, most with pants, some with native dress. Most all had headbands of beads and wreaths of flowers or leaves, and some headdresses with feathers which they took off and presented to us when they came to shake hands. (This is native fashion.) Quite a mingling of bright colors. When we first landed, found the school in a procession at the landing, singing "Morning Star" hymn as a welcome. Scholars done their teachers credit. Afterwards people came up to shake hands, and then we all adjourned to Mr. Logan's for tea. This school has been under Mr. Logan and wife.

Natives brought up the supplies that had been landed, and as they neared the house, came with a loud song and shouting, as they do when they carry food to the feasts of their kings. Altogether a pleasant time.

Monday, Oct. 4th.

Came out from Canaan harbor about noon, bound for the Mortlock Islands. Mr. Sturges and a boy called David and a girl called Talitha Cumi are passengers. Titus, the bridegroom, did not come up to agreement, but left Markapane for an old sweetheart; so prevented himself and Markapane from going to the Mortlocks as teachers. A great disappointment to Mr. Sturges. Am sorry our adopted children should behave so.

Have a good breeze and fair. Mrs. Rand came on board awhile this morning and had a sing. Received a note from Mrs. Sturges urging us to stop with her while the **Morning Star** is gone to the Mortlocks.

Sunday, 10th.

Arrived at Lukunor, one of the Mortlock group, about 10 o'clock. Wwre boarded outside by a crew of natives in a canoe. They report David and wife, and Obediah and Obedinia, down to another island to church. Went ashore as soon as we arrived, and 400 to 500 natives were collected, and the women and children formed a line on each side the walk to the church, and gave us a pleasant welcome. Went into the church and up into the pulpit, as there was no other seat. Natives immediately came in and filled in close, seated on the floor, women on one side, men on the other. None of us could speak a word of their language, and we had no interpreter, the missionaries being gone; [but] all the natives speak a little English. Mr. Sturges told the head chief, who came in the boat and was sitting near the pulpit, to commence meeting, so he told the people to sing. Then he prayed. The children sung, then we sung "I Am So Glad That Jesus Loves Me." Then Talitha Cumi sang in Ponape, "Never Be Afraid to Speak for Jesus." Then Mr. Sturges prayed and we came home. The people seemed very devout; everyone bowed the head in prayer-time. Their singing reminded me of priests chanting in Latin. Some were very anxious to shake hands. We all had to wash our hands clean of the yellow paint or turmeric they paint themselves with. Some had paint on and oil over it. One had a bright yellow streak down forehead and nose, then straight across the eyes, which set off his dark complexion. I must say, I felt a little nervous, seeing so many painted, feather-bedecked people. The men wear a mantle made of two pieces of native cloth made of the fiber of the Manilla pineapple—two breadths, a yard-and-a-half long, sewed together with space to put the head through. Most are dyed a deep yellow with turmeric. They wear a girdle of yellow cloth about the loins, black beads made from coconut wound around the wrist, forming bracelets, strings of large black beads in the ear which must be a half-pound weight, and necklaces of beads. The hair is done in a chignon at back of head, and confined by a large yellow wooden pin run up through it, then a tufted cushion or strip of something yellow goes around the chignon, then a long wooden fork, long as a table-fork, with feathers or wings of feathers fastened on the end, is stuck into the top of the chignon and stands out over the forehead. The women wear a piece of native cloth striped black and white in different patterns straight around the hips about half a yard deep. Their hair is loose and tucked under a little in back of neck, but no ornaments. They are a very pleasant, quiet, well-behaved people, more so than anywhere we have been but Kusaie.

Monday, 11th.

Vessel was crowded with natives all day, but they were quiet and well-behaved. Brought some shells, and those that were old and lustreless they set in water so as to make them look shiny and new. Quite a Yankee trick.

Tuesday, 12th.

Got nder way and sailed for Tar,¹ the island Obadiah and Obadinia are settled on. Took them, with Talitah Cumi and David and Sarah as passengers. Obadinia is translating the commandments, etc., into Mortlock language for Mr. Sturges to send home by the **Morning Star** and have printed.

Arrived at Tar and anchored about dark. Mr. Sturges and missionareis went on shore; heard the children singing "MORning Star" hymn to welcome them.

Wednesday [13th].

Mr. Sturges and Mr. Chamberlain started in boat early this morning to visit another island 15 miles off and see the Chief or King. This afternoon went ashore and found the children ranged two in a line each side the walk singing "Morning Star" hymn. Went up to see missionaries' children. Men and women came in and sat on floor to see us.

Paul was aboard this morning... his wife's name is Paulina, but his name before the missionaries came was Elgar, and hers Nokul. Learned me how to count; 1 - yow, 2 - erer, 3 - egul, 4 - fan, 5 - lim, 6 - won, 7 - fiss, 8 - warl, 9 - teu, 10 - youngol. House is *fai*, island *fanal*. Yellow cushion around chignon is *lakasaka*, comb with feather *trea*, preserved fish *layfowafou*. While I was ashore, Obadinia made me a present of a native mantle for men and some shells, and Thalitha gave me a bracelet and some shells, and King's wife took off her necklace of black beads and gave me. Her husband's Christian name is Hezekiah and hers Hezekiana. Then Malina and her husband gave me a pair of shells.

Thursday, 14th.

A very warm day. Natives on board, looking and lounging about, yellowing everything with the yellow powder they have on. Mr. Sturges and Mr. Chamberlain, the mate and men arrived back from that island at daylight. Found the King and about 20 chiefs. They have built a house for a missionary, and Mr. Sturges expected to bring Titus and Markapane to settle there. He says the Ponape people are very careful about burying their dead. Always bury them head to the westward, and no matter how worthless a person, if they cannot get pants or clothes to put on, and a coffin, they put boards around the sides, wrap them nicely in mats, and seize the ends with twine same as they ay seizings on their nice houses; then put a boad over them, and never throw the first dirt on, but get down and lay it on. Which is pleasant to think of. So different from the Gilbert Islanders. Had a good prayer at evening service from Mr. Sturges, who is anxious to live long so as to go carry missionaries to the people on Yap.

Friday [15th].

Paul was aboard again; says he has three children, one boy so high (i years about), one girl so high (12), and another girl, L169stops up here," (a young woman).

1 Ed. note: Ta Island, part of Satawan Atoll.

Went ashore this afternoon to the church, which was very neat- looking; pulpit seat covered with matting, and a small stand or desk covered with red calico. The post to the desk had a mask on the four sides—a huge face, black and white, carved in wood. They used to put them on their faces to frighten whoever they intended to kill.

Saturday, 16th.

Barnabas and wife and two children, with native nurse for baby, came aboard from their island. Mr. Sturges went up there and formed a church of sixteen people—second church formed in Mortlocks. The nurse is entirely naked except a piece around the hips. Afternoon, went ashore to church. The horn blowed and the people began to gather, and eight men and [eight] women took seats side by side... The children were all gathered close up to the pulpit in front... [They sang] “Where, O Where Are the Hebrew Children?” Then Mr. Sturges, assisted by Obadiah, married each couple, they all standing and taking hold of hands, he addressing them in Ponape and Obadiah translating into Mrotlock. Prayer, the children sung, and we all shook hands with the brides. They were all people from 30 to 50 in age. They seemed impreseed with the solemnity of the occasion.

Then Obadiah and the Sabbath School children and teachers all came off on board and we played on the organ for their entertainment. Then they all went up on the house and sang for us several times in Mortlock, and answered all questions in catechism—who was first man, wisest, meekest, etc. They all repeated the Ten Commandments; we gave them some pictures, and they went home.

Sunday [17th].

Went ashore to church. Those couples that were married Saturday were all baptized and joined the church and partook of the Sacrament. Then Obadiah was ordained.

Tuesday, 19th.

Got under way Monday, but it being calm, did not sail till [this] morning early. Sarah and David with the natives who came in their canoe started for home; they thought they would outsail us, but were a long ways behind when we lost sight of them. Were doing well and probably home that night. Lost sight of the Mortlocks about dark.

Tuesday, Oct. 26th.

Have had squalls and calms ever since we left Mortlocks. Passed Ponape Sunday, hope to see Pingelap tomorrow. Esan and Malina and [their] two little boys, aboard, natives of Mortlock going to Ponape to school, fitting for teachers. Smallest boy about 5 years was entirely naked, but we have cut him some shirts and pants, and with a straw hat on he looks quite civilized. His father knows how to sew, as he has been a sailor, so made the boy's clothes.

Friday, 29th.

Arrived Wednesday off Pingelap; Mr. Sturges landed about dusk. There was a large concourse of people to meet him. Thursday afternoon we went ashore to missionary Manasseh's house; people on the road shaking hands all the way along. The conch was blowing for meeting when we went ashore. The church is very large, walls built of coral stone four feet thick, the timbers fastened with twine put on in layers crossing and recrossing, very ornamental... Three years ago, there was but one woman had a calico dress here; now they are all clothed, some extra well. Men with pants, shirts, vests and coats; about all with shirts and pants. Their houses were only thatched tents or roofs on the ground; now there are 50 houses or more, built about four feet from the ground, sides small reeds tied together, with thatched roof. Missionary Manasseh's house is quite large, has several rooms. Silvah is his wife's name; they have been here two years in February. Mr. Sturges baptized and received into church 106, married 50 couples and ordained Manasseh as pastor.

Came on very squally towards night. Several canoes came off with bundles of mats, poultry, trunks, twine and bananas, threw them in on deck. Then [our] boat came off in midst of a squall and came near swamping alongside. Had three large turtles but only got two in on deck; had to throw the other overboard to lighten boat, quick. Ducks, chickens, turtles, etc. were in one general melee on deck, wind blowing, orders being given off, ducks and chickens squalling, turtle flapping his sides with his flippers. Aboard came five men and their wives, with two or three children crying and screaming, raining as hard as it could pour all the time, and the natives drawn off in the canoes wailing for those left on board to go to Ponape.

Mr. Sturges came on board and we squared away for Mokil, vessel rolling heavily. Arrived next morning about 9 a.m. Mr. Sturges and Delegate went ashore, took ten into the church and brought off three young men and [their] wives to go to Ponape school.

Sunday, Oct. 31st.

Arrived at Ponape at 10 a.m. Passengers went ashore; our Mortlock passengers too. The littlest boy we called Charlie, and he could sing quite prettily.

Monday, Nov. 1st.

Mr. Sturges came off to breakfast and stayed to dinner. A very warm day for November. Mrs. Sturges is down at Canaan with the Logans. Have been looking for her, home all day, as she was to call alongside.

[Tuesday] Nov. 2.

Arrived off Canaan just after dinner; came down inside the reef. Mr. Mellen and a Danish captain were aboard to dinner. Raining hard. Yesterday Mrs. Sturges called alongside on her way home from Canaan. She seemed very comfortable in her canoe, four or five natives paddling.

Wednesday [3rd].

Mr. Logan came off with Arty and made us a call. Some of the sailors got liquor on shore and became intoxicated, first time on voyage.

Friday, 5th.

Went ashore in the boat early to spend the day at Mr. Logan's. Nice sail ashore. A very steep hill to climb from the landing; took it easy, sitting down three times, once under the eaves of the church; and found quite a crowd of natives gathered about us, little boys and girls. Mr. Rand came down; said I reminded him of pictures of missionary women with children gathered round them. Enjoyed my rests looking at the scenery and sitting on terra firma. Such a nice cool breeze blowing. Gathered some cotton balls from a cotton tree at one of my sittings. Had a pleasant visit with Mrs. Logan, Rand, Withney, etc. While at dinner, Andrew, Mr. Sturges and Chamberlain came from the **Morning Star**. In the afternoon had a sort of general meeting upon matters connected with Ponape mission.

Thursday, Nov. 11.

Came out from Kenan bound for Strong's Islands. Were ready to sail the 9th, but wind died out calm and continued so yesterday. Went on shore to a little island near, the natives told us was Jebushek [i.e. Japutik]. Saw a large tree there, fifteen feet around the trunk. Natives use the wood to make their canoes. It bears a beautiful flower that forms into a sort of chestnut, but not eatable. Nice sandy beach. Ferns and trees grow in great profusion. Such beautiful bouquets of different kinds of ferns hang from the sides of the trees like [in] pictures. Our Hawaiian sailors wind the ferns, some of them yards in length, around their hats, and stick in pieces of a scarlet snowball-like flower, that grows as large as their hat-crowns, and look very "festivalish."

Thursday, Nov. 26th.

Arrived here [Jaluit] Monday 22nd. Had a quick run from Strong's Island, where we arrived a week ago Wednesday. Were not able to go into the harbor at Kusaie on account of head wind. Had heavy sea; lay off and on as well as we could while boat was bringing off Mr. Snow's things. At 7 p.m., Mr. Snow and wife came with last boat-lad. Sea was so bad it was dangerous to life and limb trying to board. But Mrs. Snow and the Kusaian cook's wife who is going to Ebon with them got aboard safe, and [also] the men, who were more used to climbing. Squared away, vessel rolling heavily, taking water on deck through her scuppers and hawse-holes each time as she rolled. Heavy sea Thursday, but wind fair and got along nicely.

At that time they were having a tornado here, which drove ashore three schooners belonging to Capelle & Co., and a Russian [rather Prussian] barkentine named **Julie Reitz**—ship and cargo of copra a total loss. [Jaluit is] quite a desolate sight; ships bilged on the beach, trees uprooted in every direction and blocking the roads and paths. Hardly a green leaf to be seen; even the leaves of the bushes shrivelled and blackened. Some

of the trees bent halfway to the ground by the wind still remain so, so that one can almost imagine the tornado is still going on! The people are very downcast; so many breadfruit and coconut trees uprooted, and most of those standing [have] leaves all dead. They fear a famine.

Found all the Hawaiian missionaries and families collected here for General Meeting, which commenced Tuesday. The Hawaiians feel anxious for fear their islands have suffered too. Mr. Snow and wife went ashore to Mr. Capelle's to stop through General Meeting. I go ashore every day. Went yesterday forenoon to the Chief's and got some table-mats he has had embroidered for me. His wife and slave women were embroidering mats and braiding braid to put around the edge. It looked like pleasant, clean work. Mr. Rasen [sic] went as interpreter. Loiak, the King, said they could make me some fans if they worked smart.

This is Loiak's second wife; the first was killed in a quarrel or skirmish with some natives who drifted here from Manilla.¹ Loiak with some of his tribe got started with them in canoes to go somewhere, and when they got outside, they began to think that Loiak was deceiving them, and began to sing and dance as they do before fighting. At last they pitched in, and Loiak's company being victorious, threw three natives over into the water, where they set up a great wail till the water stopped their voices. Loiak's little daughter by the wife that was killed is his heir, as the title and rank have all ges in the female line. The rulers of Ebon, Namerik, [Ailing-] Lapalap, and some farther south in this Marchall range are all of one family. Those of Milli, Majero, ARno and islands to southward are another.

Tuesday, Nov. 30th.

Got under way from Jaluit about half-past eight. Had on board Capt. Harslager, mate and three men from barkentine **Julie Reitz** shipwrecked in late tornado, three Hawaiian missionaries and families, white missionaries and four servants, four Gilbert Islanders who were survivors of a large party who got blown in their canoes as far as Ebon. Most of them died from starvation and exposure before getting there; were afraid to land, too, as they did not know where they were, and feared that the natives would be hostile.

Passed Hunter's [Kili] Island before dark. The trader's house was unroofed, trees blown down, and the island looks shipwrecked.

Wednesday, Dec. 1st.

Arrived at Namorik about 8 a.m. Trees look better here, though teacher Matthew who came off says their breadfruit trees are blown down and they felt the tornado. Mate and men [went ashore] with 5 oil casks to receive monthly contributions of oil, and all the Hawaiian and white men missionaries went [also]. Low tide, and sea breaks on reef

¹ Ed. note: Rather from Buka Bay, Melanesia, and the treachery was all Loiak's.

too bad for women to land. Afternoon, tide being high, went ashore. The breakers on the reef threatened to swamp us, but we got through without getting a bit wet.

The trader, Humphrey, has a nice house and store. Went across the island and saw the lagoon. A great quantity of little fine shells on the beach there. Scooped my handkerchief full of shells and sand, but one of the sailors coming along with a pail he had been filling oil casks with, scooped it full of sand and shells for me. Got some moss off the breadfruit trees. The breakers piled up a huge wall, running towards us and piling up as they came, but in a lull we went safely through without shipping any water. Sailors had their hats trimmed with ferns—first thing they do everywhere they land.

After tea, as Mrs. Snow, Mrs. Whitney and I were writing at the table, boat came alongside with the missionaries from shore and a quantity of chickens and pigs, each one as it came over the side trying to see which could make the most noise. Steward set the other end of the table with supper for the missionaries. Poultry and pigs had got calmed down, when they began to give off orders and square away with a six-knot breeze for Ebon.

[Thursday, Dec. 2nd.]

At daylight, Land ho! was shouted, and we expected we were almost there; but wind hauled ahead, and we beat up so as to anchor off the island about 1 o'clock. Mrs. Whitney and I went ashore about 3 o'clock. Found her house in good order, but the natives had brought the organ and some of the furniture from the Snow's house to theirs, for fear it was going to fall in the recent tornado. Ebon escaped with very little damage.

Sat. Dec. 4th.

Jaluit in sight. Left Ebon Thursday. Stood in, had to tack twice, then hauled down our flag. Still they did not come, so put a letter in a bottle and had just thrown it over when we saw school-master and children and Mr. Capelle on beach, and boat coming out. Threw the vessel aback and waited. Soon Jose de Brum (Antone) came aboard.¹ Said we got back so quick they thought Ebon was destroyed, and we were bringing Snows and Whitneys back and would come in. Off for Majero.

Tuesday, Dec. 7th.

Laying off and on at Majero. Boat has just gone ashore with Kukuewa and Miriam, his wife, who is the only one of these Hawaiians who speaks English. The natives are running up the beach with their fringe dresses on, to meet the boat. This island looks well. It has not suffered from the storm. War commenced when the **Morning Star** was heaving up her anchor here in August to leave for Jaluit. There has been four wounded in one battle and three in another. A man not engaged in the fight ran over to tell his neighbor the news and a chance ball came and killed him.

...

1 Ed. note: His modern descendent, Tony de Brum, was named after him.

Editor' notes.

The journal thus abruptly comes to an end. The modern transcriber, Joanna C. Colcord adds this note: "This is the last page in the book; whether there was another book is not known." The **Morning Star** then returned to the Gilbert Islands, definitely taking her departure for Honolulu from Butaritari, where she arrived on 5 February 1876, according to the notices appearing in *The Friend of Honolulu*, the following month. Reported as passengers were: Rev. J. W. Kanoa, H. Kanoa and child, Rev. S. P. Kaaia and wife, J. E. Chamberlain, U. M. Rasin [sic], Capt. Wm. Hassdager [sic], L. Neilsen, A. Neilsen, G. Sandstone, Peter Larson, Biribi Rakubo. The last-named six men were from the shipwrecked **Julie Reitz**.

Documents 1882M1

Two voyages of the Morning Star III, and her shipwreck at Kosrae

Source: Ms. logbook kept by the mates, George Garland, and W. Myers, respectively; original now kept in the Houghton Library, Harvard University, as part of the ABCFM collection.

Introductory note.

This logbook, bound in 2 volumes, was mistakenly sent to the Massachusetts State Reformatory in West Concord, in August 1947, as part of a shipment of old books sent from New Hampshire, for the benefit of the prisoners. Fortunately, it was spotted by the Head Administrative Clerk, Mr. Horace Fletcher, and returned to the ABCFM offices.

1. Extracts from the logbook of the Brig Morning Star, Captain Bray, 1882-83 voyage

[Begins with a departure from Kosrae]

1st November 1882

Comes in squally. At 7 a.m. the bowline in port line slipped and let us on the reef. Wind shifted and blew us off again. No damage. Let go line at 11 a.m. and towed to sea with the tide. About 3 p.m., Dr. Pease having got good and ready came off with his mail. Mr. Walkup came also. Hiram turned to again. Squared away W by N for Pingelap at 4:20. So ends. off Kusaie. Kusaie bore SSE dist. 5 miles at 6 p.m.

3 Nov. 1882

We always find a northerly current between Kusaie & Pingelap & Mokil.

...

4 Nov. 1882

... Sighted Mokil at 2 p.m. bearing west 20 miles distant. At 7:15 being off the lee side of Mokil, we sent in a boat for the native teacher. Boat returned at 11 p.m. bringing 10 natives for the Ponape School. Squared away west for Ponape at 11:30.

5 Nov. 1882

Sighted Ponape at 10 a.m. and hove to 10 miles east at 9 p.m. Religious services conducted by the Captain.

...

6 Nov. 1882

Daylight found us to leeward of the passage to the Mission Station... Mr. Rand boarded us 7 miles out and took his family and the Mokil natives on shore in one of our boats. Could not get in with the Brig so hove to for the night.

7 Nov. 1882

Light airs baffling our attempts to get inside. Capt. went in with a load of Mokil baggage. At 8:40 dist 2 miles. Calm from 9 till 10:30 at which time the boat returned and a breeze came up from NW and we went in and anchored in 23 fathoms.

8 Nov. 1882

In a.m. landed Rev. S. W. Kekuewa & family to await our return from the west. Got under way at 2 p.m. after much trouble with the tide which took us once on the reef, the wind shifting blowed us off again. Anchored at 6 p.m. in 21 fathoms between Manse and the main land. Calm all night.

9 Nov. 1882

... At 5:30 made fast to Capelle's buoy off Lungor [Langar], furled sails and took a rest.

10 Nov. 1882

... Landed 9 oil casks for Mr. Doane at Kenan. Pumped out our tank and filled it with good fresh water. Delivered 2 boxes of freight to D. Ingalls, one box by mistake was landed at Kusaie. Taking in yams too.

11th Nov. 1882

Took on board Mr. Doane's baggage in the morning, also passengers for the west. At 1 p.m. let go from the buoy and sailed for Lousap [Losap]. Wind NE. WE have as passengers Mr. Doane and natives. West end of Parkins [Pakin] bore North at 6:30 p.m. e miles dist.

...

14 NOV. 1882

... Sighted Lousap at 10 a.m. & at 5:30 p.m. let go anchor in one of the lee passages, it dragged off, so had to make sail again...

15 Nov. 1882

... Entered the lagoon at 11 a.m. slack tide. Mr. Doane left in our boat for the station at 12 M[eridian]. At 5:30 anchored in 18 fathoms 1 mile from the station. Mr.

Doane returned at 10:30 p.m. bringing the contribution of cord, shells, etc. Took two boys from here for the Ponape School.

16 Nov. 1882

Sent boat in early for contribution of copra, (399 lbs). Got away at 8:15 for Noma [Nama] dist per log 8-1/2 miles, where we landed Mr. Doane at 11 o'clock. Took in contribution of copra, 842 lbs. At 4 p.m., the work being finished, we took on board Titus & family and sailed for Ruk [Chuuk] WNW 35 miles per log.

17 Nov. 1882

Comes in fine. Hove to off Ruk at 4 a.m. Anchored off Uman at 9:45. Landed Mr. Doane and the teacher's supplies.

18 Nov. 1882

Moses' School visited us at 8 a.m. and at 9 we sailed for Uola [i.e. Moen]... Anchored at 6 p.m. off Uola in 5 fathoms water, Tola bearing NE, 1/2 mile dist. Farther to the east is good anchorage near shore but don't go too near the island in coming from the north. Found no bottom at 45 fathoms in some places.

19 Nov. 1882

Sunday. A very quiet day. Missionaries went on shore to church. Services on board as usual.

20 Nov. 1882

In the morning landed supplies for David. At 11:45 got away for Fefan. Mr. Doane & Moses having gone ahead to form a church... No canoes come off nights in this lagoon.

21 Nov. 1882

Got under way at 6:15 and anchored off Fefan at 8:45. Good anchorage. Landed Manassas & family here as teachers... Took in the contribution of copra, etc. etc.

22 Nov. 1882

... The work being finished in this lagoon, we got under way at 6:45 a.m. and went out the south end of the lagoon at 9 a.m. Beating east between Ruk and the low islands south through the day.

23 Nov. 1882

... Sighted Namoluk at 2:30 bearing SE by S 15 miles dist... Hove to at 7:30 p.m. off lee side of Namoluk. Joram came off to us.

24 Nov. 1882

Landed Mr. Doane & Joram's supplies early in the morning & took off contribution of copra. Standing off & on through the day till 2:30 when the work being done we sailed for Lukunor taking in tow a trader in his whaleboat.

25 Nov. 1882

At daylight Etal bore W by S, Lukunor ESE & Satawan SSW. Beat up between Lukunor & Satawan, entered the lagoon at 3:15, anchored at 5:30 p.m. off the station in 10 fathoms. Mr. Doane having gone ahead in the boat, finished the work at [blank] and returned at midnight.

...

27 Nov. 1882

Took in 14,577 lbs of copra for Capelle & Co. Ponape. David & family and baggage came on board for Ponape. Among Capelle's freight for this place, we found **tobacco** which Capt. Bray did not land.

28 Nov. 1882

Turned to at 5:50 a.m. and sailed for Satawan... Anchored near station at 12:30. Took in some copra for Capelle & Co. The cook went on shore there last night without leave.

29 Nov. 1882

Finished taking in copra, 15,220 lbs. in all. Got under way at 12 M for More [Mor]BEd. noe: At the other end of the lagoon. where we anchored at 6:15. Mr. Doane finished the work at Ta and returned in boat at 9 p.m. Gave an oar to the trader at Satawan.

30 Nov. 1882

... Work at Kutu¹ finished today.

1 Dec. 1882

... In p.m., Mr. Doane with the Mate & 4 men went over to Etal.

2 Dec. 1882

... The Brig got under way at 11:15. Standing over toward Etal where Capt. B. & family went on shore. Work finished and all on board at 2:30 when we sailed for Nougonor [Nukuoro].

...

1 Ed. note: The westernmost islet of Satawan Atoll.

5 Dec. 1882

... Saw Nuluoro from aloft at 10 a.m. dist. 20 miles bearing SE. At 1 p.m. tacked to the northward giving up trying to reach Nukuoro...

...

6 Dec. 1882

... By dead reckoning, we are on top of Nukuoro but it is nowhere insight...

...

8 Dec. 1882

... Pumped 1-3/4 hours after standing 7 hours... Lat. by D.R. 6°07' N., Lat. by Obs. 6°11' N., Long. in 156°03' E., Long. by obs. 155°45' E.

...

10 Dec. 1882

Sunday. At 8 a.m. Ngatik bore W by S dist 8 miles (East end).

...

12 Dec. 1882

Beating up to windward of Ponape through the past night. Anchored near the mission station at 11:30 in 13 fathoms. Landed all the passengers and afterguard...

13 Dec. 1882

At 10 a.m. wighed anchor and sailed out into the middle of the lagoon a good distance from everywhere in particular. Took on board [Rev.] Houston's & Kekuewa's goods.

14 Dec. 1882

In a.m., Kekuewa & family came on board for Honolulu, also some of the white missionaries to go around to Langar. Got under way at 1 p.m. for Langar where we made fast to the buoy at 4:30. On the way upset a canoe and lost a native out of our boat but picked him up again. All hands happy after supper under the awnings.

15 Dec. 1882

A rainy day. We discharged nearly all of our copra. Also landed goods to Mr. Doane.

16 Dec. 1882

Finished discharging copra...

...

18 Dec. 1882

... Sch. **Greyhound** came in at 5 p.m. and made fast to us. Capt. Bray piloted her in.

19 Dec. 1882

... At 10:45, Capt. with new boat started for Oua with Mrs. Rand & Mabel & Miss Fletcher & scholars... While returning from Oua at 9 p.m., the boat filled & all the Houston's baggage was hove overboard & they put upon a furniture box.

20 Dec. 1882

At 4:30 a.m. sent the 2nd Mate with long-boat to the Captain's relief. Returned at 10:40 with a part of the boxes & at 2 p.m. the Capt. with Mr. & Mrs. Houston and more boxes arrived. Everything was soaked, having been in the water overnight.

21 Dec. 1882

... Sold the small hhouse which we carried on the forward house to a Mr. Hazard. Took in the starboard boat and secured everything for sea. Let go line from the **Greyhound** at 3:20 p.m. and sailed for Honolulu...

...

2. Extracts from the logbook of the Brig Morning Star, Captain Garland, 1883-84 voyage, and shipwreck

Note: This logbook for this voyage was kept by W. Myers.

...

Tuesday 10 July 1883

... At 2:30 p.m., sighted the Island of Peru. Got the anchors ready and fish pennant aloft. At 2 p.m. came to anchor off Tapiteuea in 5 fathoms of water and paid out 30 fathoms of chain on the port anchor, furled all sail and cleared up the decks. At 3 p.m., took Mr. Kapu and famiy on shore. The rest of the crew got a raft ready to take on shore in the morning. At 8, set an anchor watch. This day contains 36 hours. Passage [from Honolulu] 17 days.

Wednesday 11 July

Discharged all the freight with exception of a few boxes which we could not get at. Made ready for sea and sent off mail with the **Bark Seaver**. So ends this day. Pumps attended to.

Thursday 12 July

At 4 a.m. hove up anchor, made all sail and steered for Nonouti having one native woman passenger for Apaiang. Hove to off Nonouti Island at 1:30p.m. and sent the boat ashore. At 5 boat returned on board with a native teacher and his bride. The same were married in the evening by Mr. Kapu and became man and wife. Tried & worked the vessel up the windsard but drifted to the westward. At 7 a.m., squared away and went to leeward fo the Island.

Friday 13 July. From Nonouti to Apemama.

Pleasant breeze and clear. At 8 a.m., sighted the land on the port bow; put the vessel

1 Ed. note: The Brig made Honolulu on 24 January 1883 and left again on 23 June bound to the Gilbert Islands.

under small sail and stood off and on until daylight.

Saturday 14 July

At 9:30 a.m. let go anchor in 4 fathoms of water and 15 fathoms of chain, furled all sail and hoisted out the boat belonging to the Gilbert Island natives and they went ashore. During the night, received two missionaries on board bound for Butaritari. So ends this day.

...

Monday 16 July

At 2 a.m. hove up anchor, made all sail and got under [way] with a fresh breeze from SE. At 4:30 p.m. let go anchor off the Island of Maiana in 10 fathoms... At 6 p.m. the boat and five men went ashore.

Tuesday 17 July

At 4:30 a.m. the boat returned with one missionary. Hove up anchor, made all sail and got under way for Marakei. At 7 p.m. the South end of Tarawa bore SW distance 6 miles.

Wednesday 18 July

At 3 a.m. hove to off the island of Marakei. At 4:30 took passengers on board and sailed again for Apaiang. At 1:45 p.m. let go anchor at Apaiang in 4 fathoms of water, furled all sail and sent the boat ashore. Didn't discharge any cargo.

Thursday 19 July

At 7:30 a.m., got under way for Tarawa. At 2 p.m. let go the anchor at Tarawa...

Friday 20 July

At 8 a.m., the boat returned with two missionaries and their families. Hove up anchor and got under way for Butaritari...

Saturday 21 July

At 1:30 p.m. came to an anchor off Butaritari, furled all sail. Sent the passengers and their baggage ashore and discharged one boatload of freight. Spread the awnings, etc.

Sunday 22 July 1883

Fine pleasant weather. The crew and some of the passengers went ashore to attend church.

Monday 23 do.

Discharged cargo up till 2 p.m. freight all out for Butaritari and 3 other places. Ship ready for sea. [& on towards Kosrae]

...

Thursday 2 August

... The crew caught a shark and had a golly blow out...

...

Sunday 5 August

... Service conducted by Mr. Haina & the Captain. 12 days out...

...

Friday 10 August

... At daylight sighted the land bearing. WNW 18 days out.

Saturday 11 August

... Made several tacks trying to get to windward but found by observation to have drifted 44 miles in a northerly distance. Strong current prevails. Wind from SW to NW. 19 days out.

...

Monday 13 August

This day contains 36 hours... Got off the islan at 8 p.m.... At 8:30 p.m., Mr. Walkup came on board and stayed all night. At 11:30 a.m. came to an anchor... At 3:20 p.m., Capt. Garland and 4 men went ashore.

Tuesday 14 August

Rain all day. Sent the bull belonging to Dr. Pease ashore and landed the Pome [most?] of the Ponape lumber on the beach to be left until the return trip.

...

Saturday 18 do.

Fine weather throughout. Discharged allthe cargo for Kusaie and took two boat-loads of water. Took in two large canoes belonging to Marshall Island natives which were castaways and are going back home, 40 people all told. Made eady for sea...

..

Thursday 23 August

... At daylight sighted a bark steering to the southward...

Friday 24 August

... At 3 p.m., the Captain of the Bark **Casa** [sic] from Japan, bound for Sydney came on board and gave him a can of coal oil and some fruit. At 3:40 went on board again... Lat. by Obs. 05°12', Long. by Obs. 166°45'

...

Monday 27 August

Passage to Ebon 7 days... Saw the land from the Royal yard at noon. At 9 p.m., hove to off the island of Ebon bearing W by N1/2N(?) distance 2 miles. At 5:30 a.m., commenced to land the passengers and their canoes and stood off and on. At 11:30 a.m. squared away for Butaritari...

...

Tuesday 4 September

... At 4 p.m. the Northern part of Butaritari bore SW by W distance 6 miles. Saw a barkentine to windward going the same way. At 9:30 p.m. hove to until daylight. At 7 a.m. came to an anchor off the mouth of the lagoon. The Captain and two missionaries went ashore. At 23 noon, Captain returned. Hove up anchor. After making several tacks, came to anchor off the Mission Station. Furled all sail and cleared up the decks. Passage 8 days & 5 hours. This day contains 36 hours.

Lying at Butaritari. Wednesday 5 Sept.

... The Schooner **Caluna** [Kaluna] left for the Marshall Islands. At 5 p.m. the boat returned with a load of lumber.

...

Friday 7 Sept.

Took on board passengers, baggage and freight. Ship ready for sea. At 1:30 p.m., hove up anchor and got under way for Tapiteuea with 39 passengers for different islands. Commences sea time; this day contains only 12 hours.

Saturday 8 Sept.

... At 12 Noon, the extreme western point of the Island bore SE by E distance 8 miles. Longitude 173°32' East. Lat. by Observation 03°12' N. Pumps attended to.

Sunday 9 September

... Service performed by the Rev. Leleo...

...

Sunday 16 September

... Pumps attended to. Service conducted by Mr. Leleo. 9 days out. Lat. by obs. 02°33' N. Lat. by obs. 177°45' E.

Monday 17 September

... Made 4 tacks this 24 hours. Strong current setting to the westward at a rate of one mile per hour. Pumps attended to. 10 days out.

...

Saturday 22 September

... At 5:45 p.m., sighted the island of Peru from the Royal masthead bearing SE distance 20 miles. At 10 a.m. sighted Tapiteuea. After making several tacks, came to anchor off the island at 7:30 p.m. same day in 5 fathoms of water... 15 day passage.

Sunday 23 September

Fine weather throughout. At 9 a.m., the boat went ashore with some of the passengers and returned again at 6:30 p.m. Service conducted by Capt. Garland at 7:30 p.m.

Monday 24 do.

Took in freight and passengers. At 8 p.m., got under way for Nonouti with a fresh breeze from NE.

Tuesday 225 September

At 12:40 a.m., sighted the Island and kept off and on until daylight. At 6:30 a.m., let go anchor off Nonouti in 9 fathoms of water. Furled all sail and sent the boat and passengers ashore. Crew employed all day shifting cargo. At 6 p.m., got under way for Apemama...

Wednesday 26 Sept.

... At 7:30 p.m. the boat went ashore at the South Passage with passengers for that place [Nonouti]...

Thursday 27 September

... At 12 Noon, came to an anchor [at Apemama]... At 1:30 p.m. sent the boat ashore for oil and returned at 8 p.m. with 200 gallons. At 10:30 p.m., Mr. Walkup and scholars returned on board. Hoisted up the boats and waited until daylight. Wind light East.

[End of one logbook, beginning of another]

Friday 28 September 1883

At 4 a.m. got under way with a pleasant breeze from the East for Maiana. At 3 p.m., the boat went ashore at the South Point with Mr. Walkup and some of the passengers, while the ship proceeded to the anchorage...

Saturday 29 September

At daylight sighted the Island of Maiana from the topsail yard distance 13 miles having drifted to the westward at a rate of 1 mile per hour and the vessel going at a rate of 4 miles per hour during the night. At 8 a.m. the SW Point of Tarawa bore NE by E1/2E 9 miles...

Sunday 30 Sept.

... At 1:20 a.m. let got anchor in five fathoms of water off Maiana. Furled all sail. At 9 a.m. Mr. Walkup and passengers returned on board...

Monday 1 October

At 2 a.m. got under way for Marakei...

Tuesday 2 October

... At 8 p.m., NE Point fo Tarawa Island bore NNW distance 4 miles. At 8:15 a.m., hove to and sent the boat ashore [at Marakei] with freight and passengers while the

vessel kept off and on. At 10:07 a.m., braced full and proceeded to Apaiang...

Wednesday 3 October

... At 6 p.m., the North Point of Apaiang bore W by N1/2 N distance 8 miles. At 8 a.m., got up to the Station at Apaiang. Got too close in and ran aground. Furled all sail and afterwards cleaned ship outside. At 3:30 p.m., the vessel floated off and let go anchor in 4 fathoms...

...

Friday 5 Oct.

... Took in all Mr. Taylor's goods and stowed them away. Took in 3 casks of water. Stove in one of the casks by rolling it in the boat. Took in one raft of lumber for Kusaie.

...

Tuesday 9 Oct.

Took in all the lumber and old rubbish they could find on shore and stowed them away. Every little bit of room [has] been taken up on deck, on the poop and in the Cabin. If this ain't worth then an old lumber packet, I don't know...

Wednesday 10 October

At 9:30 a.m. got under way with a light breeze, bound for Tarawa but, the wind dying away, came to an anchor at 4 p.m., about 8 miles from the Station.

Thursday 11 do.

Light breeze. At 6 a.m., hove up and got under way again. At 11:40 a.m. same day, anchored on the reef of Tarawa in 7 fathoms, furled all sail and sent two boats ashore with passengers and freight.

Friday 12 October

... The boats returned on board. Hove up anchor and got under way for Maloelap, Marshall Islands. Mrs. Haina and child, passengers.

...

Wednesday 17 Oct.

... Hot enough to melt iron...

...

Thursday 25 Oct.

... At daylight sighted the land on the port bow. At 11 a.m., passed in the lagoon and kept tacking all day until 10:30 p.m. Let go anchor in 20 fathoms of water and 45 fathoms of chain. Furled all sail and cleared up the decks. This day contains 36 hours. Passage 13 days.

Friday 26 Oct.

At 8 a.m. went ashore and took on board one Missionary and family, six all told. At 10, hove up anchor, made all sail and got under way for Mejuro.

...

Saturday 27 Oct.

... At 12 Noon, the South Point of the Island of Aur bore SE by E distance 8 miles...

...

Monday 29 Oct.

... At 4 p.m. the Island of Aur bore WNW distance 10 miles...

Tuesday 30 Oct.

... At noon, saw the land from aloft on the windward bow...

Wednesday 31 Oct.

... At 4 p.m., the Island of Arno bore SE distance 8 miles. Could see Mejuro from the topgallant yard. At 4 p.m. same day came to inside of the passage of Mejuro in 3-1/2 fathoms of water...

Thursday 1 Nov

... At 4 a.m., Mr. Walkup and the Captain went to the Eastward of the island and returned at 11:30 a.m. Sent boat off again to the Westward and returned at dark. Ship under way for Jaluit. Received two Missionaries and their families, having on oard now 51 souls. This day contains 36 hours.

...

Saturday 3 Nov

At 6 pm. anchored off Jaluit in 15 fathoms of water... Passage 40 hours.

Sunday 4 Nov

... Religious service in Hawaii[an] by Mr. Leleo, in the afternoon service in Gilbert[ese] by Mr. Walkup.

Monday 5 Nov

At 11:30 a.m. got under way for Ebon. Wind light East. At 4:30 p.m. came to an anchor off the SW Passage.

Tuesday 6 Nov

... At 10 a.m., hove up anchor, made all sail and proceeded on our voyage. At 11:30 a.m., got outside the lagoon...

...

Thursday 8 Nov.

... At 6 p.m. sighted the land from the Royal yard. At 7:30 a.m., sent the boat ashore

[at Ebon]. At 10 a.m., boat returned with one more missionary family. Squared away for Kusaie, Strongs Island.

...

Monday 12 Nov

... At 10 a.m., sighted Strongs Island ahead...

Tuesday 13 Nov

... At 9:30 p.m., hove to off the Mission Station and kept off and on all night. At 11 p.m., Mr. Walkup went ashore and the boat came back at 12 M.N. At daylight made all sail, wind light East. At 12 Noon, got moored fore and aft in Snug Harbor,¹ furled all sail. Passengers went ashore at 1:30 p.m. Spread awnings fore and aft, etc. This day contains 36 hours. Passage 4 days 9 hours.

Wednesday 14 Nov

Rain all day. Put all the lumber into two rafts and tried to take them ashore but [with] the current running down could not get up to the Station. Moored the rafts close in shore and went on board after working hard for 5 hours.

...

Friday 16 do.

Got one raft ashore. Captain Garland went ashore to stay for the night. All the Hawaiian Missionaries went on shore to stop until the vessel is read to go to Honolulu...

Saturday 12 November

... Took four boatloads of Mr. Taylor's goods ashore. Capt. came on board at 4:30 p.m.

...

Tuesday 20 do.

Took in water and firewood and passengers baggages. Capt. Hansen, the Second Mate and Supercargo of the Schooner **Staghound** are passengers to Jaluit.²

Wednesday 21 do.

Tried to get to sea but the wind [has] been from the Westward. Could not get out. All passengers on board. Ship ready for sea.

Thursday 22 Nov

At 6 a.m. went to sea having on board 49 Marshall Islanders and three foreigners...

...

Saturday 24 Nov

1 Ed. note: Snug Harbor must be his name for the anchorage near the missionary settlement at Mwot on the west coast of Kosrae, the site of the future shipwreck. It corresponds to Port Bérard, or Yela Harbor.

2 E.d note: Apparently, this schooner was shipwrecked at Kosrae a short time earlier.

... At 8 p.m., the Island bore West distance 35 miles... Opened two bbls. of salmon bought at Jaluit and found them not fit for use...

...

Friday 31 Nov

... At daylight sighted the land distance 12 miles bearing West . Wind light East. At 3 p.m. sent the boat ashore with passengers. Passage 8 days. At 3:30 p.m., sailed again for Ebon.

...

Sunday 2 Dec.

... Saw the land from aloft at 3 p.m. bearing SSE distance 12 miles.

...

Tuesday 4 December

... At 6 p.m. the island bore SW distance 12 miles... At 3 p.m. landed the passengers at Ebon.

Wednesday 5 Dec.

... At 8 a.m. Doctor Pease went ashore to hold meeting. At 06 p.m., same day, passengers came on board again. Made all sail for Jaluit.

...

Friday 7 December

... At 7 p.m. made the South Point of Jaluit 4 miles off. Made several tacks to the Northward. At 8 a.m. let go anchor in Jaluit. Capt. Hansen & Second Mate and Super-cargo went ashore in their boat. At 2:30 p.m. got under way again and anchored off the NE end of the island at 4:45 p.m.

Saturday 8 Dec.

... Landed the Missionaries and got under way at 11 a.m. Tried to get out of the North Passage but the wind being against us, squared away and went out of the SW Passage at 3:30 p.m. in company of a small schooner...

...

Wednesday 12 Dec

... Saw the island of Aur from the masthead...

Thursday 13 December

... At 9 a.m. entered the lagoon [of Maloelap] and beat up. At 6:30 p.m. let go anchor in 16 fathoms of water...

Friday 14 December

... At 11:30 a.m., got under way for Mili...

Saturday 15 Dec

... At 6 p.m. entered the NE Passage of Mili and came to anchor... Passage 27 hours.

...

Monday 12 Dec.

At 5:30 a.m., anchored off the Missionary Station in 15 fathoms of water. Captain, Dr. Pease and Passengers went ashore.

Tuesday 13 De.

At 5 a.m. hove up anchor and got under way for Hanlappap [Ailinglaplap]...

Thursday 20 Dec.

... At 9:30 p.m. sighted the land. Kept off and on under easy sail. At 5:30 squared away... At 11:30 came to anchor off the North Passage. Landed the passengers and got under way again at 3 p.m. same day for Jaluit...

Friday 21 Dec.

... At 8 a.m., ran into the North Passage and hove to inside the lagoon. Sent the boat ashore. At 9:30 squared away and at 10:45 anchored at Jaluit Station... Passage 32 hours.

Saturday 22 Dec

... One Barkentine arrived from the westward...

Monday 24 do.

At 9 a.m. after taking the passengers on board, hove up and made sail for Ebon. At 10 a.m. passed through the SW Passage, all sail set.

Tuesday 25 Dec.

... Hove to, having run our distance. No land in sight. At daylight, saw the land from aloft bearing WNW 15 miles.

Wednesday 26 Dec.

At 2:30 p.m. sent the boat ashore [at Ebon] with Dr. Pease, vessel keeping off and on under small sail. At 9 p.m. the boat returned with 3 of the scholars for Kusaie. Made all sail and proceeded towards Namorik. At daylight, saw a schooner bound East...

Thursday 27 Dec

... At 9:30 p.m. saw the land ahead. At daylight squared away. At 8 a.m. landed Dr. Pease and kept the vessel under small sail... At 6:30 p.m. squared away for Kusaie.

...

Friday 4 January 1884

At 2:45 p.m. sighted the land... At 6:30 p.m. hove to off the Station and took Mr. Pease and some of the scholars ashore. At 7:30 the boat returned and stood off and on for the night. At daylight, sent ashore the rest of the passengers and took on board the Ponape lumber. At 11:30 a.m. squared away.

...

Monday 7 January

... At 2 p.m., saw the Island of Mokil from aloft bearing NNE 15 miles. At daylight sighted Ponape and found ourselves about 25 miles to leeward of the Station. tacked ship and stood off to the Northward...

Tuesday 8 January

Light breezes and cloudy. Making short tacks in shore. At 8 p.m. the East end of the island bore NNW 8 miles. At 12 Noon let go anchor off the Station in Ponape Lagoon in 22 fathoms...

Wednesday 9 Jan.

Discharged lumber and general cargo.

...

Saturday 12 do.

Weather squally and rainy. At 6 a.m. tried to get under way but the kedge anchor slipped 3 times...

...

Monday 14 do.

... At 5:30 hove up the port anchor... At 10 a.m., got under way and at 11:45 let go anchor off Langar Station. Afternoon, took ashore Mr. Doane's freight...

...

Saturday 19 do.

... At 1:30 p.m. got under way for Losap, Mortlock Islands, having on board Mr. & Mrs. Rand, Mr. Sturges and 3 scholars going to different stations...

Monday 21 Jan.

... At 3 p.m. sighted the land bearing West 20 miles. Changed the course and steered for the land. At 6:45 let go anchor in 19 fathoms of water off the Station in Lugunor [Lukunor] Lagoon... Passage 51 hours.

Tuesday 22 January

... The vessel crowded with natives... Mr. Rand went on shore to hold a meeting. Came on board at 5 p.m.

Wednesday 23 Jan.

... Mr. Rand and Mr. Sturges went ashore to hold another meeting. At 1 p.m., Mr. Sturges went to Oniop, another island in the same lagoon, and returned at 6:30 p.m.

Thursday 26 Jan.

At 5 a.m. hove up anchor and sailed for Satoan. At 6:30 a.m. passed out of the lagoon at Lukunor... At 12 Noon came to anchor in 15 fathoms of water off the Station.

Furled all sail. At 1 p.m., the boat went ashore with Mr. Rand and Mr Sturges and held a meeting. Came on board at 4 p.m. At 8 p.m. let go the second anchor...

Friday 25 January

... Mr. Rand and Mr. Sturges went on shore and held a meeting. Returned at 8 p.m. Went on shore again at Tare [Ta] and brought off 759 pounds of copra for contributions.

Saturday 26 do.

At 5:30 a.m., got under way and anchored off the island of More [Mor]. At 9 a.m., heavy squalls and rain, let go the port anchor also. At 1:30 p.m., went ashore with Mr. Rand and Mr. Sturges and held a meeting. Brought off 134 lbs of copra for contributions...

Sunday 27do.

... At 1 p.m., Mr. Sturges went ashore to hold public service among the natives.

Monday 28 Jan

At 6 a.m. started with the boat for the island of Etal with a fresh breeze and landed there at 10:30 a.m. Mr. Rand and Mr. Sturges went ashore and held a meeting there. Came on board at 3:30 p.m.... Brought on board 650 lbs of copra for contributions...

Tuesday 29 Jan.

At 7 a.m. went with the boat to Kutu. Held a meeting there and returned at 5:30 p.m. The vessel being ready for sea, hove up anchor and passed out of the North Passage. At 6:30 p.m., bound for the Island of Namoluk. At 12:30 a.m., hove to off the Island and at 8 a.m., the boat went ashore with Mr. Rand and Mr. Sturges. Took on board 1,000 lbs of copra for contributions.

Wednesday 30 Jan

... Lying off and on Namoluk. At 4:30 p.m., squared away for the Island of Losap. At Namoluk, took on board 728 lbs of copra for contributions.

Thursady 31 Jan

At 12:30 sighted the land and kept off and on. At daylight, squared away and entered the lagoon at 7 a.m. At 9 a.m. let go anchor in 18 fathoms of water. Furled all sail... Went ashore and held a meeting, and brought off 614 lbs of copra for contributions.

Friday 1 February

... At 8:30 a.m., got under way. At 12 Noon, got under th elee side of the Island [of Nama] and ran out a kedge anchor and 4- inch line to the reef and hung stern on to the

land... Went ashore with the boat and brought off 1,132 lbs of copra & 15 gallons oil for contributions.

Saturday 2 Feb.

At 12 M.N., got under way for Ruk [Chuuk]. Strong breeze and heavy sea. At 9 a.m., anchored off the Mission Station at Uman in 22 fathoms water... Afternoon, the boat went ashore and brought off 1,854 lbs of copra and 30 gallons of oil...

Sunday 3 Feb

Keeping the Sabbath. Service held ashore among the natives.

Monday 4 do.

At 8:45 a.m., got under way and at 9:30 anchored off Fallets(?) Station... At 3 p.m., got under way again and anchored on a small shoal in the lagoon. The boat went ashore and brought off 1,377 lbs of copra...

Tuesday 5 February

At 6 a.m., got under way and anchored off Matuta Station.¹ At 3 p.m., went ashore with the boat. The tide being low, had to stay on shore all night.

Wednesday 6 do.

At 7:40 a.m. came on board and brought off a Teacher and family for Ponape and 868 lbs copra for contributions. At 9 a.m., got under way for another station. The boat went ashore, vessel keeping off and on. At 12 Noon, the boat came back and brought 49 lbs copra. Squared away and hove to off Mul Station. At 2 p.m., boat went ashore, vessel keeping off and on. At 3:30 p.m., the boat returned. Brought off 102 lbs copra. Squared away for Ponape. All sail set.

Thursday 7 Feb

... At 12 Noon, the Island of Namoluk bore E. distance 12 miles...

Friday 8 Feb

... At 3 p.m. the Island of Etal bore South 15 miles. At 6 p.m., tacked ship to the NW, the island of Lukunor bearing SE by E distance 4 miles. At 7 p.m., tacked again to the SE...

...

Wednesday 13 Feb

... At 10 a.m. sighted the land ahead bearing North 25 miles... 7 days out. At 4 p.m., spoke the whaling bark **Aetna** from San Francisco, bound for the Arctic Ocean. At 6:30 p.m., came to anchor off the Station in 24 fathoms of water and ran out a kedge anchor and 4-inch line to the reef. Furled all sail. This day contains 36 hours.

¹ Ed. note: Perhaps same as Sapota, on Fefen.

Thursday 14 Feb

... Took Mr. Rand and Mr. Sturges on shore and all their effects, also David and his family, missionary from Ruk. At 4:30 p.m., the Captain and five men went on to the whaler to buy some stores but didn't succeed in getting to the vessel. Came on board at 7:30...

Friday 15 February

... At 8:30 [a.m.] squared away for Mokil with 15 passengers. At 10:30 a.m., passed out of the lagoon. This day contains only 12 hours.

Saturday 16 February

... At 8 a.m. [sic] Ponape Island bore SW by S distance 30 miles...

Sunday 17 Feb

... At 1 p.m., sighted the Island of Mokil distance 14 miles. At 10:15 hove to and landed the passengers. At 11:50 p.m., made all sail and stood to the Northward bound for Pingelap. Made several tacks during these 24 hours.

Monday 18 Feb

... At 2 a.m., sighted the land. At 4 a.m. tacked and stood in. At 8:30 a.m., sent the boat ashore with Mr. Rand. Afterwards ran a kedge anchor and line to the reef and moored stern in. Clewed up all sail except the lower topsail. At 4:40 p.m., got under way to Kusaie. This day contains 28 hours.

Tuesday 19 Feb

... At 4:30 p.m., Pingelap Island bore North 1-1/4 miles...

...

Thursday 21 Feb

... At daylight, saw the land on the port bow about 20 miles. Latter part baffling airs. Made short tacks. Pumps attended to. The Watch painting the small boat.

[The wreck of the Morning Star III]**Friday 22 Feb**

Squally and rainy. Stood off and on during the night under small sail. At daylight, ran in to the land. At 7 a.m., sent the boat into the passages with a 4-1/2 inch line and made it fast to one of the stationary kedge anchors on the windward side of the reef. In the meantime, the vessel made a short tack off shore and waited for the boat to come off with the end of the line as this is the only way to get into the anchorage. At 7:45 a.m., ran into the mouth of the passages and took hold of the kedge line. Hauled in all the slack necessary and made well fast to the bitts. After the line had been secured, sent

the Second Mate and 4 men with another kedge anchor and line farther into the passages ready to haul in. In the meantime, the remainder of the crew clewed up the sails but left the mainsail standing to keep the vessel off the reef. While waiting for the other line to come on board, a strong breeze¹ sprang up from the North East and dragged the kedge anchor off the reef into deep water² which put the vessel in a perilous situation. Tried to back the vessel out of the passage again but there being a heavy sea running in, and flood tide, and no anchorage less than from 45 to 50 fathoms water close to the reef, the **Morning Star** went ashore at about 8 a.m. on the lee side of the passages and became a total wreck in less then 30 minutes, the sea breaking over her every time. Came to the conclusion to cut away the mast and give the vessel a chancer to get farthr up on the reef so as to save life and property. The mast went overboard at 9:20 a.m. and took Mr. & Mrs. Rand and Child ashoe and also the Chronometers, the tide coming in fast, every sea wich struck the vessel sent her farther up on the reef and at the tide of high water, the vessel laid broadside on to the breaker about 100³ yards from the outer edge of the reef and left her high and dry at low water.

After the passengers were landed, the Captain and all hands went to work with a will and took everything of value and all provisions on shoe. We were also assisted by the natives and their canoes which helped us take a good many things ashore. At 5:30 p.m., all hands went up to the Missionarey Station for the night. This day contains 36 hours.

Saturday 23 Feb

Weather fine. The vessel got up farther on the reef during the night and has a large rock under the lee side of the ship. Mast and rigging partly under the ship. Took on shore everything that was of value and took it up to the Staton. Unbent the sails from off the yards,except the topgallant sail and gallaant topsail. Vessel full of water at high tide.

Sunday 24 do.

Nothing doing. Keeping the Sabbath. Held prayer meetings at different parts of the Stations.

Monday 25 Feb

Light breeze and heavy sea. All hands to work on the wreck as usual.

Tuesday 26 do.

Dried sails and stored them away and took some more articles up to the Station.

1 Ed. note: The word 'strong' crossed out by someone, with a pencil.

2 Ed. note: The words 'deep water' later crossed out with a pencil.

3 Ed. note: The number '100' crossed out in pencil and replaced by '150'.

Wednesday 27 do.

Weather the same. Crew working on the wreck. Everybody working with a will.

Thursday 28 do.

Finished Wrecking the ship. The natives building a house for the crew.

Friday 29 February

Fine weather throughout. Dried sails, etc.

Saturday 1 March

At 4 p.m., having duly given notice to the natives and everybody around the Island, the **Morning Star** and everything belonging to the said vessel was sold at Public Auction for the sum of 260 dollars to Mr. H. Worth of Ponape. So ends the career of the Missionary Packet **Morning Star**, Capt. G. Garland, W. Myers, first mate.

3. Official account of the wreck of the **Morning Star II**, by Captain Garland

Source: Quoted in Bingham's Story of the Morning Stars (Boston, 1886), pp. 91-93.

Note: IN fact, Captain Garland, formerly First Mate, was in interim command, during the absence of Captain Bray in the United States.

At seven o'clock, A.M., February 22 [1884], we were off the harbor of Kusaie, with a light wind from the northerast. I stood in toward the entrance, hoping that, as we neared the land, the wind would veer, and enable us to sail in. As it did not, I tacked off shore and sent the second mate in a boat with a line to make fast to a kedge just at the entrance of the passage. (We have four stationary kedges here to help warping in or out.) When the line was fast to the kedge I tacked and stood in for the harbor, shortening sail as I went. We got hold of the line all right, and made it fast, and immediately sent the boat with another kedge and line farther up the harbor, in the meantime clewing up all the sails except the mainsail. About this time the wind began to freshen, but was not strong at any time during the day. There was quite a heavy swell that morning on account of which it was not safe to anchor on the point of reef at the windward side of the entrance, as we sometimes, but not always, have done. It was also flood tide, which was favorable as long as we had hold of the line.

We had been hanging by the line for, say, ten or fifteen minutes, when it suddenly slackened, and then became taut. This was repeated several times. As the vessel was going astern in the meantime I supposed the kedge had pulled through the reef. If we had been in shallow water I would have let go an anchor instantly, but that was out of the question, for we were in thirty-five fathoms, and so near the breakers that to give her chain enough to hold would surely have placed her on the rocks.

As soon as I felt sure the kedge was loose I let go the line and tried to box her round,

head to north, on the starboard tack. She went the other way in spite of all we could do. I then let the mainsail run down, and set the jibs and lower topsail to help her, but before she could turn the swell threw her head on to the rocks, striking three times heavily. The first two seas broke over the stern. The third thre her broadside on to the reef, head to the north, each succeeding wave carrying her farther up the reef.

The whole thing was done in less than five minutes...

We then got the boat alongside and landed the passengers, chronometers, etc. Then we began with the provisions, and saved most of them. We also saved some of the sails, boats, oars, etc. We had but very little freight on board and most of it was saved, more or less damaged by water.

Aftermath, according to Rev. Bingham, *op. cit.*

After the wreck Captain Garland and Mr. Rand remained on Kusaie for six weeks, when they decked over one of their boats and, with supplies for two months, set sail for Ponape. Reaching that island in safety, Captain Garland took passage in a vessel bound for Hong-Kong, and so reached the United States, bringing the news of the wreck. Even before these tidings had reached Honolulu a vessel had been chartered to take Mr. and Mrs. Logan and Miss Palmer to Micronesia, together with needed supplies for the American and Hawaiian missionaries.

Documents 1884M1

A new missionary vessel, the Morning Star IV

Source: Rev. H. Bingham's Story of the Morning Stars (Boston, 1866), pp. 93-100.

1. Her description, by Bingham and Alpheus Hardy

It was most providential that some months before the wreck of the **Star** occurred, plans had been made for the construction of another vessel, so that by the time the tidings of the loss reached the United States the new craft was well on toward completion. It has been foreseen, in view of the growing work in Micronesia, that a larger vessel was absolutely necessary; and on account of the calms and currents prevailing in the Pacific, and the special peril connected with entering lagoons by sailing-vessels, it was deemed desirable that auxiliary steam-power should be secured.

In December 1883, therefore, an appeal was issued to the children and youth of the land for \$45,000, the sum necessary to build the vessel demanded. Responses, in the form of pledges of aid, came tso speedily that two months after, in February, 1884, it was announced that the Prudential Committee felt warranted in deciding to build the vessel at once. The contract was made with the New England Shipbuilding Company, of Bath, Maine, and on Wednesday, August 6, 1884, after prayer and song, and amid the cheers of some two thousand people, the **Morning Star** Number Four glided into the waters of the Kennebec River. Honorable Alpheus Hardy, chairman of the Prudential Committee, who had special charge of the construction of the vessel, wrote the following letter to her stockholders describing their ship:—

“To Sabbath-school Children, Owners of the Missionary Packet, Morning Star:—

“Your ship is afloat, launched into her new home, and she looks far happier and more beautiful on the quiet Kennebec than when perched upon wooden blocks in the shipyard. The launching of a ship, large or small, is always a stirring and interesting event. The gifted son of Maine was inspired by it, and described it in poetry and song. But the launching of your ship is invested with more than ordinary interest. I doubt if any ship ever had so many owners, of such age and character. She is unlike other ships in that she is not 'for sale or charter.' She is not, after reaching Honolulu, 'for freight or passage.' The cargo and passengers are all of a unique character. She is laden with 'Good News,' 'Glad Tidings,' 'Peace on earth and goodwill to men.' Her passengers

are to be messengers of peace, and her destination 'the isles of the sea,' and these isles shall be made glad because of her coming."

"This **Morning Star** is about three times as large as the first missionary packet, and is more than twice as large as either of the last two—the first being about 130 tons, the last two nearly 200 tons; this one, by old or carpenter's measurement, is 430 tons. If the room gained by the hurricane-deck were added, it would, by the same measurement, make her about 470 tons. She is also unlike her predecessors in her rig. They had but two masts; this one three. (See your certificates of stock.) They had but one deck; this one two, there being over the maindeck a light one which, like an awning, will shield those on board from the scorching sun and other exposures in the tropics. This awning is called, in marine language, a 'hurricane-deck,' affording a fine opportunity for exercise and observation. Between it and the maindeck are cabins, cookhouse, sailors' forecabin, besides ample room for the needed supplies for the missionaries and the native converts, such as clothing, lumber for their school-houses, chapels, etc. The state-rooms for the missionaries are large, airy, and healthful, and in all the details of construction it has been the aim of the Prudential Committee to provide for the health of the missionaries, the native teachers, and all on board. Unlike her predecessors, she has limited steam-power, to be used only in calms and adverse currents, thus avoiding the perils which have caused the loss of the last two packets. The Prudential Committee would gladly have avoided the heavy expense necessary to provide and maintain steam-power, but the dangerous navigation, the long delays caused by calms, with the urgent calls to extend the mission work to distant islands, compelled them to provide it. They will, however, give instructions that steam shall be employed only when positively needed, and in harmony with our missionary policy of strict economy."

...
"One thing more. Follow your white-winged floating messenger with your daily prayers for her safety and success."

"Your fellow-laborer,
Alpheus Hardy."

2. Captain Bray's technical description

The first feature to attract attention is the figure-head, standing prominently out under the bowsprit. It is a life-sized figure of a woman, with a simple crown, ornamented with a small gilt star. She points with the index finger of the right hand to the words of the open Bible held in the palm of the left hand. As viewed from the exterior all judges pronounce the vessel 'a beauty' in lines and model. The white stanchions and plates of the hurricane-deck, resting upon the main-rail, and extending from the fore to mizzen-rigging, add greatly to the beauty and symmetry of the whole.

Proceeding on board to the afterpart of the vessel, we stand upon a small quarter-deck, extending from taffrail to mizzen-rigging. From the quarter-deck a companion-way leads to the cabin. It is built in a house thirty-six by twenty feet, with large sliding windows and blinds upon each side. Upon either side of the after-companionway is

the entrance to the respective toilet-rooms for ladies and gentlemen, and next forward is the saloon, extending from side to side of the house, with stationary sofas upon each side. From this saloon a state-room upon either side is entered, while in the centre, through a curtained alcove, is the entrance to the forward cabin, or dining-room, upon the port side of which are two state-rooms, and upon the starboard side a pantry and another state-room.

Both cabins are lighted through skylights above, and are finished neatly and substantially in polished ash and black walnut. Each state-room is supplied with berths, drawers, washstand, chair, mirror, and every convenience. At the forward end of the cabin a companion-way leads to the upper-deck on the port side, and a door to the main-deck on the starboard side. Upon the main-deck, between the houses, is the main-hatch and engine-room, upon either side of which are large, cool accommodations for the native passengers and teachers, where large swinging ports can be opened or closed as wind and weather require. Next is the forward-house, thirty by twenty feet, with a covered passage and large windows upon both sides. It contains a store-room, kitchen, room for cook and steward, cabin for Hawaiian missionaries, and room for sailors. Forward of all is the top-gallant-forecastle, six feet high in the clear, containing a Hyde's patent windlass, sail and other lockers, and eight spare berths. Upon the substantial hurricane-deck all the working of the ship is to be done. Between the fore and main masts another house is placed, containing a pilot-house, upper saloon, captain's room, and rooms for chief mate and engineer. Upon this deck there is opportunity for a promenade of nearly one hundred feet.

She is to be rigged as a barkentine, that is, with yards upon the foremast, and fore-and-aft sails upon the main and mizzen masts. The main-mast is of iron, in order to use it for a smoke-stack. The spars are longer than are usually put into a vessel of her size, as the region of her sailing is one of light airs and calms, and every yard of canvas she can spread is desirable. Her sails are of the best cotton duck, and the standing rigging of wire.

The hold is divided into three water-tight compartments, the centre or midship compartments being occupied by engine, boilers, and coal-bunkers. She is supplied with a compound engine, calculated to give seven knots of speed per hour, or say 150 horsepower, and a propeller of two blades, seven feet in length, which can be secured, when not in use, in a perpendicular position behind a wide sternpost, and thus avoid becoming a drag. Her two boilers are of steel, and have stood a test of 180 pounds pressure. The length of keel is 130 feet, with 30 feet beam and 12 feet hold. Her gross tonnage is 471.05 tons, but deducting room of engine, boilers, and crew, she has only a registered tonnage of 290.45 tons. She is built of hack and Southern pine, and thoroughly salted throughout all her frame.

Editor's notes.

The new ship was sailed from Bath, Maine, to Boston at the end of September 1884, and sailed off on 5 November, carrying 15 persons: Mr. and Mrs. Isaiah Bray, and their

daughter, the first mate, second mate and engineer (one man), chief engineer, cook, steward, and six seamen, and Arthur Logan, the son of Rev. Logan who was returning to Chuuk. They anchored at Honolulu on Sunday, 15 March 1885.

Document 1885M1

First trip of the Morning Star IV to Micronesia

The narrative of Captain Bray

Source: Rev. Bingham's Story of the Morning Stars (1886), pp. 105-108.

While at Honolulu three special services were held aboard the vessel. First came an entertainment, at which about 860 were raised for the benefit of the Ponape Training School. The "Cousins' Society" also held its regular monthly meeting on board, with brief addresses from Judge Judd, Captain Bray, Messrs. Bingham, Bishop, Forbes, and Dr. Hyde. On Sunday the Hawaiians held a meeting on board, and some of the Hawaiians teachers who have labored in the Gilbert Islands, among them Leleo, the blind missionary from Apaiang, spoke briefly.

After a short time in port for necessary repairs and supplies, the fourth **Morning Star** set out from Honolulu for its first missionary voyage May 2, 1885. For passengers there were Rev. W. N. Lono, wife, and daughter, Mrs. Haina, Arthur Logan, making with the crew, the captain and his family, twenty persons in all. The following Scriptures and school-books in different languages were taken out to the mission: In the Gilbert Island, the New Testament and the hymn-book prepared by Rev. H. Bingham; in the Marshall Island, the Book of Genesis, prepared by Rev. J. F. Whitney, and an arithmetic prepared by Rev. E. M. Pease; in the Ponapean, the Epistles of the New Testament, translated by Rev. E. T. Doane.

By the aid of the auxiliary steam-power the usual delays from calms and head winds and difficult landings were happily avoided, and Tapiteuea, in the Gilbert group, was reached May 23, just three weeks from Honolulu. The passage through the group, to take on board the teachers and preachers for the Annual Meeting on Kusaie, which before had required from sixteen to sixty-two days, was accomplished in ten days.

June 12 Kusaie was reached, and the **Star** was joyfully welcomed by the missionaries and natives. After five days she proceeded to Ponape, landing mail and supplies, and taking Mrs. Rand and her daughter on board for the benefits of a sea voyage. At Kusaie, July 1, Mr. Walkup and the general meeting of Gilbert Island missionaries and pupils were taken on board for the yearly visit to the several islands, making seventy-two souls in all. The tour of the Gilbert group was all accomplished in 29 days, with

abundance of time for the necessary work at each of the islands. On the voyage back to Kusaie, two new islands, Ocean [Banaba] and Pleasant [Nauru], were visited; a teacher, Isaac, from Tapiteuea, was left on Ocean Island, and the promise was given to bring teachers to Pleasant Island next year. All this work occupied only half the time required by the old **Star**. On arriving at Ponape, August 31, it was found that Mr. Sturges had suffered from a paralytic shock, and the brethren at Ponape voted that the **Star** should take Mr. Sturges at once to Honolulu, via Ruk, before doing any more work. Accordingly the **Star** proceeded to Ruk, arriving September 10. After a two days' rest the voyage was renewed, and the **Star** entered the harbor of Honolulu, October 25. The return to Micronesia began November 19.

[The lagoon of Chuuk]

The Lagoon of Ruk, of which a sketch is here given, comprises ten high islands of considerable size and many smaller ones; is situated near the centre of the Caroline group, and is the farthest point west in the group yet occupied by our missionaries. Mr. Logan and family are located on Wola (Uola), where there is a church and several schools. Native preachers and helpers from the Mortlocks and Ponape are at work on Uman, Toloas, Fefan, Utot, and other islands. It is estimated that at least 12,000 souls are now accessible to missionary effort within this lagoon, and the work is advancing in a steady, hopeful way.

Documents 1885M2

German vs. Spanish dominion in the Carolines

Source: Crosby Bliss' Micronesia, pp. 112-113.

1. Extracts from Rev. Doane's journal, Pohnpei, 1885-86

Oct. 12, 1885.

Today Ponape becomes Germany's. Emperor William and Prince Bismarck throw out their army to take in as a part of the mighty German Empire these microscopic pin-heads of creation.

The **Albatross**, a German-of-war, came here from the West, where Pelews and Yap have been annexed, and is going through the group.

...

June 26, 1886

The **Albatross** is here again, to undo all she did last summer in proclaiming Emperor William sovereignty over these islands. Germany has yielded to Spain, so now we are Spanish territory.

...

July, 1886.

These are stirring, startling times for our poor people! A Spanish man-of-war came a few days ago, and a proclamation was issued that all the kings and chief men were to assemble on the ship; they went in fear and trembling, and were made to sigh away their islands to Spain. I told them plainly that resistance would be foolish, so they took my advice. The man-of-war party have been kind and courteous to the missionaries and to the natives, assuring us that we should continue our work as heretofore.

...

2. Letter from Rev. Logan, dated Chuuk 21 July 1886

...

I am just home from two hard days' work, interpreting and doing other service for the Spanish officials. We have been dreading their coming, but the attitude of the commander of the ship seems very favorable. He says he is glad we are here, and that there shall be no interference with our work...

Document 1886M1

Annual report for 1885-86

Source: Crosby Bliss' Micronesia, pp. 108-111.

In the Annual Report of the American Board for the years 1885-86, we find the following statistical statement of this Micronesian Mission:

Three stations, with 33 out-stations and 20 missionaries; 44 native helpers (including Hawaiians); 51 churches, with 4,987 members; three Training Schools, with 790 pupils; 37 day-schools (taught by natives), having 2,504 pupils.

Of the work in the various parts of the field it was specifically reported as follows:

Gilbert Islands: The six Hawaiian missionaries resident in these islands are appointed and sustained by the Hawaiian Evangelical Association and the principal part of the pastoral work of this group is committed to their hands. In addition, twelve native teachers, who have received their special preparation in the Training School at Kusaie, are actively engaged in evangelistic work and in the day-schools. Nine islands are thus far furnished with Christian churches and schools engaged in an aggressive warfare with heathenism. The general superintendency of the work in this group devolves upon the Rev. A. C. Walkup. Every year he goes through the islands, visiting the churches, solemnizing marriages, counseling in matters of discipline and teaching, and gathering up new pupils for the Training School, upon the recommendation of the Hawaiian missionaries and the native teachers.

Marshall Islands: Our missionary work reaches eight of the principal islands of this group, and is administered by a native agency of pastors and teachers under the general superintendency of the Rev. E. M. Pease, M.D., who resides at Kusaie, and conducts the Training School in which these native helpers are prepared for their work. In these Training Schools, the scholars do their own cooking, washing, sewing, take care of their own native houses, besides the school-room work, and an hour of farm work every afternoon.

The school farm is of value, not only in training the scholars in habits of industry and giving them healthful exercise, but in furnishing a large quantity of food. "We try to teach them how to work, how to live, and how to make Christian homes. We cannot see the intellectual improvement in our scholars that appears in some other fields, but we always have this encouragement; these Micronesian people are all eager to learn, and there is nothing that they so much wish to know as the Word of God."

Though two years had intervened since the last visit of a missionary, the 22 churches in the group were found in unexpected prosperity, and the schools and religious work well sustained. There were eight day-schools with an aggregation of over 500 pupils. The natives "wanted their missionary to come and teach them, for their words were food and drink, and they were hungry and thirsty."

Ponape: This is one of the two islands first occupied by the missionaries, and it remains a principal center for evangelistic and educational work. Owing to the illness and forced withdrawal of Mr. Sturges, the oversight of the evangelistic work devolved on Mr. Doane. A native pastor on Pingelap and a native teacher on Mokil direct the work on these islands under the supervision of Messrs. Doane and Rand. Statistics show that in these eastern Caroline Islands there are 723 church members with 15 church buildings and 5 day-schools, with 325 scholars.

During the period of one entire generation missionaries have been working on Ponape. Adverse influences still linger, hindering the work, as they did at the Hawaiian Islands years ago. With five tribes and as many kings for 3,000 people, there would naturally arise from such sources many antagonistic elements to be contended with, most disheartening to the laborers.

Ruk and the Mortlocks: Work began in the Mortlocks in 1874,¹ and now reaches seven islands of the group and many neighboring islands. The Ruk lagoon, with its 10,000 inhabitants, was first visited by Christian teachers in 1879, and already four islands have churches with native pastors and schools with teachers, while new places are opening constantly. In these two groups are fifteen churches with 1,030 members, and thirteen day-schools with 979 pupils. The whole work in these central Caroline Islands is under the supervision of the Rev. R. W. Logan, with headquarters at Ruk.

"In view of the wonderful progress which from the first the Gospel has made in these islands, within the lifetime of a single missionary generation, coming up from nothing to 50 churches, all self-supporting, with a present membership of 5,000 (more than one-fifth the whole number now enrolled in all the missions of the Board), with such a record as especially marks the work in the Ruk lagoon, we cannot but emphasize the need of more workmen from the United States, men of piety, energy, and devotion. This is evidently the golden hour for planting the Gospel here, and for binding this heart of the Pacific fast and forever to the kingdom of our Lord."

1 Ed. note: Actually, it began in 1873.

Documents 1886M2

Letters from Rev. and Mrs. Logan, Chuuk, 1886

Source: Crosby Bliss' Micronesia, pp. 121-...

1. Extract from one of Mrs. Logan's letters

...
We had invited the four Ponape teachers with their people, the latter to be present at the examination, the teachers to remain over Sunday to attend our general meeting. A good many came with each teacher, scholars and old people, also not a few from neighboring districts. It was an assemblage of paint and filth, as well as of those decently clothes and with some christianity in their hearts. Our people made a feast of fish, young cocoanuts and breadfruit, of which probably a thousand people partook. The school examination was in the afternoon. Forty-eight scholars can read, and it was a joy to see the whole number stand up and read, each from his own copy of the Scriptures; many of them are getting beyond the stage of word-calling into that of intelligent reading. The school also did creditably in singing, writing, and in the beginnings of arithmetic and geography.

...
[The next morning, the general meeting was interrupted by the arrival of the **Morning Star** on the west side of Uela, or Moen, with the yearly mail and supplies.]

...
As we opened not a few boxes, we had not ordered, we said to each other, "Surely the Lord intends that we shall go on with eh work and not be anxious about the means of support for the scholars." Our eyes filled with tears as one useful and beautiful thing after another was taken out, and the children took in at once a whole year's enjoyment of shopping. It took us about three weeks, what spare time we could get, to read our letters, and what a source of inspiration and cheer these many good letters are!

...
A "young blood" was afraid that some land of his would be taken on which to build a church, and so planned with some others to kill the teachers that the new religion might be overthrown. There are many young fellows who seek the notoriety and popularity accorded to one who has killed someone. This is the cause of not a little of the fighting. There seems to be no shrinking from the guilt of murder, and to kill a foreign-

er gives greater notoriety than to kill a native. Then, too, there has never been any inquiry or punishment for the murders that have been committed. At Hall's Island, about forty mile north, the whole crew of a wrecked vessel were massacred. She was probably American, but there is little left to tell the tale. Three traders have also been killed within a few years, one here and two at islands not far away, and no one has been punished. In many parts of Ruk life is still not safe. The natives say that no one has been punished for killing foreigners, so why should they fear? They will wait for the next man-of-war, and see if punishment is meted out. Meaantime, the work goes hopefully on, and we can trust quite implicitly our Christian people. The danger is not at home but when we go abroad.¹

2. Extract from one of Rev. Logan's letters

Note: The letter was written after a tour of the Mortlock Island mission stations aboard a native canoe.

...
The rolling, pitching, and tossing on one of these canoes in a rough sea is indescribable. often the canoe [which] is a half mile ahead wiht its sail more than twenty feet high, would be completely out of sight, and then again seemed lifted high into the air. We had to watch closely to keep from capsizing. A boy was put upon the outrigger to act as sliding balance, dodging in toward the canoe, when the outrigger went under, and to its outer verge, when it went up into the air.

...
[At night] I got a good deal of troubled sleep in short naps, interspersed between intervals of rolling over to rest my aching back and hips, and bracing up against the rolling of the canoe.

...
We brought back three couples for our Training School, and were obliged to leave behind four couples who wanted to come. It has been very miserable for those who came on the little vessel.² There were eighteen of us at the last, including five children. The only cooking facility on board is a half barrel lined with tin, in which a fire can be built, and water boiled for tea or coffee, and food boiled in a pot.

On the whole, it seems to me that the work at the Mortlocks, etc., is in better condition than last year. It is going to be a struggle with *taik* and long hair, but I believe that by patiently pushing the matter we shall get the victory, and they will grow spiritually by being willing to give uip for Jesus' sake such bad customs. I think I never realized so fully before what a hand to hand struggle with the powers of evil it is. The workers are so few, the good influences seem to have so little power, and the powers of evil are so strong. The slowness, darkness, and wickedness of human hearts; the love for old ways and the inclination to gratify the appetites and passions; the evil influences of

1 Ed. note: The missionaries were campaigning against native customs, such as long hair, *tabu*, and *taik*.

2 Ed. note: A small schooner, or large boat, apparently belonging to the Mission.

traders and ships, and all the powers of the Evil One himself. Yet the Gospel has taken root and does grow, although slowly. What folly to expect that these races can take on pure morals and Christian civilization in a few years! Souls can be saved, morals and manners improved, and the seeds of all progress planted and nourished; but the century plant grows quickly in comparison with true civilization. If we could only have help enough to have good schools everywhere, and teachers with characters to command universal respect, and sufficient enlightenment and force to push forward reform in all directions, making Christianity tell in all ways, bettering the life that now is and leading to the life to come, it seems as if very much might be accomplished; now we can but strike a blow here and there. Yet, as I said the progress is on the whole, encouraging.

...

I try to get time to translate a little every day, but it is only by earnest effort many days that I can do even a little, as there are so many things demanding attention.

...

It is a time of great scarcity of food all over the group. I bought quite a piece of swamp land which we are weeding and planting with taro. Since I returned from the Mortlocks I give medicine but once a day, thus gaining time between the morning meeting and breakfast to oversee the work on the land, one very important part being fighting the weeds, which are very hard to kill, often growing from twelve to twenty feet high. There is no reason why food should not be plenty now instead of the famine. But it has been the custom of the people to rely almost wholly on the breadfruit crop, and when that fails, they have nothing to fall back upon.

I have just counted up those for whose clothing we are responsible, and find there are fifty. Mrs. Logan does most of the cutting, because she can do it more economically, and she has to exercise more or less of supervision over all the sewing. Today, a chief, who is a candidate for church membership, came with cloth for a pair of trousers, which none of his people could make for him. Mrs. Logan cut them out and I ran the sewing machine for her!

...

3. Another letter from Mrs. Logan, in 1887, after the death of her husband

Note: He died of fever, on 27 December 1887.

...

Think what it would be if you had no physician and no adviser; if you had no cooling drinks for the fever-stricken one... No one but God knows the agony of those weeks! The pain, the suffering for him, the anxiety, the dread, the despair for me.

...

1 Ed. note: In 1888, Mrs. Logan went home to the States, upon the arrival of Rev. and Mrs. Alfred Snelling at Chuuk. However, Mrs. Logan returned in 1889, to open a school for girls.

Documents 1887M1

Spanish occupation of Pohnpei—The American point of view

1. The American point of view in brief

Source: Mrs. Ella Theodora Crosby Bliss. Micronesia—Fifty Years in the Island World (Boston) 1906, pp. 114-120.

Note: All the facts contained herein can be proven, or disproved, by official Spanish documents for the period.

...
On the 13th of March, 1887, a Spanish man-of-war arrived at Ponape, with a governor for the islands, several officers, fifty soldiers, twenty-five convicts, and six Capuchin priests.

The governor promised religious freedom to all, and that the work of the missionaries should not be interrupted—only, of course, if a new school was opened; the instruction must be in Spanish, and the missionaries must not talk against the Roman Catholic faith. They centered their forces at Kenan, one of the principal mission stations. They encroached so much upon the mission premises that Mr. Doane felt called to send in a protest, but did not do so till all explanations, entreaties and everything that could be said in regard to the rights of the Board were utterly disregarded. The protest did not meet with the governor's approval, and on the 13th of April, Mr. Doane was taken prisoner on board the Spanish man-of-war. For three days no one was allowed to see him, then the governor visited him, and for sending in the protest condemned him to 15 days' imprisonment on board the ship. Mr. Doane submitted, and said nothing. At the end of this time the governor sent him a letter telling him he was to remain a prisoner on further charges, but not stating them. Mr. Doane waited some time, thinking the governor would come; then as he did not he wrote asking what the charges were. The governor did not answer till the 11th of June, when he sent word that Mr. Doane was to be taken a prisoner to Manila.

Of this action the United States Consul at Manila wrote: "This outrage is being thoroughly looked into by myself as United States Consul. The Captain-General of the Philippine Islands, the superior of the governor at Ponape, is evidently deeply chagrined at this unfortunate occurrence, and intends his recall. In the meantime he does everything in his power to make Mr. Doane's involuntary visit at Manila as agreeable as possible,

and assures him that he shall be promptly and properly returned by a Spanish transport to his island home, reinstated in all his possessions and confirmed therein, with full liberty to continue his former labors, teaching, preaching, etc.”

During Mr. Doane's absence, the natives, wrought up sufficiently by the forcible captivity and deportation of him whom they considered their father, were about the beginning of July, celebrating a national holiday of theirs when no work of any kind is done. The governor undertook to make them labor as usual on the roads, or whatever public task had been allotted them. On their refusal he sent word that as governor he would force them to obey; the chiefs answered that though he might claim rulership, they were the real rulers of the island. He next sent a detachment of soldiers, Filipinos, under a Spanish officer, who, upon the natives persisting in their refusal, opened fire; a general onslaught followed, ending with the total destruction of the soldiers with a single exception, who wounded, managed to return to the main body which hastily entrenched at headquarters. The women and children and the Capuchin priests had been removed to the partly dismantled, yet strongly armed transport in the harbor. The besieged Spanish remnant on shore sent an interpreter—a Cape Verde half-caste—to parley with the infuriated natives. This fellow played false to both parties, thus making matters worse. The Spaniards, finding their situation more and more critical, attempted to reach the transport, but were cut off, and almost the whole Spanish force was annihilated.

All the highest officials at Manila shared the opinion that but for the wanton removal of Mr. Doane, this tragedy would not have occurred. Martial law was proclaimed over the Carolines by Spain in August, 1887, being meant quite as much for the beach-combers as for the natives. The governor-general gave stringent orders that Mr. Doane and the other missionaries were not only to be let alone, but that “their good offices in favor of Spanish reoccupation were to be solicited.”

Mr. Doane reached Ponape the last of August, 1887, and received a joyous welcome from his people. He at once set about inducing them to surrender, and surrender it was; and not only this, but they returned to the Spaniards the launch, cannon, and other things they had captured.

In October the new governor, Don Luis Cadarso, arrived, and with him 700 soldiers, and at once made known the terms on which he would proclaim peace:

1. Complete submission;
2. Surrender of Spanish property;
3. Return of deserters;
4. Giving up the men who had killed the former governor.

The only point not entirely settled was the occupation of certain mission lands at Jamestown Harbor, which have been held for years by the missionaries in virtue of some deeds executed by different chiefs conveying lands to Mr. Doane for the use of the mission. Upon the arrival of the Spanish a portion of this land was resigned to them, but they encroached upon the remaining portions. The governor-general at Manila had

assured Mr. Doane that his title to lands conveyed to him in good faith by the natives previous to the Spanish occupation, would not be interfered with.

In the meantime, Mrs. Rand has seized the opportunity offered to go to Japan, where it was hoped she could get into communication with officials of the United States Government. In this she was successful, for in November of this year, 1887, the United States sloop-of-war **Essex** reached Ponape from the fleet in Japan, and its arrival had a salutary effect on both the Spanish and natives.

For a time all went well. Messrs. Doane and Rand struggled against increasing ill-health to rebuild the mission houses and more than all to shepherd their stricken people, but in 1888 Mr. Rand broke down utterly and was obliged to leave the island. Mr. Doane remained at his post till early in 1890, when he was carried on shipboard and taken to Honolulu, where, worn out by all he had endured, he entered into rest on the 15th of May. There remained on Ponape of the entire mission force, but two women, Miss Palmer and Mrs. Cole, the widow of a trader and a helper in the mission.

The lull in hostilities was of short duration, as was the governor's remembrance of the fair promises he had made. In the summer of 1890, forts and other buildings were erected near the mission premises at Oua. Two weeks later two priests came, and insisted that their houses and church should be erected on the mission grounds, and they were put up sixty feet in front of the mission church. More soldiers and priests came from Manilla, so the whole Spanish force numbered 1,000.

Outbreaks and skirmishes between natives and soldiers were of frequent occurrence. Mr. Rand returned on the **Morning Star** Aug. 20th [1890], and attempted to make peace; the governor refused to protect him, though the missionaries had saved the lives of the priests at great hazard. For two weeks he persevered in his attempts, but the governor ordered him to cease holding meetings; then to cease communicating with the natives. On Sept. 11, the **Morning Star** sailed for Kusaie, taking Misses Fletcher and Foss, and twelve girls from other islands, the governor refusing to allow a single Ponape girl to leave the island. Miss Palmer and Mrs. Cole took the Ponape girls to Kiti, and hardly were they out of the houses, when the two men-of-war and two transports began a five days' bombardment of the settlement; the mission buildings, or what remained of them were burned to the ground.

The next month, in October, the two ladies who had remained, Misses Fletcher and Palmer, were given less than twenty-four hours to vacate the buildings they then occupied, by these representatives of what is supposed to be a civilized nation, and these too were burned to the ground. Mr. Rand was forbidden to leave the Spanish colony. All meetings and school work were forbidden, and when an American schooner then in the harbor, offered to take the two ladies to Kusaie, they were forbidden to leave the island.

But the American missionaries were not to be left to the mercy of the Spanish governor. God bless the United States Navy! A few days later, the United States warship **Alliance**, Commander H. C. Taylor, arrived in harbor. We can imagine the joy of these

two lovely and unprotected women when they saw the Stars and Stripes floating from the masthead of that vessel and knew that they were safe.

Don Luis Cadarso yielded to the gentle persuasion of the man-of-war, and allowed the ladies to leave the island. The missionaries were at last driven out, and only a few faithful natives were left to continue the work.

Can anything be more pathetic than the instance of the once heathen, but now Christian chief, sitting down in the ashes of what had been the mission church, and weeping over the desolation around him? "As I was sitting there," he wrote to the absent missionaries, "some of the natives who were wandering around saw me, and came where I was. Soon quite a number were gathered, and we thought we would have a prayer-meeting. We sang and prayed, but soon every one was crying. We tried to sing again, but they cried harder and harder. We remembered every one of you, and wished you could be with us."

Documents 1887M4

Last words and work of Rev. Robert W. Logan

Source: Mary Logan (ed.). Last Words and Work of Rev. Logan (Oakland, Pacific Press, 1888).

1. Last journal kept at Anapauo, Ruk I. and other places

Note. Anapauo is on the west side of Moen Island, Chuuk Lagoon.

Dear Friends:—

The **Morning Star** came in Tuesday, February 8th [1887], planning to sail direct to Honolulu, but we persuaded Captain Turner to take me to Mortlock, and sail thence to Honolulu.

We spent two very busy days in closing up our mail, reports, and orders, and packing for Mortlock. Thursday February 10th, we sailed. Mr. Worth was to follow the next week in the little schooner **Kapiolani**, to bring me back.

Miss Hemingway, who came to have charge of the Gilvert Island department of the girls' school at Kusaie, was on the **Star** going home on account of her health.

There were threatening rumors afloat as to the hostile attitude of the natives of various districts, threats to exterminate the whole missionary party, etc. Then too, it has seemed to require great care in diet, etc., to keep my strength up here at home, and this trip meant three weeks of very hard work, and "roughing it" among the natives, both as to food and sleep. So it was very hard for Mrs. Logan to let me go, but she bore herself bravely; such partings are hard, however.

The **Star** sailed about 9 A.M. At noon, we had got about half-way in to the passage out of the lagoon. I remembered then that I had forgotten to put into the mail bag the manuscript for our three new books—arithmetic, geography and reader. I spoke of it at dinner, and Captain Turner very kindly offered to return and get it; so about 2 P.M. we were again off Anapauo. The **Star** did not anchor. Arthur¹ and Mr. Worth had seen us, and were out in the boat, so I jumped on board and hurrying up, got the manuscript, and in less than an hour, we were on our way again. We ran this time to a passage toward which the wind was fair, and were well outside before dark.

1 Ed. note: Arthur was REv. Logan's son; his daughter was named Beulah.

It was pleasant on deck that night, and Miss Hemingway and I had a long, pleasant visit. By morning, however, I was thoroughly sea-sick; and was even more miserable than usual, until after we arrived at Mortlock.

Friday P.M. we were off Namoluk, and Mr. Garland took me on shore in the boat, to bring off Joram and Mini, our teachers, with their three little children. I was so sick I could hardly stand up, even on shore.

Saturday morning, we were close into Oniap our old home, beating up to the entrance into the Lukunor lagoon. It was noon before we got to anchor at Lukunor, and then Captain Turner decided to remain over Sunday. We went on shore but I was too weak to do much, so I left our good, faithful Moses, whom I had brought from Ruk, to hold an evening service, and I rested on board the **Star**.

By Sunday I was about half well. The people from the **Star** went ashore with me to the morning service and Sunday school. That morning the **Buster**, a barkentine belonging to Henderson & McFarlane of Auckland, New Zealand, came in. In the afternoon we had pleasant English service on board the **Morning Star**, to which the people on the **Buster** were invited. The commander, Captain Theet, a Dane, a pleasant man; the supercargo, Mr. Dennett, a photographer, Mr. Andrews, and a Mr. Moss, a member of the New Zealand Parliament, made up the company. The **Buster** has been on an extensive voyage among the islands to the southeast and eastward. Mr. Andrews has been photographing, and Mr. Moss is resting and taking notes, I believe.

Sunday evening I held a service on shore, and then got a good night's rest on the **Star**.

Monday morning early, the **Star** got under way and I began work on shore. Moses and I took the church roll and went over it name by name, trying to find out how each one stood, and how each one had been doing. There are about 150 members, so this work is a heavy one. They have been for years without a teacher, and we find much that is wrong; but on the whole the Christians have held on.

We began last year a vigorous campaign against the use of the "taik," or reddish yellow paint with which they disfigure themselves, the long hair of the men, and the "tabuing" of land.

The deacons and chiefs put in an urgent request for Joram, the teacher we brought from Namoluk, and as that was the result I had hoped for, I was easily persuaded.

Monday and Tuesday were spent in hard work at Lukunor. We had a communion service; baptized two adults and many children, and then with many earnest exhortations we left them, to go to Oniap.

The people of the **Buster** were exceedingly kind, coming after me every meal, and giving me the very best their ship afforded, so that I was nursed into strength during those two days. I bade them good-bye at noon Tuesday, hoping to get off to Oniap by 3 or 4 o'clock. They gave me bread, yams, etc. enough to keep me for a week. But it was past 5 o'clock before I could get off. The Lukunor people were to take us in canoes to Oniap. Just as I was getting ready to start, the captain and supercargo came in, rowing the boat themselves, to take me off for at least a cup of tea, they said. They would

not take No for an answer, so I went with them and had dinner, the canoe coming alongside to take me off. It was a great kindness to me, as we did not get to Oniap until long after dark, and it was late before we could get settled for the night, and there would have been no chance for supper, only a "bite" on the canoe. Every one on the **Buster** seemed to be anxious to show me a kindness.

We slept in the house in which we used to live at Oniap. I had only a native mat, softened up a little by cocoanut leaves procured by Moses' thoughtfulness, and old memories were strong upo me, but I continued to sleep considerable. My bones are so sharp that they grow painful when there is nothing under them.

The canoe ride to ONiap was rather exciting, as there was quite a sea in the lagoon, and we had to watch closely to keep from capsizing. A boy was put upon the outrigger to act as a sliding balance, dodging in toward the canoe when the outrigger went under, and out to outer verge when it went up into the air; but we got safely through.

We spent Wednesday in going over the church roll, attending to church discipline, etc. There has been no teacher living regularly at Oniap since we left them in 1881. We however found the church in a better state than at Lukunor. The same also as to the school.

We made arrangements here to have Jimna, the young man we took to our training school last year, acknowledged as their teacher. He is a fine young fellow and we hope much from him.

Thursday A.M. we had communion services, baptized a number of children, and then the Oniap people took us in canoes to Etal. I twice walked down to the end of the island, our usual after supper walk the year we lived here.

Obadiah and Obadinia joined us here just in time to go on to Etal. They had been at sea all day. Wednesday in a very rough sea, getting in to Lukunor after dark.

It was a rough trip on the open sea to Etal. The rolling, pitching, and tossing on one of these canoes at such a time is indescribable. Often the canoe a half mile ahead of us, with its sail more than twenty feet high, was completely out of sight, and again seemed lifted away up into the air. There was enough danger, real and apprehended, to keep me so on the stretch that I did not get very sea-sick.

We had a warm welcome at Etal from Julie, who has been widowed since my last visit. We had a short service that afternoon and a longer one in the evening. The next day, Friday, we spent in going over the church roll and examining the school. Discipline had not been attended to here thoroughly for a long time; and we needed to weed out quite a number of unworthy professors.

At Lukunor Joram had drawn his forty dollars' worth of goods for the year's supply; and at Etal Obadiah and Julie drew their allowance. This took considerable time. This is the first time they have been allowed a definite amount and allowed to choose what they would have. Hitherto the missionary in charge has divided out according to his own judgment.

Julie seems to be doing well. Two old widows live with her, and she is able to keep up all the services. We had thought to offer to bring her to Ruk, where she could also

be useful in the work, but the little schooner is so small, with no arrangements even for decency. She however is content to stay on at Etal and work. She helps Deacon Elkana or Joni Prat to a Sunday sermon, but takes charge of the morning and evening services herself. There were many little things to be set right, many warnings and exhortations to be impressed upon the people, so that our two days at Etal were very full.

Saturday P.M., February 19th, we started in canoes to Kutu, on the Satoan lagoon. The sea was not so rough, and the distance less, so that I got on very well. We called in at Mor by the way, where we started another of our training school scholars, Aron, to teaching; and got a letter from Mr. Worth, and letters from home, which were very acceptable. The **Kapiolani** left Ruk Tuesday A.M., and got to anchor at Satoan at dark Thursday.

They had a rough time, and even Tara, a sailor just off the **Morning Star**, and Mr. Worth, were sea-sick. Mr. Worth thought it a new experience for one who had been a sailor for many years and was never sick, to be so very sea-sick as he was.

They were waiting at Satoan to know where I wanted them to meet me. I sent a canoe on to tell them to meet me at Mor on Tuesday, and then we went on our way to Kutu, where we arrived before dark.

Sunday we had only the usual services, I preaching in the morning and Moses in the afternoon, and all taking a hand in the evening. I had left some boxes at Mor, among them the one with my mosquito curtain in it, as I knew that Kutu was fully exposed to the trade-winds, and I thought there could be no trouble with mosquitos. I slept well Saturday night, but by Sunday night there had been rain, and the wind was light. I was exceedingly tired at night, and then had to battle with mosquitos the whole night through. I was a forlorn specimen Monday morning, with a hard day's work before me, but somehow I braced up to it.

The Kutu church is one of the largest and one of the best in many respects; but food is scarce, and there are frequent disputes as to the ownership of land and food. Not long ago they got to fighting, and some church members used knives and spears. Several were severely wounded. All was now peace, but there was much work in going over the church roll to get everything right. The school appeared well.

Tuesday morning we started back to Mor. The wind was dead ahead, so our progress was slow. We presently made out the **Kapiolani** coming to meet us. About noon we were within hailing distance, and were invited on board; but we thought we might as well stay on the canoe, as it sailed better than the vessel. Soon after, a squall came up, and in tacking the mast of the canoe broke in two, the lower end flying up just past my face. The schooner then ran down and took Moses and I on board, and took the canoe in tow.

By-and-by the wind all died out, and we took to rowing the schooner. The canoe was cast off, and by the use of paddles went ahead of us. After a while the wind sprang up again, but right off the land. We beat about until 4 P.M., when we got in to anchor,

but the canoe was unable to make headway against the wind. Another canoe was sent to help them, but it was not until the next night that they got in.

It proved to be very rough where the vessel was anchored, so nothing could be done on board her, and my supplies were on board the canoe, so that it was rather hard times for food with us.

On Wednesday we had the usual roll-call of the church, with not a few cases of discipline to attend to. The women here cling most tenaciously to "taik." Two years ago a canoe from here went to Ruk for "taik," and got drifted off, and were more than two weeks at sea, suffering everything from hunger, thirst and anxiety. They at last found Ruk again (it was on their return that they drifted away), and as the trade-wind season was over, they had to remain here many months. All this time their friends were in suspense as to their fate. Yet with such a lesson as this before their eyes, and the fact that such cases are not uncommon, and also that the "taik" is very costly, the women still cannot forego the satisfaction of making themselves hideous and disgustingly filthy with the stuff. The men could give it up, but the women, and especially the young ones, are very obstinate about it. Such is the power of fashion.

We had a special service, setting apart our two pupils to their work, not of course ordaining them, but solemnly setting them apart for the Lord's work. We hope both of them will do good work for a year or two, and then come back to Ruk for another term of study.

On Thursday we started on board the schooner for Ta, where we arrived about 2 P.M. This was the home of Obadiah for many years, and one of the brightest spots in the group. The teachers have been away for a year, however, and several abuses have crept in; heathen marriages, boys getting into sin, and fighting.

We examined a fine school that afternoon, and had a pleasant service in the evening. Here I enjoyed the luxury of a **bed**, a hard one to be sure, but still a bed, and a room to myself, so that I could get clean.

Friday was a busy day with the church, ending off with communion services. There were but few cases of discipline here.

Saturday morning was employed in setting a serious dispute as to the ownership of a piece of land. The son of Boaz, one of the deacons, had taken possession of a large part of his father's land in revenge for wrongs Boaz had allowed his brothers to inflict.

Boaz was preparing to go to Ruk for "taik," and I had urged him not to have anything to do with it, neither using, buying nor selling. He said to me, "I am willing to give up "taik," if you say so; it is a small matter, on the skin only; but what shall a man do who has nothing to put into his stomach? My lands are almost all gone, and I can get nothing to eat." I was able to arrange the matter and get Boaz' lands back again, for which he was very thankful.

About 9 A.M. we sailed for Satoan. This has been the black sheep of our Mortlock fold, but this year we were delighted at the great change which has taken place. Obadiah and Obanidia have lived here the past year.

Saturday afternoon we spent in examining the school, and attending to the church members. The school numbered about 130, of whom more than fifty had testaments or portions, and could read somewhat in them. There were large classes of young men, an especially hopeful feature, as at many of the islands the schools are composed very largely of girls and young women. There was not one long-haired man among the church members, and nearly every young man in the school had also cut his hair.

On Sunday at the communion, six were restored, and nineteen baptized and received into the church. The people seemed eager to hear, and promised to give heed to our exhortations and warnings.

On Monday we closed up everything, said good-by to Obadiah, Obadinia and Joram, who had been with us since we were at Mor, and started homeward. We got out of the lagoon about 4 P.M., and at 9 P.M. sighted Namoluk. The sea was rather rough, and when we got to Namoluk we found that the wind was so far south that the surf was breaking heavily on what is usually the lee side of the island, and smooth water; so all night long we were rolling about outside of Namoluk (there is no passage into the lagoon), and the next morning I was too sick to stand. We hoped a canoe might come off, but as none came, Moses and I started in the little boat belonging to the **Kapiolani**: a **very** little thing. Three of us fully loaded the boat, so we had to leave our baggage to be gotten off on a canoe which we would send from shore.

It was a very heavy sea for such a little boat, but Moses guided it safely through the surf, while I was paying tribute (or rather **trying** to, for my stomach was empty) over the side. We sent off a canoe, but it came near getting drifted away, and it was probably 10 o'clock before our boxes came and we were able to make a cup of tea and get a bite of food. Then we went to the church and spent the time until 4 P.M. with the church and school.

It is very dark here; more than half the church members are using tobacco, many have fallen, and very few seem to have any life in them. They were disappointed that their teacher did not come back to them; but he was evidently doing them very little good. We had no communion service, but chose out the best couple we could find among them to act as teachers; and with much exhortation and prayer we left them.

The sea had calmed down some, but there was still quite a surf to get through. Moses was able to eat a good supply of chicken and rice, but I could eat nothing. I crawled into our little cabin (about 3-1/2 feet high), and lay down upon a mat, to make the best of a night voyage to Losap. It was not so rough as the previous night, and I got a good deal of troubled sleep in many short naps, interspersed between intervals of rolling over to rest my aching back and hips, and brace up against the rolling of the vessel.

Mr. Worth navigated the vessel in a first-class manner, and the next morning at daylight we were in sight of Losap, and headed right for the passage. We got up to the passage about A.M., but the tide was running out and the wind ahead, so we could not beat in. A second attempt at another passage also proved ineffectual; but between 10 and 11 o'clock a third attempt, aided by the oars, brought us inside. But then we had to beat up to the anchorage, so that we did not get on shore until about 2:30 P.M.

Deacon Samuel came on board an hour and a half before we got to anchor, so that we were able to get an inkling of how things were on shore. He said a good many Christians were **sick** as to religion. One of the boys who came from Ponape last year had fallen, but the other had been faithful. There had been much quarreling, some fighting, and not a little sin of other kinds.

We spent about twenty-four hours here; did not have a communion service. We examined the school; but few boys or young men in it, and much trouble to keep wickedness out of it. There are some earnest Christians here, and there is much more of light and life than at Namoluk. Uitol, the faithful one of the boys who had been to Ponape, was married, and he and his bright-looking girl wife are candidates for baptism next year, and then for our training school, to fit themselves for teaching anywhere the Lord may call them.

Thursday at about 3 P.M. Moses and I started in a canoe for Nama, about ten miles distant. There is no anchorage there, so I thought best to go over in a canoe and stay all night, thus having more time with the people. The wind was light, and we did not get in until about 8 o'clock. The people gave us a warm welcome, and we got a night's rest. The next day we were exceedingly busy until about 5 P.M.

We found the condition of things here quite favorable. A pretty good school, and the church in good condition. Alek, who came from Ponape last year to this his home, has been doing well, and Deacon Mark is, faithful and efficient. Two were received to the church, a pleasant communion service held, and many children baptized.

We had not had time to think of the schooner until we got out of church, and then she was not in sight. Moses went to the other side of the island, whence he could see Losap, but could see nothing of the vessel. I did not know what to think, as there seemed to be no wind. We made a supper on hard bread and tea, packed up, and then by about until toward 10 o'clock, when the schooner came around and we got on board. By 11 o'clock we were off for Ruk, but it was calm, and the next morning we were only four or five miles from Nama. The wind was very light all day, but was favorable, so that by night we were within about eight miles of the passage into the Ruk lagoon. With the ordinary trade-wind we should have been at the passage on the morning of Saturday. It was moonlight, and about midnight, when we got up to the passage and tried to run in, but the wind was too light. The next morning, Sunday, we succeeded in getting in; but then the wind died out entirely. But by-and-by a fine breeze sprung up, and by 1 o'clock P.M. we were at anchor off Anapauo.

You can hardly imagine how good it seemed to us all to be at home and together again. Mrs. Logan had kept up all the services—morning, evening, and Sunday—and everything had gone along well. She was, however, very tired, as the strain of responsibility, etc., at such a time is great.

We brought back three couples for our training school, and were obliged to leave behind four couples who wanted to come. It has been very miserable for those who came on the little vessel. There were eighteen of us at the last, including five children,

and the schooner is little more than a large boat. The only cooking facility on board is a half barrel lined with tin, in which a fire can be built and water boiled for tea or coffee and food boiled in a pot.

On the whole it seems to me that the work at the Mortlocks, etc., is in better condition than last year. It is going to be a struggle with "taik" and long hair, but I believe that by patiently pushing the matter we shall get the victory. And they will grow spiritually by becoming willing to give up for Jesus' sake such bad customs. I think I never realized so fully before what a hand-to-hand struggle with the powers of evil it is. The workers are so few, the good influences seem to have so little power, and the powers of evil are so strong, the slowness, darkness, and wickedness of human hearts, the love for old ways and the inclination to gratify the appetites and passions, the evil influences of traders and ships, and all the powers of the evil one himself; yet the gospel **has** taken root and does grow, although slowly. What folly to expect that these races can take on pure morals and Christian civilization in a few years! Souls can be saved, morals and manners improved, the seeds of all progress planted and nourished; but the century plant grows quickly in comparison with true civilization. If we could only have help enough to have good schools everywhere, and teachers with characters to command universal respect and sufficient enlightenment and force to push forward reform in all directions, making Christianity tell in all ways, bettering the life that now is and leading to the life to come, it seems as if very much might be accomplished; but now we can strike a blow as it were here and there. Yet, as I said, the progress is, on the whole, encouraging.

April 3d.—We have had three weeks of school, numbers about the same as last term, and the interest good. Mrs. Logan teaches singing and three classes. In the afternoon Mr. Worth has a writing school, and two afternoons during the week I meet the training scholars for special Bible study and lessons in sermon making. The general interest is about as last year.

When we came we hoped to unite here four districts; Iras on the north, and Leiana¹ and Uitep² on the south, with Mual,³ the district about us. Iras, the most populous of these districts, we are unable to do much for; and but few Uitep people come to us. Probably we shall have to give a teacher to each of these districts and work only Mual and Leiaua from Anapauo. We are not anxious to build up rapidly a large church, but grow only so fast as we can thoroughly leaven and mold the church members.

I try to get time to translate a little every day; but it is only by earnest effort many days that I can do even a littler, as there are so many things to demand attention.

It is a time of great scarcity of food over all the group. We have to use considerable foreign food to keep our people from hunger. Our plantation yields a fine supply of ba-

1 Ed. note: Neauwo, Car. 16-C13 in Bryan's Place Names).

2 Ed. note: Wichap, Car. 16-C12.

3 Ed. note: Moen, or Mwan, Car. 16-C14.

nanas and sugar cane and we buy cocoanuts; no other food can be bought. Since I returned from Mortlock I have given medicine but once a day, thus gaining time between the morning meeting and breakfast to oversee the work on the land. I bought quite a piece of swamp land which we are weeding and planting with taro, principally the large yellow kind which has tubers sometimes weighing fifteen pounds or more. The work is great, as it is overgrown with reeds, etc., the reeds growing to the height of twelve to twenty feet and being very hard to kill.

Deacon Aron gave us a piece of upland which we are weeding and planting with bananas, taro, and sugar cane. We muster a force of twenty-one boys and men for such work, in addition to the two kitchen boys and one who washes. When I get them all in line, vigorously attacking weeds and underbrush with knives and hoes, they can accomplish considerable. They are beginning to take a pride in the plantation and more interest in the work; and what pleases us very much, the people are beginning to copy our example.

There is no reason why food should not be plenty now instead of the famine; but it has been their custom to rely almost entirely on the breadfruit crop, so when that fails, or is short, they have nothing to fall back upon. There could be such an abundance of taro, bananas, etc., raised. We this year have some very fine yams, and we have constantly excellent papaya and an abundance of bananas. The new breadfruit crop has started, so that we hope to get through without any of our people suffering from hunger.

Two weeks ago the people of Metitu¹ got to fighting among themselves with guns, spears, and knives, but we succeeded in arranging a peace. Captain Narruhn went with me, and so one of our chiefs.

Last Saturday I went to our new out-station at Fala.² Pineas of Uman is at work there. There is a comfortable little church and a teacher's house. Three couples were married and a preparatory class of five was recognized. Pineas has a school and keeps up all the usual services. The children there are learning to sing and to read.

At dark we went to Tunuk³ and stayed with Titus and Junia. This is the least hopeful of the older stations, but it seems to me that there was real progress. The Sunday congregation was not large, but they listened better and more intelligently than I had ever seen them. The teachers are inclined to be impatient, perhaps, and easily discouraged. Deacon Aron went with me; also Deacons Mark, of Nama, and Joel, of Kutu, Mortlock, who are in our training school. These all helped me in exhortation and reproof.

After services of probably two and a half hours at Tunuk we came on to Metitu, where Joni's congregation was waiting for us. They had Sunday-school, very creditable, and then we spent an hour or more in addresses. There is here a new church in process of erection and a comfortable teacher's house. The school numbers nearly forty,

1 Ed. note: Mechitiu, Car. 16-C2.

2 Ed. note: Probably Felia, or Penia, Car. 16-C5.

3 Ed. note: Car. 16-C3.

and the scholars look bright and interested. Four candidates for church membership were recognized.

Then we came to Iras, and gathered the people together for a few earnest words. The people seemed glad to see us, and would probably attend meeting in considerable numbers if they had a teacher of their own, but will not attend largely either at Metitu or here at Anapauo.

We had a fine sail home in the boat until we were within a little distance of the landing, when a hard squall struck us, drenching us through and causing us hard work to row up to the landing.

May 20th.—We had a week's vacation at the end of a six weeks' term, and have now had three weeks of a second term. The interest keeps up well, and the numbers are about the same. There is now breadfruit, so that the anxiety as to feeding our large family is relieved.

Arthur has not been very well for some weeks. I cannot tell just what the trouble is: his appetite is not good, some nausea and general weakness. I, too, am not well for a little, but hope that we both will be well again before long.

I have lately visited all the stations except Tolloas,¹ which Moses looks after closely. At Kuku² four were received to the church, and at Uman³ thirteen. There is more than usual interest at Uman; fallen ones are anxious to get back, and there are quite a number of candidates for church membership.

At Kutua⁴ there are between twenty and thirty candidates for baptism; but it seems best to wait until they have been longer trained before forming a church. Their new church is completed, and on the Sabbath is well filled. There is a good day-school and Sunday-school, quite a number having already learned to read in the Testament. You may remember that the station is only fourteen months old.

Joni and Sinopia are doing real well at Metitu. They are now able to hold services in their new church, though it is not finished. The floor is a heavy job, as it has to be hewed out of logs. Twice lately they have got to fighting among themselves at Metitu, using knives, stones, guns and spears; once about a woman (not the woman's fault), and once about a dog. I was able both times to effect a reconciliation between the parties. The last time I was amused to hear Joni tell them that they ought to be ashamed to compel Mr. Logan to come so often; that his legs ached from the long walk. They surely did ache, but I had said nothing about it.

We are now disturbed by some shameful murders. A son of Pokio, the old chief at Tunik, went not long ago to Hall's [Murilo] Island on a trading expedition. While there, he went with Tom (you will remember Tom's story in last year's journal) to Rua and Murilo, two islets of the group, to collect taxes. Tom's party was attacked, and Pokio's

1 Ed. note: Car. 16-D.

2 Ed. note: On Fefan, Car. 16-F7.

3 Ed. note: Car. 16-E.

4 Ed. note: On Toloas, Car. 16-D5.

son was killed. Three canoes from Rua were here at Ruk at the time. Just as they were ready to start home, word was brought to Pokio of the death of his son, and he at once planned to revenge himself upon these people.

Moses had spent the Sabbath with Titus and Junia at Tunuk, and Pineas at Fala. Moses went to Pokio and told him how wrong it would be to revenge himself upon innocent people, and Pokio promised that he would not; but after Moses was gone he went on making his preparations. All the leading church members joined him. Ezekiel, the best man among them and one of the deacons, came to Titus and said he did not want to go, but was afraid of the chief. There was a large fleet of canoes from Tunuk and the neighboring districts.

The Rua people were on an islet on the barrier reef. When Pokio's people got there they had already started for their homes. Pokio beckoned them back, holding up food, and assuring them that no harm was intended. One canoe with six men came back; four of the six men were killed, two escaping by swimming out to sea. The other two canoes were fired at, and the people think two more men were either killed or wounded. Titus sent word over to me, and the same afternoon we went in the boat to Tunuk.

We saw Pokio and the leading church members. Ezekiel felt badly; the others excused themselves by saying that it is their custom. We said to them, if they must have revenge, why did they not go to Rua and Murila and revenge themselves on those who had killed Polio's son. Polio said, if they went there the people would **fight** them! I was sorely grieved and indignant. The church members had been faithfully instructed in regard to such matters. One man, Pokio's son Samuel, who was formerly a deacon, had been deposed for engaging in such a murdering expedition during the first year of our residence on Ruk. He had promised me that he would do such things no more. He came to see me in red paint, and with murder in his face.

I told them it was no use to leave their teachers with them, as they did not heed them, but showed themselves to be unmistakably the children of the devil. Titus and Junia had already packed their goods, and we brought them away in the boat. Polio said I was angry, and sometime when my heart got "light" he would come and get his teachers again. He said he held fast to the "lamalam" (religion), but killed people to get revenge. I told them they could not be Christians and do such things.

The two men who swam off were able to get to another islet on the reef, where they were found by a canoe from another part of this island. The next day Pokio sent word around to the people not to go away from their homes, as he wanted, after he had cast lots, to hunt up the two survivors and kill them. Fortunately, they are at Sopok,¹ a populous district, where the people will doubtless defend them.

We have been passing through trials with our training scholars from Mortlock. They get homesick, and are not enough in earnest to stand up against it. It seemed for a while as if all would have to go back to their homes when the **Morning Star** comes, except Joni and Sinopia, whose hearts are fixed. The Mortlock Islands are overpopulated, and

1 Ed. note: Sapuk, at the east point of Moen, Car. 16-C6 to 8.

often the people are very hungry; and here at Ruk they are the same people, and food is plenty; but they cannot work for the Lord here, and their friends are more unwilling than they are. We have prayed and talked, and now the tide seems to be turning a little; yet the majority will have to go back, I fear.

Quite a number of our Ruk boys express a wish to become teachers. One of them said he thought it strange that the hearts of the Mortlockers were not stirred by one of our new hymns, "All the way my Saviour leads me." He said his own heart was much moved by it.

July 22d.—We received news a month ago that Mr. Doane had been arrested by the Spaniards on Ponape, and we suppose has been carried to Manila. An American schooner brought a Californian, John Millet, from Ponape, and landed him to trade on Nama. He wrote me a letter, and sent it by a canoe which was coming to Ruk. The schooner which brought him left Ponape some days before the Spanish man-of-war did. Mr. Doane had been under arrest on board the **Manila** for some weeks, and no one was allowed to see him. He said the Spaniards gave no reasons, nor would they make any definite charges.

The **Manila** passed Ruk without stopping, so we think it possible that they may have liberated Mr. Doane before sailing. We had heard from Yap that some of the white people on Ponape had written a letter charging Mr. Doane with advising the people to resist the Spaniards, etc. Trumped up charges, no doubt.

We are expecting a visit from the Spaniards at any time now, and what we hear from Ponape and Yap causes us to have no very pleasant anticipations; but I will not speculate, as doubtless we shall have **certainties** to write before this is sent.

We had a communion service here June 19th, at which time we received six new members—four of our own boys, one native woman, and Mr. Narruhn, the wife of the trader who lives near us. She is a white woman, born at Samoa. She was converted at the Friendly Islands (Tonga), but had backslidden. She seems to be in earnest.

The school has been doing well in numbers and interest. I have completed the first draft of the translation of Exodus, and translated a few Psalms. I am now at work on a vocabulary which I need for my translating, and which the new missionaries will need, if any come; also a book on the New Testament, which I hope to get ready to send away by the **Star** to be printed. We need it as a help to the natives in understanding the Testament, more especially for the teachers and those who are to be teachers. But I can get so little time, and often have not the strength to improve what little I can get.

Karolina, the Ponape woman who had charge of our girls, and whom we loved and trusted, has fallen and run away from us with Sami, one of our brightest boys, one whom we had taken into the church. The boy (17 or 18 years old) doubtless was led on shamelessly by the woman, who is old enough to be the mother of a boy much older than Sami. It has been very hard to bear. When we found out about it, we proposed to send Karolina to Uman to stay with Moses until she could be sent back to Ponape. Mr. Worth and Arthur were to take her in the boat to Uman. They went ahead down to the

landing, and I gave Karolina into the charge of two women from the training school. When they got to the church, Sami came as if to say good-by. He took Karolina by the hand, and they made a rush for the brush at a little distance. The women were frightened, and before we could get some help to search, they were so well hidden that we could not find them. Toward night some of our boys found them up the mountain, but we did not think wise to get out force to bring them back. They are living among the natives. We have had two letters from Sami. The poor boy will repent sorely, I hope; but we cannot bring them back. It has been, perhaps, our sorest trial.

Our force of boys has been increased by two fine young fellows from Fala, one of the new out-stations.

Mr. Worth is building a school house. It is of boards which were purchased by funds from the "Cousin Society" of the Hawaiian Islands, with native timbers and roof. Mr. Worth takes this work entirely, and thus relieves me. The school duties are heavier, as Karolina was a very good teacher.

Sami was our best kitchen boy, and Mrs. Logan is teaching a new one. He learns very well.

We are all in comfortable health. Our large family of boys are doing well. Sami's is the only lapse for a long time. There are now eighteen, of whom six have been received into the church. It is a heavy responsibility to care for them, but it seems to be a work that promises well.

The training school is doing well in learning, but there is little hope of keeping in the work here any of the couples I brought this year, and one of those I brought the year before will probably not make teachers. Our hearts are often very heavy on their account.

The girls who were under Karolina's care we still keep. Four of them stay with Mr. and Mrs. Worth, and the other three in their house with Joni and Sinopia, our best training scholars. We shall probably have to give up the girls if help does not come. Mrs. Logan's work in keeping them clothed is heavy. She tries to have each one have good clothes for Sunday, and decent clothing all the time. She has to watch constantly, or they will get on their Sunday clothes during the week, under some pretext or other. She does a good deal of the cutting, because she can do it more economically; and has to look after all the sewing, more or less. There are a good many now who can sew very well with a little looking after; and quite a number can cut shirts, pants and dresses. I have just counted up those for whose clothing we are responsible, and find there are fifty, including children, who number five. Besides this there are often calls to do something in helping others. A few weeks ago the white trader on Param, about eight miles away, came to know if any of our women could make him some clothes. He brought the cloth, Mrs. Logan cut it, and with a little overseeing one of our Christian women made him three shirts and a pair of pants; and got cloth for a dress as pay.

To-day a native of Fala, a chief, who is a candidate for church membership, came with cloth for a pair of pants which no-one there could cut for him. Mrs. Logan cut them, and I ran the sewing machine for her; and we put them together so that they them-

selves could finish them. Pineas the teacher there, has a girl-wife who can not sew much, and knows nothing of cutting.

Pineas had a wife who was a good scholar and knew how to make clothes, hats, etc., but she left him in a fit of anger last year, and was led into sin. He wanted another wife, and wished to marry a good Christian woman, whose husband had deserted her, but unfortunately she had been adopted into his clan and the friends refused consent; as it is contrary to native custom to marry into one's own clan. Then he set his heart upon a fallen school-girl who is no better than a heathen. He tried to get Moses to marry them, and then tried to get me, but without success. Then he, like Samson, found a fair damsel, hardly more than a child, the daughter of Christian parents. The match was unsuitable, but I feared he would do something desperate, and so married them. He now finds her to be but a child in mind, preferring to run and play rather than care for him when sick; and as unreasonable and unsteady as an ungoverned child would naturally be. Mrs. Logan will have to see to the sewing for both, and, as to-day, has to do somewhat also for his people.

When I went to Kuku, Fefan, in April, Manassa, the teacher, told me of a girl ten or twelve years old who was engaged to a boy somewhat older, both scholars in his school. A chief in a neighboring district, a middle-aged man with four wives, had set his heart on her and would have carried her off, but Deacon Josés had brought her to the mission premises where she was watched.

The friends of the chief had watched about after dark to try to seize her, but thus far without success. Manassa and the deacon thought if I could bring her home and put her into our family of girls it would save her from so sad a fate, and probably nothing else would. Her father wished her to come, and she herself was very much pleased at the prospect. Our other girls welcomed her and she has seemed very happy with us. She is an unusually pretty child both in features and manners, and is a bright scholar also.

The chief has made considerable disturbance, threatens Manassa's life, and offers a reward of a gun and other things to anyone who will get her away from us. The people from the district in which the chief lives have been here several times, but we have kept Naomi (as we have named the girl) close. Probably we shall be able to keep her.

Manassa came over one day not long ago, saying that one of his people was badly wounded, and wished to have me go to see him. There has been a long feud between the Kuku people and the people of the adjoining district, Sopora. The Kuku people were famous fighters before they accepted Christianity. Some little thing had been done by one of the Kuku people which had offended the Sopora people, and a party of them made a rush upon a house near the border in which were three men. Two of these escaped, but the third, a young man, was badly cut up with their large knives.

I dressed the wounds, and told Manassa how to care for them day by day. In olden times the Kuku people would have flown to arms at once, and especially as this was only one of a series of outrages any one of which amounted to a challenge to war. But now they assured me they would not seek revenge, and they have kept their word thus far.

Arthur and Beulah had been cherishing great anticipations for the Fourth of July, but when we heard of Mr. Doane's arrest on Ponape, and also heard that the Spaniards seemed to have a special antipathy against the American flag, we thought it might be better to give up celebrating, as the Spaniards might come any day now; but the children and the natives were going to be so much disappointed that we concluded to let them celebrate. Captain Narruhn and Mr. Worth helped furnish powder, the children had fire-crackers which Mr. Garland of the **Morning Star** had given them; our boys got several empty flour tins, and we had a genuine celebration as to noise. Our people made a feast, people came from the neighboring districts, and all had a good time. Mrs. Logan had a supper for Mr. and Mrs. Worth, David of Kutua, and Captain and Mrs. Narruhn.

In the evening our boys and girls, with many of the scholars, gathered on the grass-plot in front of our house and had a happy time playing in the moonlight, while we sat on the porch watching and talking. When it was bed-time I rang our hand-bell, and it was exceedingly pleasant to see how quickly and quietly the boys and girls scattered off to their homes. Beulah played with the girls and Arthur with the boys, and we noticed that several of the romping games were quite like those common in school-yards at home.

The spring was very wet, but for six weeks now the weather has been very pleasant. The breadfruit crop is a poor one, and there will be a scarcity of food again we fear.

September 3d.—The **Morning Star** came August 7th, bringing Mr. and Mrs. Treiber to our help. We feel very thankful and are very happy. We like the appearance of both very much. Miss Dr. Ingersoll was also on board, going to Ponape. Our good Joni of Metitu saw the **Star** that morning and at once sent us word, which we received a little after 8 A.M., and she was at anchor soon after ten.

One's feelings at such a time can be better imagined than told. It was about fourteen months since the date of the last letters we received from home by the **Morning Star** last September, and then the uncertainty as to reinforcements, and who they would be if any should come, and all.

We went on with our usual services. Arthur only going out in a little boat to carry a welcome. During the Sunday-school the party from the **Star** got on shore, Captain Garland, whom we were exceedingly glad to see in command of the **Star**, and Mr. and Mrs. Treiber. The tears would "run over." Our people behaved like Christians, scarcely anyone leaving the services. We had a praise service that afternoon at our house.

Monday morning lumber and supplies began to be on shore. Our wharf was done, and the sailors had only to land the boxes on the wharf and raft the lumber alongside, so that everything was landed by Tuesday night, and Wednesday the **Star** sailed.

Our people worked faithfully in carrying up the boxes, so that we were able to get everything under shelter. We all went on board the **Star** to dinner on Wednesday, the first meal Mrs. Logan had taken away from home since the Brays were here last, a year and a half ago.

Thursday, Mr. Treiber began work upon his house, which is to be about twenty rods from our own. Mr. Worth and Arthur have worked with him, also Tara, and the boys have been helpful, so that the house is now nearly enclosed. I have not worked at the house, as there have been other things which needed doing. We have been having school this week, but Arthur still works with Mr. Treiber all day, and Mr. Worth afternoons.

Elizabeth, Mr. Treiber's wife, went with Dr. Ingersoll to Ponape for medical treatment; so, during these days of work upon the house, Mrs. Logan keeps house for all.

We are now using our new school-house, which is very nice for Micronesia. We hope by-and-by to seat it.

Captain Garland told us that he would take a few boat-loads of wood if our people would cut it. Some one suggested the other day that we try to have the people take money in pay and use it to help buy boats for our new church. Last year the people got arrowroot to try to buy lumber for a floor. We had to take Chili money for the arrowroot, which brought only sixty-seven and one-half cents on a dollar in Honolulu; still we got over one thousand feet, two-thirds enough for the floor. If we can get boards for the sides, also, we can have a very nice church. I talked with the people about it, and they promise to take hold of the work; and I hope that by pushing the getting of arrowroot, next trade-wind season (when the arrowroot ripens), we shall get our church.

These days since the **Star** came have been very busy ones. We have not yet quite finished reading our letters. We are disappointed in not receiving any letters from several friends whose letters we much prize.

Yesterday morning we heard that there had been an encounter between two fishing parties, one from Toloas and the other from Japutis,¹ and that the Toloas people had captured two or three Japatis people and brought them home to torture them. I thought I ought to go and see about it. There is a channel perhaps a mile wide between the two places.

We found about one hundred Toloas men, armed, on the point nearest Japutis, yelling defiance across the channel. They had heard taht they were to be attacked that day and wanted to show they were not afraid. We went on shore and found that no-one had been captured. Five were killed in the encounter. The highest chief and forty or fifty men gathered into a canoe house to meet us. They said that they were fishing when attacked and fought in self-defence. They promised that they never would torture a prisoner, and would fight only in self-defence. It seems that while the torture of prisoners is not very common, it has occasionally been practiced.

We succeeded in getting Karolina to go to Ponape by the **Star**, but had to let Sami go with her. We breathe much more freely since. They will not hurt the work at Ponape, where she will not have the standing of a missionary, and the work is older and better established.

I went last week to Fala and Metitu, finding the work going on hopefully. People from the western part of the group came up the other day to ask for a teacher, and them-

1 Ed. note: Sapution, on Eten, which no longer exists.

selves went to Joel and Luis, two of the scholars from Mortlock, asking them to come and teach them, but they would give no heed. It is a sore trial to us, but we hope we may find more consecrated ones by-and-by.

When our accounts came this year we found ourselves about three hundred dollars in debt. We had sent for the cloth, food, etc., we thought necessary to clothe the boys and the girls and the training scholars, and had thus much overdrawn our allowance. But after a few days we found a letter telling us that the Board, without our asking, had made an appropriation of three hundred dollars for our schools, which will enable us to pay up our debt and start even again.

October 8th.—We have since got reports which make it reasonably certain that the Toloas people went out on purpose to attack the Japatis people, who had a smaller force. The affair seems unfortunate for us, as the Japatis people consider the Toloas people to be in the “lamalam,” and hence are hostile to us all, and would probably kill any of our Christian people that they could get hold of.

We had our general meeting with the teachers three weeks ago. There are now only three Ponape teachers in the lagoon. The reports from all the churches are favorable, not unmixed good, but on the whole satisfactory growth. Joni, of the training school, was examined for license, and passed a good examination.

We had somewhat formal services, making it a kind of half-way ordination. It seems wisest to consider license as an admission to an inferior order of the ministry; and those who enter this rank may continue in it for life, or at a subsequent period may be fully ordained. It was an occasion of great interest to us, as we hope it may be the first of many such occasions, until we have a teacher for each district on Ruk and the neighboring isands. Joni promises to make a very useful man, and his wife is like-minded. I baptized them both the year we lived at Mortlock.

Captain Jumpfer, of the **Montiara**, came in from Ponape a week before the general meeting, with letters from Mr. Rand and Mr. Doane. Mr. Doane's two letters were written while he was a prisoner, before he was taken away. It was our first news direct from Ponape since last February. The Spaniards came there early in March (last of February, perhaps) with a governor and other officers, a half-dozen monks, and seventy-five soldiers. They established themselves on the mission premises at Kenan.

March 14th, Mr. Doane was arrested and kept in confinement on board ship until the **Manila** transport sailed with him for Manila, June 20th. No definite charges were preferred. Several foreigners living on Ponape, who hated Mr. Doane for his “good works,” poisoned the governor's mind against him; letters written home were opened by those to whom they were intrusted.

2. Mrs. Logan's continuation, after the death of her husband

"Morning Star," March 26, 1888.

Dear Friends:

Many of you to whom the foregoing letter will come, will know before this reaches you that Mr. Logan has entered into that rest which remains for God's people. For him, voyaging and sea-sickness, pain and weariness are over.

I have thought to gather up, as best I may, a few after events concerning the work both at Ruk and Mortlock, and also concerning his illness, about which you may be interested to know.

After the last date in his journal, he again visited the three stations in the Ruk Lagoon, where the three Ponape teachers are located. He spent a Sabbath at Uman with Moses, and spoke with much satisfaction on his return of the growing interest in good things there. A number were received into the church; I cannot now remember just how many.

At Kutua, where David was (I say **was**, for he has since gone to another station), their new church building was dedicated; and Mr. Logan planned, at no distant day, to form there a church organization also. Both David and his people had good reason for the satisfaction which they evidently felt in their church building.

In Mr. Logan's journal, he speaks of some people who came from the western part of the group, asking for a teacher. After the Mortlock scholars refused to go, he proposed to one of our boys to go, not permanently, but for a few months, until some other way should open. The young man consented, although his wife was not very willing.

In locating him, and arranging matters satisfactorily, Mr. Logan made two trips to Utet [Udot] (the name of the island). During one of these trips he encountered so severe a squall that he got quite thoroughly wet, notwithstanding the protection which waterproof and umbrella afforded. He did the best he could after reaching Utet to get dry and warm, and then gave the matter little thought at the time; but later, when the fever was upon him, he remembered that exposure, and felt that the seeds of disease were perhaps sown at that time.

The last trip before his illness was to Kuku, where Manassa lives. As the communion was to be observed, Mr. Logan went over by canoe Tuesday afternoon, that he might have opportunity to meet the church members and those who were to be received; and we followed next morning with the boat.

When I met him at Kuku, I asked him if he was well. He replied that he was **not** feeling well, but he thought he should get through the day all right. It was a busy day, as Manassa was to be examined and ordained, and a number were also to be baptized and taken into the church.

It was late in the afternoon before we were started for home; but the day was pleasant and the sea quiet, so that the ride was restful rather than otherwise. Mr. Logan was suffering from headache and weariness; but as always, forgetful of self, he was the brightest and cheeriest of us all. Some of us, I am sure, can never forget that homeward ride.

A few evenings later we had a pleasant wedding in our sitting-room. Lois, who had been in our family nearly two years, a good, faithful girl, was married to Alonso, one of our older boys. As they were so much a part of our family, we thought to make it a little different from other weddings, which usually took place in the church, at the evening meeting. We invited all our girls and boys, and a few others, so that the sitting-room was filled. After the ceremony we had a little treat for them in the way of cake. All behaved with the utmost decorum, and everything passed off very pleasantly. This was Mr. Logan's last service for the natives.

During the early part of his illness we both tried to be hopeful, and to expect a speedy and favorable termination; but I know that there was a terrible fear tugging at my heart from the first. The fever was not high, but was very persistent. Quinine, or any other medicine which we had, seemed to have no favorable effect upon it. O, dear friends, you who have watched eagerly the face of the physician as he sat by the bed of a loved one, try for a moment to think what it would be if you had no physician and no adviser or helper; if you had no cooling drinks for the fever-stricken one.

No-one but God knows the agony of those weeks! the pain, the suffering for him; the anxiety, the dread, the despair for me.

He longed to get well, and was ever ready to hope and be of good courage; but in the dark hours there was a quiet submitting to God's will and a resting down upon Christ. Once I asked, "You have no doubts or fears?" He replied, "Why should I look for them? I trust in Christ only for salvation. He cannot fail me."

The night before Christmas he said, "I should like to go home Christmas day, but I am willing to wait God's time." The last three days were days of constant and intense suffering; suffering so great that I could almost pray the dear Lord to take him. His release came on the morning of the 27th of December [1887].

We buried him in a pleasant spot on the ground which we together had chosen as a cemetery for our Christian people, and which had already been consecrated by several burials.

It would be impossible to describe the mourning among the natives; not only among our own people just about us, but also among the heathen and people at a distance.

Moses told us that as he was returning home from the funeral, the Toloas people (those of whom Mr. Logan speaks in his journal as fighting with the Japatis people) beckoned him to stop; so he drew up his boat, and they asked, "How is Mr. Logan?" Moses said, "He is dead." They said, ".Are you speaking truly to us?" He answered, "Yes; God has taken Mr. Logan from us." He said they had been standing about—quite a number, perhaps twenty or thirty were there; they all sat down, and for a moment no-one said anything. Then one man said, "What shall we do? Our father is gone; if a man-of-war comes we may be taken and killed, for there will be no-one to help us now."

Moses said, "I went on home, and my people gathered together, and the church was full. I tried to tell them about Mr. Logan, but I couldn't talk much; and we all wept together, Christians and heathen."

I was particularly touched one day when I was called to see a man who had come, bringing a number of bracelets and such other ornaments as they are fond of wearing, and which they prize highly. He lived not far from us, but had never attended meeting much, or seemed interested in good things; but the tears came into his eyes as he talked to me. He said, "See, I have brought you these; they cannot do Mr. Logan any good, but we want you to know that we loved him greatly. I have collected them from this one and that one (none of them Christians) to whom Mr. Logan was kind. We are sorry we did not let him know when he was here how much we loved him; but we want you to know that we are grateful for his kindness; and we want you and his children not to leave us, but to stay here among us." It was an occasion for an appeal to the man to enter upon a new life, which I tried to improve.

Our visit to the Mortlock Island was of much interest, though full of sadness. In many respects there certainly was marked improvement. We saw little of the red paint at any of the islands, and everywhere nearly all the men had short hair.

Julie, the Ponape widow of whom Mr. Logan wrote, was in disgrace, and was this year removed to Ponape. The work on Etal (where she lived) was in an unfortunate condition, owing in part, probably, to her conduct.

At Lukunor the work was in a very hopeful condition. Joram was doing well, and the people had rallied about him. A huge number were received to the church.

Also at Oniap, our old home, Jimna, the young man from the training school, was doing well as a teacher. At Mor, Aron, the other young man from the training school, had failed. The people were trying to hold on, but were sadly in need of a teacher.

We learned at Losap that Uitol and his "bright-looking girl-wife," of whom Mr Logan wrote, were both dead. The wife had sickened and died during an epidemic, and Uitol, in his grief and despondency, had committed suicide.

Titus and Junia had been laboring here since they were removed from Tunuk, but were now at their request returned to Ponape, as Titus was in poor health.

The fields are white unto the harvest. The ranks of the workers are very thin. We can at least pray to the Lord of the harvest to send forth more laborers into this harvest.

Mary E. Logan.

Document 1887M5

**The journal of a visit to the Gilbert Islands, by
Mrs. Walkup**

Sources: Harvard; HMCS Honolulu, Box 1, Folder 5; copy in MARC archives.

Synopsis of her journal

The journal is in the form of a letter addressed to Folks at Home.

It begins at the Mwot Mission Station, Kosrae, on 21 August 1887. In the morning Rev. Walkup stepped outside and soon shouted Sail Ho! It was the **Morning Star**. She had first visited Chuuk, arriving there on August 2nd, then Pohnpei, before visiting Kosrae. Captain Garland was assisted by First Mate Freivwalt [sic], Second mate Bessie, First Engineer Lowe, Second Engineer Dougherty. Two new Hawaiian missionaries for the Gilberts were on board: Rev. Lutera and Rev. Paaluhi.

Mrs. Walkup decided to accompany her husband that year on a tour of the Gilbert Island missions. That part of the voyage was expected to last 10 weeks. She had made enough butter to last the trip.

First, the ship went to Lela to take on wood and stones for ballast, and came back to lay off and on the station. A total of 22 scholars boarded the ship "with all their mats, boxes, bundles, boxes of plants for their friends and all the bananas that could be gathered off the place (a boat load)." Miss Smith was there with 10 Gilbertese girls. Mrs. Walkup took along her two children: Eleanor, John (6 years old) and a baby boy.

On 29 August, Captain Garland and Rev. Walkup went ashore at Jaluit, mostly to mail some letters to Honolulu.

On 3 September, at 9 p.m., they were anchored off the passage at Butaritari. The next morning they went to the anchorage and went ashore. Rev. Maka was the Hawaiian missionary there, and was then assisted by Kankataoa and wife, and Bakati to teach school. Rev. Kanoa was still living there as well.

The schooner **Altona** of San Francisco was loading copra. There were half a dozen trading firms installed at Butaritari, flying just as many flags. The authority of the king over his people had diminished. Each coconut tree on the island, and there were very many of them, was worth \$1 in copra each year.

On 6 September, the ship moved to Makin, where Jeremiah Kabane is teaching. Mrs. Walkup went ashore there and visited Jeremiah's house.

On the 8th and 9th, they sailed N.E. toward Marakei. As the current was contrary, they had to use steam but did not get to it until the 14th. They sighted the small schooner **Jennie Walker** from Jaluit on the 13th. The people were on the beach in large number because "they heard the Apaiang people were coming to fight." Rev. Kanoho looked at ease in his shady house.

On the 15th, they were sailing toward Apaiang. They steamed up the passage into the lagoon, where they were sailing for one hour until they ran on top of a shoal, and had to wait for the tide to take them off. At noon, they finally anchored near their old house. Mrs. Bingham had named hers "Happy Home."

A large party of Tarawa people were then landed at the north end of Apaiang and some villages and trees had been burned, and a few shots fired, but no one hurt. Captain Garland and Rev. Walkup went there to see if they could make peace. The ladies went ashore and, past a pile of rubbish and a pig-pen to Kahea's house, where teachers Terubaina and Tawita were living. Mrs. Walkup was found many things had changed since she lived there; she visited the cemetery where marble stones had been set up by Rev. Taylor and found that ".no care had been taken of the spot."

On 28 August, 70 canoes had come from Tarawa with 200 men, besides women and children. By the time they were visited by Rev. Walkup, both sides wanted peace.

On the 16th, they were steaming out of the lagoon when they were again grounded near the place where they came in. The **Star** had a draft of 12 feet, so they had to wait one and a half hour for the rising tide to do its work. By 5 p.m., they were anchored at Tarawa passage.

On the 17th, instead of getting up steam to go inside and 10 miles up the lagoon to the station, Rev. Walkup went in by boat, to get the teacher Te Bona.

On the 18th, they steamed up to Maiana and anchored on the 19th at 10 a.m. near the trading station, which was four or five miles from where Rev. Lono lived. Some of the traders were angry at Rev. Lono because he had helped the natives trade directly with passing ships and taking a commission, hiring his boat to them.

Between the 21st and the 27th they were sailing, steaming, stopping, again and again, trying to reach Nonouti.

On the 28th, they anchored at Nonouti five miles from the shore. The Walkups went ashore, with supplies, planning to stay one week. They were met by Rev. and Mrs. Kaaia when they stepped ashore. The Hawaiian Board provided their missionaries with provisions, rice, hard bread, and some flour. There was plenty of brackish water from a well, but not a sanitary on account of the washing going on next to it, and the dogs, etc. Another, better, well provided the ship with 1,000 gallons, as two 500-gallon tanks were refilled. The heathen party at another village five miles away had a party with dancing. They liked dancing and there was dancing going on at Honolulu and other lands.

The Maneaba or council house was large; its "ridge poles and rafters were ornamented with carvings, very rude and not imitating anything. All the posts were ornamented with a medium milk white shell. In the centre hung a basket with a little shell cover, containing the bones of old King Kouraba, which they said were tabu."

There was not much peaceful sleeping ashore, on account of the many dogs that "delight to bark" and the many roosters crowing before the people went to sleep. Some of the boys from the ship had their clothes stolen while they were sleeping on the missionary's verandah.

It was decided that Rev. Paaluhi would remain on Tabiteuea at Kapu's place. On 3 October, they sailed off to it. On the 5th, Rev. Walkup was busy distributing books among the teachers, getting reports from them and paying them partly in goods partly in money (salary \$40.00).

On the 6th they sailed to Nonouti. On the 7th they went ashore. Mrs. Walkup found that the houses were nearly all built out on rocky points, so that at high tide they were nearly surrounded by water. The next day, the 8th which was Sunday, they also went ashore. The teacher's wife complained of being beaten by her husband and begged to be taken back to Kosrae to help Miss Smith. One of the trader, a Catholic, offered them hot chocolate the next morning, the 9th. Later that day, they held meetings in the council-house. Ten couples were married that day.

Rev. Walkup spent the 10th ashore, to help a teacher get settled. ON the 11th, another teacher was installed at the north end of the island.

On the 12th, they anchored in the lagoon at Abemama, opposite the king's village. About six miles on either side of this place were the teachers Teravi and Moti. The latter accompanied the king on board the ship that evening. The local people were reported to be afraid of the king interfering with those who wanted to become Christians; 73 out of 600 people in a village at one end were Christians.

On the 15th, they went on board and soon they were at Maiana, where the traders again complained of Rev. Lono's trading activities. In the afternoon they left for Tarawa.

On the 16th, Captain Garland was not sure if he should steam up that day, being a Sunday, but he had done so at Chuuk, Pohnpei, Kosrae, and Butaritari, where the ship had arrived on a Sunday also... Mrs. Walkup was sick that day.

On the 17th, they anchored at the station at noon. Betero the teacher was landed there, but his wife refused to stay as she had to be in Marakei to take care of her parents.

On the 18th, they anchored off Apaiang. The war party was still at the north end.

On the 19th and 20th, the war party agreed to sail away with the ship, but they did not.

On the 21st, they left for Marakei, where Rev. Kanoa lives, so it was not necessary for Rev. Walkup to do as much work here. By 5 p.m. they were on their way to Butaritari.

On the 22nd, they anchored at Butaritari at noon and there was mail in from San Francisco, including a letter from Rev. Bingham himself (who had been reported to be dead). Mrs. Walkup received a letter from her father who was then in Iowa.

On Sunday 23th, Rev. Walkup went ashore to church. The king was present with his uniformed escort of over 20 men.

Over the next few days, the ship drifted, as they was no wind and they were saving coal. It was not until Sunday morning of the 30th that Banaba was sighted, they drifted slowly away all day...

On the 31st, as the ship layed off and on, the boat went in. Banaba is quite barren, when compared with Kosrae. "There seem to be narrow terraces of reddish colored rock, but very littel of any kind of growth. A few cocoa palms and pandanus were grow-ing nicely, but they have not had rain for two years, and they will soon die. Their only supply of water is from caves... The people are lank and lean, and several shades dar-ker than the other Gilbert Islanders, owing perhaps to so much exposure." Very few ships ever visited Banaba then.

On 2 November they arrived at Nauru. Here too there were signs of drought every-where. The chief whom Rev. Walkup had visited two years before was now dead. There were still discussions among the natives whether missionaries should be allowed to stay or not; some were afraid that they would ban tobacco... Mrs. Cole¹ had a brother mar-ried to a Gilbertese woman and living on the lee side of Nauru. Mrs. Walkup went ashore there, by boat over the reef through the surf...Five traders had assembled in Sam's house. One, an English convict, had been on the island 40 years. That man told Mrs. Walkup that she was the first white woman to have landed on the island.

As warfare was going on between the different tribes, some of the houses were pro- tected with double walls, the void between the walls being full of coconut husks. The people of Nauru have their own language, but about 300 Gilbertese lived amont them. A teacher named Tavia was left among strangers there to see what he could do. The visitors were back on board by 5 p.m. and immediately started for Kosrae and reached it four days later.²

1 Ed. note: The widow of a trader, then trading on her own account at Kosrae (or may already at Pohnpei).

2 Ed. note: Mrs. Walkup died the following year, and her husband move to Honolulu. However, he visited the Gilberts once a year until 1909.

Documents 1889M

News published in *The Friend*

Sources: The Friend, November 1889, December 1889, and July 1890.

1. Letters from the Gilbert Islands

Rev. Z. S. K. Paaluhi, writes from Tapiteuea via Sydney: "When the **Morning Star** reached here November 11, 1888, our stock of provisions had failed in August, and we were buying food of [rather off] the traders. [The route of the **Star** was changed that year, going to the Marshall Islands before going to the Gilbert Group.—Ed.] Our letters had been left at Jaluit to be forwarded, and they were not delivered to us until December 21. Then we had to pay \$2.50 postage. On our outward passage here the previous year, we stopped at Kusaie, visited and admired her girls' school. We wondered greatly at her ability to converse in three different Micronesian languages, Kusaie, Marshall and Gilberts. We have not received the box from the Lima Kolua, nor the medicines from Dr. Smith. Besides the money spent for the purchase of land for the station, I have been at considerable expense \$17.39-1/2 more than was sent me, in building those houses as shown on the plan I have drawn and send to you. I had no compass, but took my bearings from the points of sunrise and sunset. Emma (Mrs. Paaluhi,) came near dying July, 1888, from some stomach trouble, and the pain continued until November.

"We went to the south end of the island to visit Kaaia (his missionary associate). Emma and the baby grew better and returned to our station January, 1889. The mission work at this station is making more progress than formerly. Kaaia and I and the natives have passed certain laws to preserve peace and tranquility. They were proclaimed July 10, 1888. Here are some of the penalties for various crimes: For drunkenness, a fine of 2,000 cocoanuts, or 5 cocoanut trees cut down; making intoxicating liquor, the same; or for furnishing liquor; stealing, a piece of land to the owner of the property stolen; for adultery, a piece of land to the wife; for murder, death or 3 pieces of land; for Sabbath breaking, 2,000 cocoanuts; for bloodshed, 2,000 coconuts; for lascivious dancing, 1,000; lying, 1,000 nuts, or 3 cocoanut trees; for truancy, 10 nuts. In consequence of these laws, there is peace and order, except for the drink. I have four districts to visit, spending one Sabbath in each district. In Sunday School, the scholars recite Bible lessons. I cannot report many conversions, only a few.

"All do not wear clothes. On Sundays, they will have at least one garment. The people fish night and day. But the Holy Spirit giving me that divine power, on which only I can rely, my hope is strong in the final supremacy of the Kingdom of our Lord Jesus Christ. I am teaching in the schools the primer, the Scriptures, Mental and Written arithmetic, writing, geography. Mr. Walkup's school at Kusaie is a great blessing to the Gilbert Islands. His pupils are taught English, sing by note, elocution, composition, Bible history and doctrines. I have established a Blue Ribbon Temperance Leagion here, which I hope God will prosper. Itaaka Niuta and his wife have not returned here from Banaba, and Taremea and his wife are now stationed there. Banaba has suffered from famine. Many have died. There are no leaves or fruit on many cocoanut trees. Fish the only food, and many people are leaving the island. Itaaka is helping Kaaia.

"In January 1889, a certain Bekau Kaiboboki, came into the third district of my parish, caught me by the two arms and said, "I will tie you with a rope, and keep you tied till the **Star** comes again, and then send you aboard. He was a drinking man, and because he had been fined for drunkenness, threatened me because I had accused him of it before the people of Tapiteuea. I did not make any opposition to this violent assault, only spoke pleasantly to him. But when the South-enders heard what he had done, they came uup with Kaai and made him pay them a fine of 1000 nuts, and cut down the tree on his land. Then he confessed his fault.

"March 18, 1889, a similar disturbance sprung up at the South-end, between the Bekau folks and Kaaia. He called on the people of the North-end for help. So I went with my people, not to fight, but to hold a Christian assembly. The Bedau folks were fined, and tranquility restored. Emma's trouble is now in the chest, and she can no longer teach the women and little children. Sunday and Wednesday meetings are orderly and Emma continues the Friday meetings for the women. Sometimes we think we ought to go back to oHawaii to get proper medical treatment for Emma. I have planted 72 cocoanut trees, 6 bread-fruit, 6 pandanus on the mission land; built an eating and store-room, a cook house, a school house, and have bought for \$4 four cocoanut trees outside of the mission premises. My house is very comfortable, with its windoes, blinds, veranda and steps. I would like to have three nets for fishing. I used to pay \$4.50 for one net, with meshes about one inch or less. The net ought to be 10 or 12 fathoms long. Kaaia is well, and doing well, not very well. The Holy Spirit is what we need. We have had rain, and the island looks very beautiful. My kind regards to all the members of the Hawaiian Board."

The letter is dated March 19, 1889, and was received October 19.

A letter from Rev. M. Lutera, Apaiang, speaks of his wife as teaching the girls to sew and sing, while he teaches the boys. A new school house is nearly completed, and also an addition to the church. Attendance is good, and order almost universally prevails.

The Christian people have passed a law, that if any one sleeps or laughs or makes a disturbance, he shall be fined 20 cocoanuts, and policemen are stationed every Sun-

day to enforce this rule. Lutera visited Tarawa June 8, and received 40 to the church, baptized 40 children, married 40 couples.

A new church building has been put up, 80 feet long by 50 feet wide. Rain has fallen abundantly for two years, and food is plenty. But there is no King or Queen, no one person with supreme authority.

2. Premature return to Honolulu of the *Morning Star*, with two sick lady missionaries

Morning Star News.

The *Morning Star* came into port most unexpectedly Monday afternoon, November 18, about three o'clock. As she steamed steadily onward it was evident that no damage to the vessel had interrupted the voyage. She was not expected to be back in Honolulu before the first of May. Those who went out to meet her, and saw the missionary ladies, Miss Crosby and Miss Ingersoll,¹ sitting on the deck, wan and weak, did not need to ask why the *Star* had been sent back. The ladies were speedily taken ashore, medical examination made, and it was a relief to learn that while Miss Ingersoll might find it advantageous to remain in Honolulu a little time before going on to the States, Miss Crosby's illness was not so serious as to prevent her taking the steamer *Australia* on the succeeding Friday, and getting into a more invigorating climate as soon as possible.

Both of the missionary ladies were suffering from nervous troubles. The constant rainfall on both Ponape and Kusaie, with the intense heat of the tropic sun, is most debilitating, even to vigorous constitutions. Miss Smith, who came up from Kusaie, to care for the invalids on the voyage, will return to her work in the girls' school, on the return trip of the *Star*.

This interruption of the voyage is a serious matter in view of the impossibility of accomplishing the missionary work that must be done, as well as the large expense involved. It costs about fifty dollars a day to run the *Star*, and ten months barely suffice to take the vessel down and through the various groups of islands and back again to Honolulu in season to refit for the next year's trip. The *Star* sails nearly 11,000 miles each year, and to accomplish this distance in time, must steam about one-fifth of the ten months allotted.

To get back in season, the plan for a general meeting in the Gilbert Islands of the various missionaries for this year cannot be carried out. All that can be done is probably to land supplies and bring up orders from the Hawaiian missionaries. The Marshall group is in charge of native catechists, and they they must be visited and supplied this year, however hurriedly.

¹ Ed. note: Miss Ingersoll is said to have been a medical practitioner; I guess the old Greek proverb "áPhysician, heal thyself" did not apply to her.

Rev. Mr. Walkup was left at Nonouti on the Gilbert Islands group, on the outward voyage of the **Star**, August 21. He had with him one of the boys from his training school, whom he had brought to Honolulu. His intention was to visit what other islands he might be able to reach before the **Star** should come back from the West to pick him up and bring him to Honolulu. Not until the **Star** had left him, was it known, that two Catholic priests were on the island, and that last April a fracas had occurred between some of their adherents in an altercation with the Gilbert Island catechist who had been previously stationed on the island. The parties had come to blows, but the timely arrival of the priest had prevented a general scrimmage.

Rev. J. H. Mahoe, of Koloa, who had been sent down as a special delegate to the Mission, of which he was formerly a member, was left with his little son at Apaiang. Rev. M. Lutera and wife had returned to that island from Butaritari in April, and were meeting with marked success in their work. They had bought a new whale boat, and made a visit to Tarawa, baptizing many converts there.

Before the **Star** reached Nonouti, about the third time the steam was started, the iron main mast which is used as the smoke-stack, was noticed to be red hot. The soft coal when broken to powder, seemed to be drawn into the smoke-stack to the great loss of heat, as well as peril to the ship. The fires were promptly drawn; but the next morning the rigging of the main mast was slack. When this had occurred twice in succession, investigation was made, and it was found that the iron mast was completely eaten away at the bottom and was settling down. On arriving at Kusaie, Capt. Garland cut some long spars into the woods. With these he lowered the mast on deck, and then the engineer, with such tools as he had, cut off five feet and more of the mast, replaced, rivetted it anew, and made the necessary connections. It was carefully and skillfully done, and no further trouble was experienced. Some of the boiler tubes have been repaired here, and the **Star** will probably sail next Monday or Tuesday to resume and complete her annual voyage for this season, coming back again, it is planned, about the first of May.

The veteran, Rev. E. T. Doane, on Ponape, works vigorously for a man of seventy years; but the strain must tell upon him, strong as he is, anxious to spend his days even to the last in work for his beloved people. Miss Palmer has been unusually well. Rev. Mr. Forbes landed his goods on Ponape, but returned to Kusaie, where he had been obliged to leave Mrs. Forbes in Dr. Pease's care for medical treatment. They were planning to take up their abode on Ponape, when the **Star** next went west.

Dr. Pease and wife on Kusaie were somewhat fatigued from the incessant care they had taken for months, night and day, of Miss Crosby. Miss Little, left alone with twenty-eight girls to look after, will gladly welcome back Miss Smith, associated with her in care of the school.

Rev. Mr. Snelling was planning to leave Mrs. Snelling and Mrs. Logan alone on Ruk, while Capt. Worth and he in the open mission boat made a tour through the Mortlocks. It seems too much of a risk to venture, both for those at sea, and those left on the island, as we see things at this distance. Mrs. Logan, with her girls, was occupying the house built for Mr. and Mrs. Treiber.

The **Star** brought to Honolulu, the captain and crew of the bark **T. L. Sweat**, of Portland, Maine, bound from Newcastle, N.S.W., with coal for HONG-kong, and wrecked April 9, on the Susanna Reef.¹ The ship went to pieces almost immediately, and the crew reached Polowot [Puluwat] Island with only the clothes they wore. Capt. Gooding found his way to Ruk. The mission boat was sent back for the crew, who were brought to the mission station, and kept there till September. Then they were taken in the boat to Ponape, thence brought to Honolulu by the **Star**.

The Spanish soldiers who have taken possession of Ponape, have brought only degradation, disease and death to the native inhabitants. The faithful preaching of the Gospel by the Protestant missionaries and their warnings against the evils of intemperance and licentiousness, had checked the downward course of Ponapeans. But priest and soldier say, "Don't believe what these Protestant missionaries say. There is no harm in doing what you like to do." And so the good work of rescue and reform that had begun is stopped, and the endeavor seems to be to find the depths of immorality to which human beings can sink.

Some good **photographs** of scenes in Micronesia were taken by the second mate of the **Star**. The negatives ought to be secured for printing these views, for which there will probably be quite a demand both here and in the States.²

Three Christian Marshall Islands chiefs were present at the Calvary Presbyterian Church prayer meeting, Nov. 6. They had come to San Francisco to examine the worship and work of American churches. They sang in their own language "Wonderful Words of Life," and their presence at the meeting on such an errand, awakened fresh interest in the possibilities of Christian achievement among the Islanders of the Pacific.

Very little has been done on Ponape in cultivation of the land. Notwithstanding the exuberant verdure, the soil is very shallow, the enormous rainfall washing away all depth of soil.

A Portuguese, who was induced by false representations to take his family from Honolulu to Jaluit, has turned up on Ponape. He wanted to get some land belonging to the mission, to carry out his plan of building a saloon. So he represented himself to be a member of Fort Street Church. But it did not avail. The Spanish governor has refused to recognize any title of the mission to the land which he has taken for his headquarters. The saloon is built near the Spanish stockade, and the officers take their meals there.

Skin diseases of various kinds are prevalent on Ponape; but no case of leprosy was seen by Dr. Ingersoll until a few weeks before her departure, a man presented himself for treatment with unmistakable marks of that dread malady.

1 Ed. note: Same as the Manila Reef, Car. 19-20 in Bryan's Place Names.

2 Ed. note: These 1888 photos may still exist and could possibly be kept either in the HMCS archives in Honolulu or in the Houghton Library at Harvard University, or both.

3. Romanist Competition in the Gilbert Islands.

It transpires by the arrival of the **Morning Star** that this process, which was to have been sooner expected, has begun. A serious collision had already occurred between the Protestant and Romanist parties. We are not informed who was most to blame. Probably both were in fault. The people, although partially Christianized, retain much of their ancient violence of disposition. The Protestant native catechist was much injured, and only escaped death through the interposition of the white Romish priest, on whose sincere humanity we do not wish to throw needless doubt, although he must have known that the death of the catechist at his adherents' hands would have brought him into trouble with the Protestant German government, which exercises some authority in that group.¹

We wish to avoid bigotry. With all the terrible faults of practice and errors of doctrine which characterize the Roman Church, we recognize with admiration and brotherly love the pure character and holy lives of many of her priests and her laity. While we believe that the great body of her people are in spiritual darkness, we believe that many do arrive at true spiritual and saving union with God through Jesus Christ, especially among Romanists in Protestant lands, where the priesthood are compelled to come nearer to Gospel truth, and the people imbibe such truth from the Bible atmosphere around them. In the face of the deadly hostility and unsparing denunciation by the Roman Church towards all Protestantism, we are glad to have become able to exercise thus much of Christian charity toward her priesthood and laity.

We cordially recognize the missionary heroism of her laborers among the heathen and the undivided devotion of so many of them to their work. While we regard their average work as coming far short of a true evangelization, yet, as in these Islands, where Protestant competition drives them up to a high educational standard, they often fearfully elevate the people out of savagery toward Christian civilization and purity of living.

At the same time, we look with a regret which we are at no pains to conceal, at the introduction into the Gilbert Islands of an avowedly hostile and actively subversive agency of great power and activity just at the period when the long-delayed triumph of Christian peace and order is being gained in nearly all parts of that very savage group. The Protestant agency there is not a strong one. There are half-a-dozen Hawaiian ministers of limited education, none of them men of special leadership. There is a considerable number of native catechists trained in Mr. Walkup's school in Kusaie. One devoted and active white man is doing perhaps his last work in superintending and directing. It surely ought not to be a difficult task for a band of Romanist priests, easily subsisting where married white men cannot keep their wives, to crowd out the Protestant work and take possession of the ground. Happily, the people have the New Testament and much of the Old, and some other Protestant literature—for we reckon the Bible as the

1 Ed. note: The British, not the German, government exercised control over the Gilberts. The British were to make it a formal protectorate in 1892.

most efficient of all Protestant books. So do the Romanists; for they never print the Bible for the heathen, and generally burn it when they dare to.

It has become very much the fashion especially among the secular papers, which love to propitiate the Catholic voters, to exalt the missionary zeal and heroism of the Catholic priesthood as if superior to that of Protestants. We wish, therefore, to call special attention to the fact that, in Oceanica, if not in other pagan lands, the Roman Catholics have never been the pioneers in evangelization.¹ They have always waited until the Protestants have Christianized the heathens and secured social order, and then they come in and strive to share the harvest, which they have not planted, reaping where they have not sown. The only exceptions to this that we know are where Papal governments such as the Spanish or French have forcibly subdued the savages and so facilitated the work of their clergy.

In this there is doubtless an economy of force and of means. It is a cheap way of making conquest. But, if heroism is in question, then honor the Protestant pioneers who, for three-quarters of a century, have been breaking ground among savage tribes in Oceanica; and still they are penetrating fresh realms of darkness, in New Guinea, Melanmesia, and the western Carolines.² Thither, doubtless, the Roman priest will follow them with missal and rosary, as he does everywhere else, after the conquest is made and the bodily peril is past.

With all this, we might be content if Romanism came to lift the people into a higher life. Unhappily, it comes to the lately evangelized heathen to place a yoke upon him of subjection to an Italian priest. It comes to veil the beaming face of Christ in a dense and murky fog of incense to Mary and the saints, and of homage to an almost omnipotent priesthood. It comes as the invariable ally of absolutism and of antagonism to Liberal Government. It is one of the chief retarding factors in the world's progress towards the day of Him who will reign in Righteousness.

And yet, like the Jewish priesthood of Pilate's day, these men verily think that they alone are serving God. We can only work on, striving to imitate the patience of Him who, for near nineteen centuries,³ has borne with all obstacles so patiently. The day of His triumph seems to be approaching.⁴

1 Ed. note: This statement is erroneous. Never, and always, are a very strong words.

2 Ed. note: Historically speaking, there was never one Protestant minister in the western Carolines up to that time. However, the reference here is to the Central Carolines of Chuuk and the Mortlocks, which were within the Eastern Region of the Spanish territory.

3 Ed. note: The author of this article forgets that the Reformation was much more recent than that.

4 Ed. note: The Editor of *The Friend* was Rev. O. P. Emerson, who had replaced Rev. Damon, who was a less fanatical person, it seems, by comparison.

4. Gilbert Island News.

The Trip of the Missionary Barkentine Morning Star—Measles Break Out on Board.

By way of Sydney letters have come from the Hawaiian missionaries in the Gilbert Islands. The **Morning Star** on reaching Tapiteuea found Mrs. Paaluhi so sick that it was thought best she should come up to Honolulu with her husband for medical care. Drunkenness, licentiousness and quarreling seem to be rampant on that island. Very few stand out for truth and righteousness and soberness.

At Nonouti, Rev. A. C. Walkup was taken on board. He has been on that island four months, and has done good work. The Gilbert Island Catechist Te Bona had been clubbed over the head by some of the adherents of the Catholic priests. One of the priests had been taken away on board a French man-of-war to another island south of the equator, under care of the English (Samoan) mission, but was not making any headway.

At Apaiang, where they arrived Christmas Day, Rev. M. Lutera and wife were holding a school exhibition. From their select school they had chosen nine for teachers, and established branch schools on other parts of the island. The next day, the Kusaiean "Abe Lincoln," who was a passenger from Honolulu to his native island, whose people had elected him "king," broke out with measles. Soon after, Rev. Z. Paaluhi's baby was found to have taken the same disease. After that Capt. Garland allowed no intercourse with the people at the other islands where they touched, hoping in that way to prevent the spread of the disease. The Hawaiian missionaries were only allowed to converse from their boats. Their freight and mail were landed without any further communication. They were greatly disappointed at being thus unexpectedly prevented from having any general meeting this year as had been originally planned with Rev. J. H. Mahoe, the Hawaiian delegate from the Evangelical churches here.

December 27th [1889] the **Star** was at Tarawa, December 30th at Maiana, January 1st at Marakei, January 2nd at Butaritari, leaving January 4th for Kusaie by way of Ocean [Banaba] and Pleasant [Nauru] Islands. The people of Apaiang were greatly grieved because it was thought best that Rev. M. Lutera and his wife should come up to Honolulu on account of her long continued ill health for medical treatment here. The other Hawaiian missionaries and their families were reported in good health, as were also all on the **Star**, with the exception of the two sick with the measles. The Butaritari chief and people are desirous that the United States flag should be raised on their island before any of the European powers establish a "protectorate" over them. The **Star** is due here early in May [1890]; was due at Kusaie January 14th, according to the plan of the voyage.—*P. C. Advertiser.*

5. Mrs. Logan's letter, concluded 30 January 1890

(Concluded)

Anapauo, Ruk, Dec. 1889.

This week is the tenth of our regular school, and as it is the week before Christmas I shall now have a vacation of two weeks. There are quite a number of things I should like to do in the way of writing, etc., but the girls will need to be kept busy a good part of each day. They need some new dresses, and can make them, with considerable looking after. I ought to give them some lessons in cutting. They have been making some under-clothing for themselves during the past weeks, of which they feel quite proud, and indeed they **do** sew well.

This morning three of them are ironing their Sunday dresses (dark blue calico), which they washed and **starched** yesterday, the starch being of the arrow-root, which they can always get here. I do not want to use them to anything which they cannot have here with proper effort, because that might produce an unwholesome discontent in them in after life; I want to lift them up in their own homes and in their own ways of life.

We now have three schools in full running order here at Anapauo. Mr. Snelling has the training school, consisting of those whom he hopes and expects will make teachers and missionaries. Mr. Worth (and his wife helps him when she is able) has the general school, which to some extent, of course, feeds the training school and my girls school also; so it does seem as though with God's blessing, there are springs of water here which shall grow into rivers, watering all this moral wilderness.

It is easy to get impatient and to wonder why the work does not grow faster, or why God does not come in power and convert the people at once. I sometimes feel that "Thy kingdom come" means a great deal more when we pray it in heathen lands with darkness all about us.

Thursday, Dec. 10.—Capt. Narruhn's schooner came in from Ponape yesterday, bringing us the news that the **Morning Star** has gone to Honolulu to take Miss Crosby and Dr. Ingersoll up. If we only had all our goods we wouldn't think very much of it; but the hungry time is fast coming on, and all the cloth for buying food for the scholars, and the rice also, left on board the **Star**. I suppose there will be some way to get through the months. It would be hard to have to send away our scholars for want of food. How glad I would have been to have sent more mail if I could only have known! but of course that could not be. The **Star** will not probably get to us before May now, and that means the Mortlock work shortened up, or not done at all, and almost nothing was done for the work there last year.

These are busy days. The girls seem greatly interested in their books, and are making good progress. I was rather amused this morning at the variety of duties which came to me before breakfast. I was superintending the breakfast-getting, and also looking after the ironing which a "green hand" was attempting out in the wash-house. Then one of the girls is wrestling with long division, and I had occasionally to give her a look and an explanation, and that is the way it is quite frequently. These people do not get

tired or impatient, however, if they have to wait a few minutes, as children at home would do.

January 20, 1890.—We had a vacation of two weeks in the school, during which time the girls all turned dress-makers and each made a dress for herself, learning about the cutting as well. It became a little wearisome and monotonous before I had fully finished fitting nine yokes, basted in nine pairs of sleeves and fitted nine collars. I presume if my new sewing machine had been wholly here instead of a part of it dancing about on the **Morning Star**, that I should have been tempted now and then to help them in the hard places; but as it was they did all the sewing.

The two weeks were busy ones, but it was a time when I had need to be busy. The sad and sacred and painful associations of two years ago were too fresh in memory to keep from going over them once and again. On Christmas day the Worths and I took dinner at Mr Snelling's, and on New Year's day they all dined with me.

We finished two weeks of a new term of school on Friday night. Early on Sunday morning I heard a great rustling and stir among the girls before I was fairly awake. The **Star** had come and was anchored where she could be plainly seen from the window. Since then we have had the usual rush and bustle which her coming always brings. This afternoon they have left for Mortlock with Mr. Snelling, and we have the few days while they are gone to get our yearly mail ready, our orders, etc.

The mail was something of a disappointment. It seems that mail had in some way started for Micronesia before the **Star** reached Honolulu, so there was not much of an accumulation; and that mail has not reached us yet, though we hear that it has left Ponape; so I had not a word from the children, nor indeed from any relative.

Monday, Jan. 27.—The mail sent on from Ponape came on Tuesday morning. There were letters from the children and other friends, for which I felt very thankful; also two "Missionary Heralds" and another copy of "Mission Studies."

I have been very busy with my writing, shall be able to finish up after a fashion, though the **Star** may return from Mortlock at any time now.

If any of the friends to whom this goes had expected personal letters and do not get them, I hope they will remember the hurried way (and unexpected) in which we have to prepare our mail this year.

It looks as though we might again be afflicted with an epidemic of thieving. Yesterday (Sunday) there were a number of strangers about, and upon entering the church for the afternoon service it was discovered that the table which served the purpose of desk or pulpit, was gone. It was a new one which Mr. Worth had made expressly for this. The spread or covering was gone also. One of the church members has gone today to Iras, where it seems most likely the things are, to see if he cannot get them back, but it is hardly likely that he will succeed.

We have a new trader stationed near us, and we hear that the strangers came to trade yesterday, but the man declined to do business on the Sabbath.

Later.—Josef, the man who went to see the thieves, has returned, and **did** succeed in getting both table and spread. Deacon Aaron is sure it is because they prayed very earnestly that they might be willing to give up the things, and God touched their hearts in answer to the prayers of Christians; and surely none of us can say that this is not the case.

January 30.—The **Star** returned from Mortlock yesterday, and sails from here tomorrow at noon. You can scarcely imagine how busily our minds have to work at such times to think of all the things which we **may** need. Of course, we always try hard not to leave many things to the last.

Mrs. Snelling and I were invited on board the **Morning Star** to dinner to-day, and we accepted the invitation, taking the girls with us. It seemed pleasant to have a little outing after having been four months on shore.

And now, dear friends, I must say my good-by to you for many long months. As you read these pages and pause a moment in your busy lives to give a passing thought to us and to the Lord's work in this far-away corner of the world, remember that we are not here shut off from home and friends, to do **our** work. It is yours too; and pray for us that God will bless it and us.

Remember how much I shall need letters from you when the **Star** comes to us again, and do not fail to write.

Lovingly yours,
Mary E. Logan.

Document 1890M1

A Day in Kusaie, by Miss Ella Theodora Crosby

Source: Booklet published by the Woman's Board of Missions, 1 Congregational House, Boston, 1891.

Note: For illustrations of the landing at Mwot, and the mission compound, see the book by Crosby Bliss, frontis, f.p. 97 and f.p. 104.

A Day in Kusaie. By Miss E. Theodora Crosby, Kusaie, Micronesia.

Part First.

You will please consider yourself transported to an island in the South [sic] Pacific Ocean, 2,500 miles from everywhere, one might truly say. A beautiful little island, only eighteen miles in circumference, but with mountains 2,100 feet high, covered to the very summits with a dense tropical foliage, and broken into mountain chains by beautiful valleys, through which wind, like silver threads, little rivers of fresh water—an island so beautiful, it is rightly called “The Gem of the Pacific;” where there is not a road, or a store, shop, post office, railroad, horse or carriage, or anything which tells of civilization.

You are now on your way from the **Morning Star**, which is lying at anchor in the harbor bearing its name; a canoe, manned by four Marshall Islanders, has been sent from the mission Station at Mwot, a mile and a half distant; for you are to visit the training schools.

As the canoe glides swiftly through the water, you will notice the beautiful mosses and ferns wavering and adorning many an old, decayed mangrove tree; here and there a little sylvan dell will catch your eye, making you almost expecting some tiny fairy forms holding a flute.

But we are impatient to reach the mission station, and the canoe flies lightly over the water till you are told that the little harbor of Mwot lies just around the next headland; but headlands are very much alike, and this one is rounded, only to see another beyond, and still another, until our destination is reached. At last we are “really and truly” there, as two boat-houses and a canoe-house on the beach bear witness but ere you land, an involuntary exclamation of delight escapes you, as, for the first time, your eyes rest

upon an immense tree, whose .. spreading branches reach far out over water and land, and seem to vie with the kingly cocoa-nut tree in height; beneath the tree are piles upon piles of basaltic rocks, some washed by the waves, others green with mosses and ferns. But our attention is claimed by the natives, and soon we are taken possession of by the Gilbert and Marshall Islanders, and receive a warm welcome from the ... voiced Kusaians. But more are coming, ... to greet the new-comers from the dearly beloved **Morning Star**; they will all want a hand-shake and a hearty one. We are already somewhat fatigued, and have a long day before us; ... hasten to climb the hill, on the first terrace which, some fifty feet above the sea, stands the Marshall Island Traing School buildings. The hill looks formidably steep, but as we pass by a huge rock, or rather pile of rocks, we see a flight of stone steps, by which we mount ... with comparative ease. As we pass the last step, the dwelling of the missionary is before us, and just across a little brook is the "Snow" cottage; back of this, nestled among and almost hidden by the breadfruit and mango trees, are the thatched houses of the natives. Just beyond the "Snow" cottage are two paths (here always called roads), one leading round a spur of the mountain to the Gilbert Island settlement, the other leading seventy-five feet higher up the mountain, to the Girls' School.

We will suppose it is early morning, about six o'clock; the people are just beginning the duties of the day, and the settlement is alive with the natives, who are preparing their morning meal. You go to the house of the missionary and watch proceedings as you lie in a hammock on the broad veranda, and you find yourself wondering if it will ever be possible to prepare breakfast, so many and frequent are the interruptions. Here comes a man saying some of the breadfruit is not good, so a quantity of rice must be measured out to supply the deficiency; next comes a boy (perhaps thirty years old) who wishes help with his lesson: "Is the ay to spell 'cheek,' *J-e-i-g-h-k*? and "How do you say, 'I do not want anything.' in English?" Here is a man who wants to be stylish, and has cut the tails of his shirt so long he has no cloth left for sleeves; he asks for more calico, but is told to cut off the tails and make sleeves. Another is sick and wants medicine; but, in spite of interruptions, breakfast is at last prepared, and you are invited to the table. After the blessing is asked, you are told it is the xustom for each member of the family to repeat a "breakfast text." Then you survey the table with some curiosity; you see before you breadfruit and ... and a great variety of fruit—bananass, mammy-apples, guavas, papayas, mangoes, oranges, ... and other and stranger fruit—otherwise it might be a breakfast-table in England.

After having done justice to the delicate omelet, crisp toast, and fragrant coffee, you go to the native sitting-room, where prayers are ... then you are invited to go out to the church, where the school is about to begin, as it is nine o'clock.

Part Second.

The Visitor—the Missionary, wearing a wrapper of ... wash goods—six girls dressed in calico Mother Hubbards, not belted, the hair hanging loosely over their shoulders.

Each carries a Bible in her hand, the Missionary and the Visitor come on the platform ... together, and, as they seat themselves, the Visitor says:

Visitor. I am so glad of this opportunity to talk with you; and first, won't you please ... just where these islands are?

Missionary. The **Morning Star** mission comprises three groups of islands lying between longitude 106° and 145° west from Washington ... thousand miles southwest from San Francisco and twenty-five hundred miles from Honolulu. The Gilbert and Marshall Islands are of coral formation, as are those of the Caroline Islands with the exception of three or four of high(?) formation, having mountains two and three thousand feet high.

V. Are these islands very productive?

M. The chief products are breadfruit, pandanus, and cocoanuts, which grow alike on all the islands, and a much larger variety of products on the high islands of the Caroline group.

V. Thank you; and now I want you to tell me all about your people and your work here; I am so interested in it!

M. I shall be very glad to do so; but first let me introduce you to some of our girls [*rings a bell, and the girls come in*], This is Luna [*placing her hand on the shoulder of the foremost girl*]; then Persis, Olivia, Liki, Doraka, and Nejake (*jas in Jane*).

Girls together. Yokwe yuk! (pronounced *yok-we-yuk*, as spelled).

Luna. We are very happy to have you come to see our school.

V. Thank you, my dear! But is this the way they dress? I thought they had native costumes.

[Missionary reseats herself, and the girls gather in a semi-circle at her feet, sitting on the floor.]

M. Oh, they do have costumes of their own! but you must remember these girls are in the school, and all the Christian natives adopt the foreign dress.

V. to girls. But what do you wear at home?

Olivia. In our islands we wear two mats tied around the waist, and reaching to the feet. The men wear a fringed skirt made of pandanus leaf, reaching to the knees. It is so warm here, we don't need much clothing.

M. That is very true; our average temperature is from 74° to 90° [Fahrenheit], and in the coral islands where these girls live it is even warmer than that; so much clothing would be bothersome. But the men and women have the upper part of the body elaborately tattooed, a custom which is rapidly passing away with the advance of the gospel. It is very different when they know of and love Christ. But you all like the change, don't you, girls?

Girls together. Oh, aet! [pronounced *i-et*].

Persis. We very much like to come to school, and we love our teachers for telling us of better things.

V. But tell me, how do they live in the homes? You say you bring them from the low islands here to school—are not these coral islands very beautiful:

M. They are very easily described: A narrow circle of land, sometimes with but one passage into the open sea, oftener broken into a number of small islands with several such passages. In the center a salt-water lake, sometimes ten or fifteen miles wide and thirty or forty long, which is often very beautiful, with its varying shades of blue, green, yellow, and white, as the water is more or less deep over the beds of coral beds. The islands themselves are not beautiful, but at a distance often very picturesque, with cocoa-palms lifting their tufted, feathery heads from sixty to eighty feet in the air, the long ...-ing leaves of the pandanus trees, and the dark, shining leaves of the breadfruit trees; while beneath all are nestled the thatched huts of the people, and in the foreground the white, glistening sands of the beach.

V. It must be a great change for them to come from those islands to school here, and I suppose the life is very different.

M. Indeed it is; they really hve no homes, and no word for "home" in their language; but Deraka will tell you about their houses.

Duraka. Our houses are not big ones like yours; they are made with cocoanut or pandanus leaves—I think you call it "thatch." The houses all small and low down. We don't stay in them as you do in your houses; but when the big rain comes, and when we sleep, we go in, or when the sun is very hot we stay in them.

V. But what do you slee on; do you have beds and other furniture, as we do?

Liki. Oh, no, ma'am! we don't have what you call beds; our houses not big enough. We all sleep on the floor, and roll ourselves up in mats for quilts; my people not know what to do with all the things your people have to use.

M. That is quite true; they have neither beds, nor chairs, nor tables, nor dishes, nor anything else in the line of furniture; they are absolutely not near to nothing in this respect as one can imagine it possible for a human being to be and live.

V. But how do you cook your food, and what dishes do you have?

Liki. We use cocoanut shells and leaves for dishes, and cook our breadfruit and fish on hot rocks. We don't have so many things to cook as you do, so we don't need so many dishes.

V. I suppose not. [*Turning to M.*] Having so little in their lives and in their surroundings, do you find them interested to learn of better things?

M. We find them quite intelligent in matters in which they are intersted, although they have not great depth of intellect as a race. In teaching them it is "line upon line;" but we find it a great pleasure, they are so eager to learn.

B. Are they conscientious? Do they know the difference between right and wrong?

M. Of course their ideas of right and wrong are not like ours, but they certainly know the difference, so that it is possible to educate them, and lead them, step by step, to a much higher standard. It is interesting to know they have no word in their language for "conscience," "duty," "must," "ought," etc.

V. Tell me about their religion. Do they worship idols, like other nations?

M. They have no idols made with men's hands. They worship the spirits of ancestors, and other spirits whose power they fear, and whose anger they strive to avert by

offering of food; but they seem to have no idea of sacrifices. They seem to consider it necessary to practice incantations only on special occasions, as at times of sickness, war, or famine.

V. But how do they worship?

M. Nejaki, will you tell us about it?

Nejaki. My people think the spirit lives in the highest tree on the island; and when they want to worship, the men take food to this tree, and a priest cooks it, and says something over it; then the men gather in a circle round the tree, and eat it.

V. If you believe in spirits, you must know something of a future life, don't you?

Nejaki. My people believe that when they die they will have rest from all work, and live on in one of two places, one better than the other. But it doesn't make any difference whether they are good or not in this life; it is just as it happens; their religion has nothing to do with it.

V. This is certainly very strange; how do you suppose the people came to be here? Where did they come from?

It is thought that by means of their languages, traditions, and mythologies, they can be traced back from their present abode, step by step, to the central table-lands of Asia, whence our very remote ancestors emigrated.

V. You say "languages;" do they have more than one language in these islands?

M. Oh, yes! the languages in the Marshall and Gilbert Islands are distinct, and in the Caroline group there are different languages at Kusaie, Ponape, and Ruk, besides those of the islands beyond.

V. Have you schools in all these islands?

M. We have boarding schools for both girls and boys; there are training schools for both the Gilbert and Marshall groups, and others at Ponape and Ruk, from which teachers are sent out to the other islands.

V. I would like to know something about the beginning of work here; have you time to tell me about it?

M. The work in Micronesia was begun in 1852, Ponape and Kusaie of the high islands being occupied. In 1857 the Gilbert and Marshall groups were also occupied; the way was wonderfully prepared for the coming of the missionaries, and they were favorably received by the natives, the king and chiefs of the different islands promising protection to them.

V. I thought there were no missionaries in the Gilbert and Marshall groups—no white missionaries I mean.

M. There are some now; the missionaries tried to live on these low islands more than twenty years, but they were at last compelled to remove the training schools for both these groups to Kusaie, where foreigners can live with much less peril to health.

V. Then the very first these natives ever heard of the gospel was about forty years ago; what should you say had been accomplished?

M. I can best answer that question by giving a few statistics; six languages have been reduced to writing. All or portions of the Bible, Bible stories, catechisms, and school-

books have been printed. About one half the islands have been occupied, and on most of these Christianity is the dominant influence. The native Christians are characterized by a liberal and genuine missionary spirit.

V. What is the outlook for the future?

M. So far as the people are concerned, most promising. From many of the unoccupied islands comes the call, "We are hungry for the Break of Life;" and it only remains for us to enter in and take possession. With a sufficient corps of workers, it need not be many years before these "isles of the sea and the inhabitants thereof" may sing unto the Lord a new song.

But it is time for these girls to begin their studies; will you go home and rest a little before dinner, which we have at three o'clock?

[*The group leaves the platform.*]

Part Three.

You find that life in Micronesia is made up largely of interruptions, the natives coming one after another for some little thing, perhaps a needle, a piece of cloth, a pen or a pencil, or help in a lesson, and so an hour slips away and we seemingly have accomplished little.

While we are at dinner, we hear the dismal sound of a conch-shell; this means dinner to the natives. You would like to know what they eat. They have taro, breadfruit, rice or beans for the substantial part of their repast; fish, if they catch them; bananas and pineapples from their gardens. Occasionally they have a pig, which they buy, kill, cook, and devour, all in one day; result: a raid on Dr. Pease for medicine for a day or two. Fortunately they are seldom able to indulge in this luxury, as they have very little money.

After dinner, just at twilight, we will take a walk, call on our neighbors, and then go down on the beach and sit on the rocks to watch the sun sink into the water. The shadows are slowly deepening beneath the trees, the tops of which are still glowing with the rays of the fast disappearing sun. Behind us are the grand mountains, with the valleys and depressions already deeply shaded, while the tops and prominent peaks are brightly outlined against the darkening sky. "I will lift up mine eyes unto the hills," comes to our mind.

We look before us, and see the grand old ocean stretching to meet the horizon; then we hear Faber sing:

"There's a wideness in God's mercy
Like the wideness of the sea."

Following with our gaze the path of the sun beams on the ocean, we see the deep red ocher day just touching the water, seemingly drawn by an irresistible attraction from its banks of crimson clouds down, down, till only the glory of the reflection on the clouds is left. Truly, "the heavens declare the glory of God."

We pass slowly up the hill, and on the veranda watch the stars come out till it is half past seven, and the bell is rung for prayers. We enter the native sitting-room, where the

people are gathered together; we read in some verses from the New Testament, til all have read; a hymn is sung, and prayer offered by one of the natives. After the service is over, we sit and talk with them for a while, then say "Good night," to which all reply in English, and leave them.

The moon is just rising over the mountain-tops, flooding everything with its silvery light; we watch the birds flitting on swift wing high in the air, are charmed with the breadfruit leves as they glimmer in the bright moonlight. An hour slips by—we have prayers by ourselves, and it is time to close our day, which we hope you have found both pleasant and profitable.

Document 1890M2

The Ponape Troubles

Source: Article in The Friend, Honolulu, October 1890.

Letter of Miss Lucy M. Cole, postmarked Manila, 11 August 1890

Ponape, July 14, 1890.

Dear Mrs. Cooke,

...

We are in great trouble here. The natives have broken out again on the Spaniards, and killed a Lieutenant and two corporals, and about thirty Manila men, at our place at Oua.

They came to Oa May 17, and asked for a place to build. The hill close by our school was given them, and they started to clear the place, and two weeks after, two priests came and wanted a place to build on, and no other place but the Doane's place close by the church would suit them. They started to build their church about four yards from our church door. Of course, we complained to the Governor about it, but they said that that was the only healthy place. So the Governor wrote and told us that they could not have it moved as that was the only healthy place. We could not do or say anything more.

June 25th, early in the morning we were awakened with the noise of shouting and shooting. The Lieutenant and his men had just started to their work, and the natives rushed on them and killed them, a few escaping into the woods, and the natives hunting them down like pigs. They not having any arms could not do anything. They left all their arms in the house they were living in, and the natives took them all. When we first heard the noise, Nanpei ran down the hill just in time to save the two priests. He brought them up to our house, and he and his wife saved five Manila men, and a chief saved another, and we kept them all in our house two days and two nights. Those were nights of anxiety for us. We did not know what minute they would break in and kill them. Our own lives were in danger too, because they were angry with Nanpei for saving them. The second night Nanpei and Mr. Bowker took them quietly from the house down to the shore and out to the reef where the man-of-war was, and they got safely on board.

When the news reached the Governor, he sent four armed boats, but they were driven back by the natives, killing two and wounding nine. No Ponapeans got hurt. About five o'clock, the same day the man-of-war came, and as she was going in the passage, she got on the reef, and they did not get her off till Sunday night. (She got on Wednesday evening). The man-of-war getting on the reef saved a fight and the lives of the people we had in the house, and perhaps our own lives too. Now they are going to send to Manila for help. In about four weeks they will have four men-of-war down here. Then they will shell the whole of Metalanim. Poor, poor Ponape will suffer now for their foolish deed.

Our work is broken up and we will have to leave the place till it is quiet again. The Governor sent word to all that did not have anything to do with the fight to leave or he would not be responsible for their lives. We are going to Nanpei's place at Kiti to live till the **Star** comes. I hope she is about ready to leave Honolulu now. We will begin to look for her the end of August.

The Governor has been very kind to us. He offered us a house to stay in and to protect us. We will be safe at Kiti unless the whole island breaks out. The Kiti tribe is quiet now. The Spanish have a station there with about forty men and two priests, and they are quite friendly to them. We do not know the real cause of the fight. A great many blame us for it on account of our not wanting their church near ours, but it is not true. The Oua people did not start the fight, but now they have all joined.

The second day after the fight I left Oua with ten girls and have been staying here with a friend. I went back once to see Miss Palmer and to plan about going to Kiti. We want to keep the girls with us if possible.

Tell Grace not to be anxious about us. The natives say they will not kill any of us.

...

With love to you all.

Lucy M. Cole.¹

(Post-marked Manila, Aug. 11.)

1 Ed. note: Mrs. Cole was the widow of Richard Cole, a local trader, who was mentioned in Cameron's account (see Doc. 188...).

Document 1890M3

The missionary schooner Robert W. Logan for Chuuk

Source: Article in The Friend, Honolulu, October 1890.

The “Robert W. Logan.”

The trim little missionary schooner was in our harbor for nearly two weeks, on her way to her important work in the western [sic] Caroline Islands. We have been acquainted with all the four successive **Morning Stars**, have admired such excellencies as they possessed, and have heard much of their many and serious defects in both plan and construction. But we have never seen anything in that time that we so thoroughly admired as this beautiful little yacht. She is 57 feet in length over all, 16 feet beam, and draws eight feet of water. She is about 27 tons burthen, is schooner rigged, carrying gaff-topsails, staysail and flying jib. There is a partially raised deck of two feet high over the cabin, which extends beyond the midships. At the forward end of the cabin is the galley, separated from the former by the water tanks serving as a bulkhead. The cabin is quite spacious and well furnished, being about as comfortable as the average accommodations on the better class of our inter-island coasting schooners twenty or thirty years since. Her lines are beautiful, and whole appearance graceful. She seems admirably planned, and adapted to the service for which she is designed.

The reasons of the superior planning and execution of the **R. W. Logan** over that of the successive **Morning Stars** are obvious ones. It is not merely or chiefly the superiority of the ship-building of California to that of New England, although that has much to do with it. It is chiefly because the man who was to run her, and who was intimately acquainted with the needs of her missionary passengers, was allowed not only to watch her building, but to dictate what her internal arrangements and furnishing should be. Had Capt. Bray while at the East, been similarly allowed to superintend and dictate in the construction and arrangement of the present very defective **Morning Star**, she would have been a good sailer, with proper machinery, and with the essential equipment of a donkey engine, for the lowering and hoisting of boats, sails, and anchors, during her many scores of stoppages in each voyage.

What a joy and inspiration it will be to dear Mrs. Logan and her young associates at Ruk to have this beautiful little yacht all at their service in evangelizing the many islands and islets where the Mortlock and Ruk language is spoken. Capt. Worth will also gladden them with three-months' later mail than those taken by the **Star** in July. He will approach his old home in Ponape with deep anxiety for the outcome of the very serious troubles on that island.

Document 1890M4

Life in Chuuk, 1890-98, by Mrs. Mary Logan

Source: Crosby Bliss' Micronesia, pp. 145-147.

Extracts from her letters, 1890-98.

...
 Living at Ruk is like living over a volcano. There is fighting all around us, and in a sense, I suppose, we are in danger. Oh, for some certain communication with the outside world! Where is the **Morning Star**? Fourteen months is a long time to wait for supplies. Our flour was out some weeks ago, but Mrs. Snelling divided with us. We had enough for one small loaf when the chartered ship¹ came with supplies, and better still, this was followed by the coming of the little schooner, the **Robert W. Logan** for work in the Ruk Lagoon and the Mortlocks, and also by the needed reinforcements, Misses Kinney and Abell for the Girls' School, and Rev. and Mrs. Francis M. Price for the general work.²

We have been more completely shut off from any communication with the outside world than usual. Captain Melander,³ who usually comes to us once in four or five months, and at least brings us news from our friends at Kusaie, has not been here for eight months. He came once as near as Losap, and left a letter for us, saying the Spanish governor had forbidden his coming to Ruk, or telling the reason why!

...
 [1898]

A Japanese trading schooner has brought us a mail, and told of the war between the United States and Spain... We begin to have a real shut-in feeling. Surely, something is happening in the great world! Are there stirring events of which we know nothing? Who can tell? Has our **Morning Star** been captured by the Spanish? In that case would we ever get our mail? What would we do for supplies? One surmise was as good as another,

1 Ed. note: The Queen of the Isles, from Honolulu.

2 Ed. note: Strange statement here, as Miss Abell arrived in 1892 (but at their training school in Kosrae, and Rev. Price did not get there until 1894. Hence, this part must have been written in 1894.

3 Ed. note: A trader based in Kosrae.

and there was nothing to do but wait, and that as patiently as possible. Our supplies held out fairly well, although Mr. Price said he did not know but we should be ready to adopt the form of blessing used by some poor college students who boarded themselves: "O Lord, we thank Thee for this miserable food provided for our dying bodies!"

Documents 1892M1

Extracts from the logbooks of the Hiram Bingham, 1892-98

Source: Houghton Library, Harvard University, ms. ABC 19.6.

Note: These logbooks were discovered in 1912, still at the old mission house in Koinawa on Abaiang Atoll, Gilbert Islands, by Frank Woodward when he moved in. They were part of a collection left behind by Rev./Capt. Walkup when he left on his last voyage, from which he never returned, as he was shipwrecked in the Marshall Islands in 1899.

[The first entry at the beginning reads as follows:]

From San Francisco to Honolulu, 30 Oct 1892

Tug boat took us in tow. At 11 a.m., made fast alongside Meiggs Wharf. We steamed out from there, wind NW with huge sea running...

...

[The vessel left Honolulu for the Gilberts on 25 November 1892 and arrived at Butaritari on 14 December 1892:]

...

14 December 1892

At 4:20 a.m. Makin 4 miles off 173° L. 3°15' N. Hoisted square sail.

5 a.m. rounded Balculo(?)...

8 a.m. off Uhvesion(?) Point. Entered Passage.

10 a.m. anchored.

11, all under sail.

15 Dec 1892

Rev. R. Maka, Rev. Noa(?) & Rev. Kanoa visit us with lowered boat, 2 canoe loads of natives. **Morning Star** left Nov. 30th to go through Group to South & we have no general meeting!!!

...¹
 21 Dec 92: Sighted Marakei.
 22 Dec 92: Sighted Tarawa.
 24 Dec 92: "Fixed up but failed to make the engine work... Christmas Eve with no carol. Sailors' luck." Lying off Maiana.
 29 Dec 92: "4-1/2 a.m. grounded & listed to starboard" ...
 "31st New Years gathering... Gift to H[iram] B[ingham], cash \$48, copra pledged \$63.

P.M. Shiropekran(?) Show in church, a large crowd admitted by ticket."²

"1893, 1st (Civil) Sabbath. All worshipped on shore."

...
 "Jan 3rd. Up anchor at 8-1/2 a.m. for Lono's Place. In luffing up to anchor, tide carried us on a coral bunch stopping us (We were only moving in the current?). Pushed off with square yard & anchored..."

...
 "Jan. 6 (Civil) 6-1/2 a.m. took up anchor and started out of lagoon, high tide. Could not follow the channel. A very shoal, 7 ft. in places. Keel struck a stone or coral. Out nicely but blind passage to a stranger. Fired up, started engine weak & filled generator with gasoline, put out fires and returned on reef and anchored. Calm, just drifted back to anchorage."³

...
 The vessel finally made it from Maiana to Tarawa on Jan. 7th, to Apaiang on Jan. 16th, back to Tarawa on Jan. 30th. On to Jaluit where she arrived on Feb. 9th. Back to the Gilberts. Arrived Butaritari on Feb. 27th, then to Marakei, etc. Daily entries are one line in the logbook and observations become too cryptic to be interesting. Some points worthy of note are the following:]

...
 May 23: Mate put on board **Longana**.
 May 27: Visit Kaiea and preach: Repent.
 Sept. 9, Saturday. Try printing but poor Moses spoil stencil.
 Sept. 10, Sabbath. Two services ashore. Sail ho! Bark anchors outside.
 11: Visit **Almy**...⁴

Oct. 18 (Civil). Up anchor, 6 a.m. Anchor chain breaks (Slight swell). Anchor & 7 fathom of chain **lost**. Calm, fire up but did not succeed in getting large engine to ex-

1 Ed. note: The handwriting in these logbooks is so bad that it is hard to decipher. Besides, it is laconic in style, without proper punctuation, crowded, etc. so much so that only important events will be paraphrased hereunder:

2 Ed. note: This was some kind of slide show, perhaps with a magic lantern.

3 Ed. note: With her Captain's inexperience and accident-proneness as a sailor, it is a wonder that the Hiram Bingham lasted as long as she did.

4 Ed. note: The Helen W. Almy was a labor recruiter (see STM 1890, 1893).

plode. Anchor...

...

23 Nov 93 ... Off passage [Butaritari]. **Morning Star** inside...

27 Monday. Strip **Hiram Bingham** of sails & prepare to go on **Star**.

28th: Off Tuesday, 7 a.m. One week to Apaiang via Marakei. Then steamed to Tarawa, Maiana, Nonouti and Tapituea. Eight days at Tapituea. Nonouti, Abemama, Maiana, wait over Christmas, Tarawa, Apaiang & Marakei & Butaritari.

30th Dec. **Hiram Bingham** inside, all safe.

Jan 2, 1894: Again on board & **Star** leaves...

5th: Mimeograph 1st lesson... Crinsdale(?) for Resident Commissioner...¹

...

23 Sept. 94... Into Lee Harbor [Kosrae] besides **Morning Star**.

...

5 [Dec. 94]... Getting ready to go on **Star**...

...

Jan 1st, 1895: **Morning Star** sails...

...

[On to Jaluit and San Francisco with the Hiram Bingham and, after 46 days, reached S.F. on 8 March 1895. No entries are recorded in the logbook over the next 3 years. Log starts again in Kosrae on 10 May 1898, in another much neater handwriting, possibly by the Mate.]

...

10 May 98: Up anchor & off at 1:30. Mr. Walkup goes out 2 or 3 miles with us. Six Marshall Island natives aboard (castaways) have been at Kusaie 2 months...

...

12 May 98: Pump ship every watch. Lots of water. Hunt for a leak. Hear sound of running water back of starboard gasoline tank.

13, 14 & 15 May 98: At 10 p.m. on the 13th after consulting with Albert(?)² we turn back for Kusaie on account of the large amount of water coming into the ship. Head her west, supposing ourselves to be 145 miles from Kusaie... After various puffs and calms, we finally get to the small island [Lele] where Mr. Walkup come aboard & takes charge. Anchor at 3:30 on Sun.

Monday. Mr. Walkup plugs up the leak & the boys get a supply of water.

1 Ed. note: This gentleman must have been a Deputy Commissioner, as G. R. Swayne was then Resident Commission of the Gilbert and Ellice Colony.

2 Ed. note: Possibly Rev. Albert Houston.

17 May 98: Mr. Walkup heaves anchor & starts for the Mission at 6 a.m...

22 May 98... About 2 p.m. we pass alongside a whale about 40 ft long. I fire three shots into him with the Winchester [rifle] ...

26 May 98... Sighted Namorik at 4 p.m...

30 May 98... Land ho! North point of Jaluit. We try to come to the E. of the island but find at 4 a.m. that we are to the W. Reach the S point at 7 a.m. & are all day getting to the passage...

...
[To Namorik & back to Kusaie on 4 June 98, where Mr. Walkup and his cryptic writing resumes in the log. Log ends with the ship back at San Francisco in April 1898.]

Document 1894M1

The Morning Star IV chased away from Ponape in 1894

Source: PNA.

Report of Governor Concha commented upon

Secretariat of the Government General of the Philippines. Year of 1894. N° 75, Section 1, Bureau of General Affairs.

Internal file opened by the P.M. Governor of the Eastern Carolines regarding his having ordered the church-ship of the Methodist Missionaries, called the **Morning Star**, to leave those waters, given that the purpose of their visit was to make Protestant propaganda, carrying for the said purpose various crates with books and bibles.

Summary made for the Governor General.

The P.M. Governor of the Eastern Carolines send Y.E. a letter dated 8 September last, and says that the church-ship of the American Methodist Missionaries, called the **Morning Star**, has arrived at that port, and given the state of rebellion of the Metalanim tribe and the very excited states of mind of all the inhabitants of that island is due to the dealings of the Protestants and that the arrival of said ship has always coincided unfortunately with so many assassinations and misfortunes have occurred in that Colony, for which reason he directed that she be incommunicado from the moment she anchored until it was known from her captain and documents what the purpose or aims that were contemplated before taking the necessary decision about her visit. Having checked it out, it turned out that the ship had left Honolulu (Hawaiian Is.) on 19 July 1894 and had been visiting those islands without any annotation, but, according to what the captain said, the day before they had left our island of Ngatik where they stayed one day, saying that he did not carry any commercial articles and only had one purpose, that of making Protestant propaganda and for this reason he carried various crates of books and bibles, requesting to this effect the respective permission. The above-mentioned authority flatly denied his pretension making him understand the strangeness of his conduct as long as negotiation about the strong indemnity which they had requested for the damages which they said they had suffered as a result of their

expulsion remained pending or perhaps it was already resolved, which explains completely the line of conduct that they had to follow very different certainly from what was happening, and in view of their not being in need of any supplies whatever, he invited them to leave the port as soon as possible and effectively it was carried out, one boat of the **Velasco** keeping watch on them, and they promised the said Authority not to touch at any other port in that island nor to communicate with anybody.

The above-mentioned Governor deduces from the interview which he had with the Captain in question that the latter doubted if he would be received and that he only went to see if by chance he could succeed in cheating the good faith of the Authorities or if he could take advantage of some bad intelligence or ignorance of the true state of the affair, and that despite what is narrated, he was treated with the best of courtesy, receiving the letters and effects that he carried for Nampei from a son of his who is studying at a school in Honolulu as well as what he wished to leave to be remitted to its destination via Manila, delivering in due course those which the foreigners residing here had for other islands, but without letting them communicate and scolding the German of Langar Island for not respecting our laws and taking the liberty of going to the ships before the health authority and to communicate without permission.

The said Authority concludes by saying that every day the need is felt for that Region to have available the two gun-boats and steam launch that correspond to that Naval Division by Royal Order of 9 January 1894, to be able to keep an eye on the coasts and islands, to prevent the trade in arms and little by little destroy the foreign influence, increasing the prestige of Spain with regulations on trade, and establishing taxes as in the Philippines in the part that is possible, on properties and sale of products and effects necessary for the good order and relief of the Treasury.

Manila, 24 November 1894.

Mariano de Sigler.

Note.

In view of what is said, Y.E., we take the liberty of proposing to Y.E. that a copy of the letter of the P.M. Governor of the Eastern Carolines be brought to the attention of His Excellency the Minister of Overseas, so that in seeing it he may decide what is conducive.

Y.E. will decide.

Manila, 24 November 1894.

Mariano de Sigler

[Minute]

The Secretariat concurs.

J. J. Bolivar.

[Minute]

Concur.

 Document 1896M1

Extracts from the logbook of the schooner Robert W. Logan II, 1896-98

Source: Ms. ABC 19.6 Vol. 3, Houghton Library, Harvard University.

Note: The logbook was always kept by Georg Foster, first as Mate, then as Captain.

Logbook of the Schooner Robert W. Logan II, 1896-1898, Capt. Isaiah Bray, later Capt. George Foster.

Preliminary notes.

Schooner **Robert W. Logan No. 2**. Built in San Francisco, Cal. by C. W. Kucase (?) for ABCFM. Launched Nov. 6, 1895. Sailed for Honolulu and Micronesia in command of Isaiah Bray, formerly of the **Morning Star**, to be succeeded on arrival there by First Mate G. I. Foster. In attempting to leave San Francisco Saturday Nov. 17, drifted into a large rubbish(?) ship and cut off both head stays. Repaired the same and sailed Monday Nov. 19.

...

[The ship arrived at Honolulu on 12 Dec. 1895 after having passed Oahu, having mistaken it for Molokai. They were taken in tow by the Tug **Ellen** when still at sea. The ship left Honolulu for Kosrae and Truk on 3 Jan. 1896.]

...

29 Jan 1896

Twenty-fifth day out. Sighted Kusaie at daylight 5:30 a.m. Got in harbor at about 11:00. In coming in, we had to beat & we struck a shoal & knocked some copper off keel, not much damage. On entering, we found the **Hiram Bingham** there with her colors flying & Mr. Walkup came aboard with some native food. We anchored abreast the **Hiram Bingham** in 10 fathoms water.

30 Jan 1896

... Capt. went ashore & stayed all night returning next day... Learned from Capt. Walkup that **Star** had gone to do work in the Mortlocks, having given up [on] the **Logan**, so we only stopped for water.

31 Jan 1896

Left Kusaie at 4:30 p.m. assisted by Dr. Rife's boys... In getting water from river before leaving, one of the crew (Mr. Thatcher) fell upon a snag & cut himself on penis & lamed him, so he could not help us clear. Received some medicine from Dr. Rife for wound...

3 Feb 1896 ... Sighted Pingelap...

4 Jan 1896 ... Sighted Ponape at 8 a.m. Our starboard bow got up to it at 12 M. Boat made out for shore, Mr. Hadley. We lay to for it. Gave them some paper & note to H[enry] Nanpei & towed them in. Sighted Ant & at 1:30, passed it at 3 p.m. lying course W 3/4 N true log 20.

Mr Thatcher is feverish. Gave him a pill for same & is resting easier tonight.

5 Feb 1896

... Mr. Thatcher in considerable pain. No fever. Gave him laxative...

6 Feb 1896

... Sighted Ruk at 11 a.m. & entered the NE passage at 2 p.m. Anchored at 5 p.m. & cleaned up for night. Thatcher taken on shore & wound lanced & disinfected to prevent blood poisoning. Is resting easier, but must be attended every day.

...

25 Feb 1896

First day out from Uela [Moen], Ruk. Wind ESE, steady. we left at 3 p.m. sharp & made for SE passage, passing through the reef at 3:30 and shaped our course for Mortlocks. We have besides our old crew of two Japs, Mr. Thatcher & cook, two native boys, making a crew of 5 men besides the officers. In evening, came very near running on point of Epis, an island of the Royalist Group.¹ Tuesday.

26 Feb 1896

... Sighted Namoluk at 3 o'clock bearing East. Wednesday.

27 Feb 1896

... Got up to Lukunor passage at 5 p.m. The tide running out, we could not get in & stood off & on outside. Thursday.

28 Feb 1896

... Beat in at 11 a.m. & came to anchor... The natives flocked aboard. We went ashore & had a meeting at 3 p.m. led by Miss [Rose] Kinney. Friday.

1 Ed. note: Car. 16-N4 in Bryan's Place Names, i.e. the South Island of the Kuop Group, an appendage of Chuuk.

29 Feb 1896

... Weighed anchor & went across the lagoon to Oniop at 10 a.m., returning to Lukunor same day at 3 p.m...

1 March 1896

... Mr. Price married 20 couples at 5 p.m. at church. Church attendance 500. Sunday.

2 March 1896

... Left Lukunor at 7 a.m. for Satawan. Anchored at Ta at 11 a.m. Left Ta at 3 p.m. and anchored at Satawan just at dark...

...
5 March 1896

... Left Satawan at daylight for Kutu reaching there at 10 a.m. Left Kutu at 12:30 for Mot, arrived at sundown and lay overnight. Left Mot at daylight next day for Etal. Thursday.

6 March 1896

... Standing off & on near Etal all day. At night, bore off WNW for Namoluk. Friday.

...
[Etc. Namoluk on 7 March, Losap on 8 March, Nama on 9 March, Truk on 10 March. Left Truk on 27 March for the Hall Is. (Namonuito), then Ponape, reached on 2 Arpil.]

...
2 April 1896

... We are laying alongside of Spanish gunboat. Doctor came on board for health papers at 8 a.m. & permitted us to land. Thursday.

April 3: While we lie at anchor at Ponape ... we were received by Governor and he seemed pleased to honor us with his house & table. The schooner was handed over to G. I. Foster before the Spanish Governor of Ponape April 8, 1896, Capt. Bray staying in Ponape to take the steamer for Manila & Hong Kong & thence to Honolulu. We cleared April 8, 1896 for Ruk with 3 for crew & cook, 5 altogether. We took a whale boat from Ponape in tow for Moses of Ruk.

...
13 April 1896

... Sighted peaks of Ruk at 2 p.m. bearing W 1/2 S. Arrived at NE passage at 5 p.m. Came to anchor opposite station a little after sundown. Monday.

[Main Protestant mission station moved to Dublon from Moen in 1896]

Lagoon... The greater part of June & July, the schooner has been busy between Uela

and Kutua in the lagoon, taking lumber from one to the other, the mission being changed to Kutua... have nothing to work with until the **Star** comes with my orders which will be in about three weeks we expect... The Japanese Sam & Medano who came down with us from Honolulu & who were discharged in Ponape by Capt. Bray are here on board and are hired by the mission. They are waiting to go on the **Star** to Honolulu. They have a paper to Capt. Garland given by Capt. Bray. Medano got in a squabble with a native and got badly beaten on the head and neck while the schooner was being unloaded at Kutua. The native belongs in Etten, the schooner being anchored nearer there than at Kutua at the time... The Japanese who have been on board for some time went ashore the first of September to work... The schooner left her anchorage in Kutua on Thursday Sept. 17th with Mrs. Logan & Mr. Price on board for Moses' place on Uman arriving at sundown & had service Friday morning at 8 a.m. Left there at 10 o'clock Friday for Kuku on the Island of Fefan,¹ arriving at 12 M. Mr. Price & Mrs. Logan went on shore but returned soon, it being dangerous to lie very long as the natives of Fefan & the Uman people are fighting and quite a number of Uman people came over in boats to the schooner, so we left Kuku at 5 p.m. for Uela, arriving at our old anchorage at 7 p.m. and had supper.

Saturday at 12 M, we left anchorage at Uela for Kutua arriving at 4 p.m., Sept. 19, 1896.

The **Morning Star** arrived the morning of 27th August bringing supplies and also bringing over a load of lumber from Uela, which is in the lagoon. She left Sept. 1st for Kusaie... [via the Mortlocks]

26 Oct. 1896

Left our anchorage at 10 a.m. wind blowing from NE & headed for Jelat Passage & picked up MOses from Uman on the way. We reached the pass but the wind died away, so we anchored near the island of Jelat until morning. First Day out, MONday. Took along Hezekiah, Chief from Etten & also Moses, the Uman teacher & one of his men...

...

[They stopped at Nama on 27 Oct., arrived at Losap on 29th, at Namoluk on 5 Nov., Mr. Price & Mrs. Logan going ashore as usual. Etal on 6 Nov., at Kutu on 9 Nov., Satawan on 12 Nov.]

...

13 Nov 1896

... Very little work being done on ship on account of the natives swarming on board and taking up all the room.

14 Nov. 1896

Supplied traders with goods here:

Sami -- Etal

1 Ed. note: Also known as Kukuwa.

Esra -- Mot
 Billy -- Satawan
 Shimna -- Kutu.

A good many deaths reported here from influenza.

15 Nov 1896

Sunday 21 days out from Ruk. All hands went to church on shore except mate... Two men of this crew & the Chief from Etten are sick with influenza. They are better now having taken a dose of quinine each & physic. This sickness was supposed to be brought to the island by Capt. Melander on his last trip [from Kosrae].

16 Nov. 1896

Monday... Left anchorage at 5 a.m. with 15 people on board for Truk from Satawan... Everything full, about 40 people on board. Mr. Price pulled two teeth for the daughter of our Ta teacher...

...

[At Lukunor on 17 Nov., Oniop on 18 Nov., back to Lukunor on 19th, took on more people, total 56, and arrived at Truk on 24 November 1896. The schooner went on another trip to the Mortlocks between 2 Dec., and 12 Dec. 1896. Mr. Alfred Snelling, the other missionary, left Truk for the Mortlocks at the same time.]

...

Morning Star arrived from East, Feb 7, 1897... **Morning Star** sailed Friday Feb. 12, 1897 with Miss Kinney & Miss Able [Abell] on board.

...

[The schooner went on a round-trip to Losap on 22-25 April 1897; on 29 June, she left for a trip around the Truk Lagoon with Rev. Prive and Mrs. Foster, and the following islands were visited: Tol, Utet, Torres on the NE side of the lagoon, Uela.]

...

Morning Star arrived Sept. 10th 1897. Capt. Bray sick.

Tuesday Sept. 23rd

Left anchorage at Kutua for Uman with Mr. Price, Mrs. Logan, Miss [Louisa] Wilson, Miss [Jenny] Aline [Olin], Mr. Renyer, 1st engineer, Mr. Wikoff & two men from the **Star**. The mission boat followed with Mr. Anderson, mate, Mr. Alexander, Mr. Williams and quite a few boys of the school to hold meeting at Uman. We arrived there early in the afternoon and held service, the small boat coming back to Kutua at dark. The schooner left Uman at 6 a.m. and arrived at her old anchorage by 9 a.m. Wed. Sept. 24th, 1897.

Morning Star left Ruk Sept. 27, 1897 for East.

27 Sept 1897

Monday... Left anchorage at Kutua for a trip to Losap and Ponape... in company of **Morning Star** ... [where they arrived on Sunday 10 October. No events recorded.]

...

11 October 1897

... Cleared today with 10 crew all told, 10 passengers, 2 children for Pingelap & Mogul [Mokil].

...

14 October 1897

... Sighted Mokil bearing NNE 14 miles & reached it at 6 p.m. Mr. Price and Miss Foss went on shore after supper. Mrs. Price remained on board. Hove to outside. Took 2 passengers here for Ruk.

15 Oct 97

... Mr. Price and Miss Foss came on board at 3 a.m. We passed off by the wind for Pingelap steering E by S.

16 Oct 1897

... Sighted Pingelap dead ahead. Miss [Ida] Foss and Mr. & Mrs. Price went on shore to hold services after breakfast. All hands came on board at 5 p.m. We squared off for Ngatik. Took 6 passengers on here for Ruk.

...

19 Oct 1897

... We were lying off & on behind Ngatik by 8 a.m. Mr. Price & Moses on shore. Miss Foss too sick to venture. Left letters for Capt. Jumper [Jumpfer] here for Kusaie. Mr. Price & Moses came on board & we left at 6:30 for Lukunor.

...

[Lukunor was reached on 24 October, and Truk on 28 Oct. Mr. Price went to visit Losap in early November, to the MORTlocks at the end of November, where he married a Mr. Coe on 2 Dec. 1897. In Feb 1898, the schooner went to Ponape.]

...

3 Feb 1898

The Ruk Mission considered it an act of humanity at this time to take Capt. Jump[f]er and his crew who have been wrecked on the island of Nukuoro in the Caoline Group to Ponape by way of Nukuoro. Hence this voyage of the schooner...

...

11 Feb 1898

... Reached [Ponape] pass at 9:15, headed off by a squall, got in to anchor at 11 a.m. Took papers ashore, returned at 2 p.m. Put Pingelap natives, 7 in number, 6 from Ruk mission and 1 from Capt. Jump[f]r's wrecked schooner, ashore on Langar and the 4 white passengers also landed here.

12 Feb 1898

... Lying at anchor at Ponape... Nampei came on board at daylight. Reports trouble in the near future between Prot. & Catholic natives. Gov. not agreeable to Prot.

13 Feb 1898

Sunday... Would liked to have gone to church at Williams' Place but feared to arouse more suspicion in the colony, so did not Services after breakfast.

...

17 Feb 1898

... Arrived at Ngatik 2 p.m., left at 5 p.m. for Nukuoro, course SW.

...

19 Feb 1898

Saturday... Sighted Nukuoro at 8 a.m. bearing SE 8 miles. At 11 a.m., we were at the pass & Mr. Coe went on shore. Started for Ruk at 1 p.m. Saw canoe coming and waited for it. Proved to be two boys wanting to go to Ruk to school. Sent one back for wife & clothes & left at 6 p.m. for Ruk. The boy that I sent for wife & clothes did not return when possibly held by parents.

20 Feb 1898

Sunday... Keleon, the main one that makes trouble wants pay & asked the mate to ask me for pay...

...

21 Feb 1898

... Sighted Namoluk. Passed Losap & Nama at 11 p.m. A.m., having trouble to make boys mind on board, want pay for services.

22 Feb 1898

... Sighted Ruk at 6 a.m. bearing NW dead ahead. Through big pass South at 12 M. Soundings 6-4 fathoms. Anchored at Kutua 3 p.m...

Morning Star arrived from Eastern Islands March 3rd, 1898. **Morning Star** left Ruk for Honolulu, March 7, '98 taking Mrs. Price & Helen Price & Miss Foss.¹

...

[There follows another voyage to the Mortlocks, 11 March-2 April.]

...

18 March 1898

... Large number came to meet us at Ta. The people true to Mr Price but the teacher false, having stolen the offering to the church and sold it, at Mr. Snelling's instigation...²

...

1 Ed. note: Miss Foss was to be absent 3 years.

2 Ed. note: Rev. Snelling had become independent of the Boston Society in 1896.

20 March 1898

Sunday... Billy very much ashamed of his work with Mr. Snelling.

...

22 March 1898

... Mrs. Logan very discouraged about the work here [at Lukunor]. Johnny refuses the American Board & holds to Mr. Snelling. The people for ABCFM...

23 March 1898

... People here doubtful between Mr. Price & Mr. S.

...

26 March 1898

... Teacher here [at Namoluk] not loyal to Mr. Price or Mr. Snelling, on the fence... Under way for Ruk... Sighted Ruk ... Anchored...

...

Lagoon... Setting coachroach traps of molasses and water... Lost provisions by being stolen. Put 1/2 inch bars across all windows...

...

[There followed a few trips within the lagoon, then once more to the Mortlocks, 11-22 October 1898. Then to Fia Truk [Faituk, another name for Tol Island] within the lagoon.]

...

6 Nov 1898

Monday. Left our anchorage at Kutua for a trip to Fia TRuk... **Agnes** [boat] went by way of Uman for Moses, to join us at Lepon in the evening. 6 crew, cook. Mr. Price for passenger, also Marion Foster & mate's wife. Mr. Price went on shore and held an evening service at Lepon 5 p.m.¹

8 Nov 1898

Tuesday, 2nd day from Kutua... Mr. Price & Moses (who came in the night from Uman in the **Agnes**) went on shore this morning after services to try & settle the chiefs and stop the war that is going on here... Sagata, a Japanese trader, coming from Kutua brought us word that an American ship was anchored at Kutua & we immediately started for home.

9 Nov 1898

... The 'American' ship proved to be Capt. Hitchfield with a new schooner under the English flag,² bringing provisions and news [from Honolulu] that the **Star** would

1 Ed. note: Lepon is not listed in Bryan's Place Names. It may have been the native name of the site later nicknamed "Philadelphia".

2 Ed. note: Her name was the **Queen of the Isles** as mentioned below.

be along in April of 1899.

...
[There followed another trip to the Mortlocks with Mr. Price, Miss B[eulah]. Logan¹ and 2 girls; departure on 9 Nov & her shipwreck.]

...
29 Nov 1898

Tuesday... Still lying in a bad position near the shore [at Satawan] with two large and one small anchor out. Wet inside and out, leaking through decks, 1 fot. water in hold. Must have good pump soon, buckets too slow. Rain squalls with wind varying from NW to W by S all night.

20 Nov 1898

Wednesday 12 days out from Ruk. Strong fale increasing in strength. Big anchor dragged or broke this morning between 6 & 7 a.m. & let us back up onto a ledge of rock. Rudder gone & also the keel. Lying in 3 fathoms of water between outer and inner reef, two anchors out. Kedge anchor parted cable during the ight. Water up to fore-castle floor, slowly sinking. Slipped chains & came ashore. All hands saved & also goods. Sea too heavy for boat. Most of the passengers swam ashore, on oars, etc.

At a public auction held Thursday Dec. 1, 1898, at 3 p.m., the Schooner **R. W. Logan**, lying on reef of Satawan in Mortlock Islands was sold for \$30 gold or \$60 Spanish money to Mr. P. Coe. Persons present were: Mr. F. M. Price; Mr. P. Coe, mate of Schooner; Mr. Savaika, trader for Jaluit firm; Mr. Moses, resident missionary; Miss B. Logan; native teachers & natives.

(Signed) G. I. Foster, Master
P. Coe, Mate
Francis M. Price
Beulah Logan

1 Dec 1898

Blowing a hurricane from West. Held services as usual in church. Set up housekeeping on shore with small oil stove. All dry goods, eatables and dishes in the teacher's house on shore. Schooner's sails and rigging being taken on shore. Instrument got wet going ashore & damages.

2 Dec 1898

... Mr. Coe has hired the chiefs to take care of the wreckage for him.

3 Dec 1898

... With trader's boat and at 9 a.m., left Satawan for Lukunor. Chronometer & in-

1 Ed. note: The daughter of the late Rev. Logan and the future Mrs. Foster. See her own narrative under Tuthill 1897M2.

strument got wet. These things I sent on shore when she first struck thinking she would sink at once where we were, so they got wet... We were received with songs by Johnny's people.

4 Dec 1898

Sunday... Brought over provisions and oil stove to the teacher's house and set up temporary housekeeping, Miss Logan acting as chief cook. Services were well attended and good attention.

5 Dec 1898

Monday... Repacked our boat and started for Oniop, getting there at 10:30. Held some very good services. During the services, a ship was sighted heading for Lukunor which proved to be the **Queen of the Isles**, Capt. Hitchfield, and he came to anchor at Lukunor by 3 p.m. Engaged ship to take us to Ruk...

6 Dec 1898

Tuesday... Left Lukunor for Satawan... The **R. W. Logan** was burning on the beach when we anchored at Satawan. Mr. Coe came off. Finished bringing provisions & dry goods on board by 6 p.m.

7 Dec 1898

Wednesday.... Left Satawan for Etal (copra). Left Etal at 6 p.m. for Namoluk, arriving in the night & lay to until morning.

8 Dec 1898

Thursday... All day taking on copra. Left Namoluk for Ruk.

9 Dec 1898

Friday 21 days out from Ruk, wind East. Horizon thick and squalls hanging around. Losap on starboard quarter 14 miles. 8:15 Sighted Epis (one of the Royalist Group) 9:00 Sighted Ruk mountains. 11:45 Entered Jelat Pass. 1 p.m. Anchored at Kutua, Ruk.

Ship left Ruk on Sunday about noon Dec. 11, 1898.

[End of logbook]

Documents 1896M2

Two visits of the Morning Star to Ponape in 1896

Source: PNA.

1. Letter of Governor Pidal, 24 January 1896

[To] His Excellency the Governor General of the Philippines.
[From] the P.M. Government of the Eastern Carolines.

Your Excellency:

At daybreak today, the **Morning Star** was seen heading for this port. The boat with the health representative went out to meet them and once within speaking range, the Captain, Mr. Garland, came out. He carried the ship documents in order and he requested permission to visit the islands of Ngatik, Mortlock and Truk, and to touch at Ronkiti in passing to leave to Nampei a few effects which they carried from his son in Honolulu. I invited the said Captain to my table with the intention of finding out the purpose of his visit to Ponape; it is no doubt to arrange for their return.

As the Authorities have been unable to deny them the right to return and they know about this decision as a result of the claim which they presented last year, I have considered necessary to give them a good reception in order to remove any motive for a claim. However, I let them know that the present situation of peace and tranquillity has to be consolidated and until I obtain this consolidation I will not be able to allow their return to Ponape. Mr. Garland recognized this necessity. He brought me newspapers from America and Honolulu and, happy and thankful, he said goodbye and soon left for Ngatik.

...

For one year, the Capuchin gentlemen have tried to make a vacuum of this place with the withdrawal which they obstinately advise to the natives. This causes problems sometimes which they are responsible for, as it appears that they do not want peace and tranquillity, nor cordiality between the natives and Spaniards without dangerous fears and distrusts. As I believe that these friars comply with orders given to them by their Chief here, that is, the Superior, and therefore the Rev. Fr. Superior Saturnino and the

Rev. Fr. Fray Agustín María de Arifñez, the missionary of Kiti, abuse their posts and compromise the dignity and the interests of this part of the territory of the Spanish nation, a serious fault foreseen and punished by Article 147 of the Penal Code, it becomes important and necessary to transfer the said missionaries.

Which I have the honor to place at the superior attention of Y.E. in compliance with my duty and for whatever decision you may consider appropriate.

May God save Y.E. for many years.

Ponape, 24 January 1896.

José Pidal

2. Letter dated 13 August 1896

[To] His Excellency the Governor General of the Philippines.

[From] the P.M. Governor of the Eastern Carolines, N° 38.

Your Excellency:

At 6 p.m. yesterday, the **Morning Star** appeared again at this port, and it departed at 10 a.m. today.

Given the liberty to discuss, the Captain came with two old ladies of great prestige among the Methodists, above all Mrs. Logan of illustrious history as she has served in these missions since their inception.

The purpose of this unexpected visit was to bring Nampei's family, to leave the mail and to visit me.

I attended them as I could, inviting them to eat at this Government House and this morning I returned the visit.

In Ron-Kiti as well as in this port, the Carolinians have observed a very reserved conduct without making the least demonstration of sympathy. This is due to the patriotic services of Nampei who in this as in everything serves the interests of Spain with the greatest loyalty.

I consider this difficult matter of the American gentlemen to be definitively solved, as long as in their future attempts they are treated with courtesy without denying them the right to return when they please, not giving them a pretext to make claims but delaying the authorization until the actual peace and tranquillity of Ponape, acquired at the price of so many sacrifices, have been consolidated.

May God save Y.E. for many years.

Ponape, 13 August 1896.

José Pidal

Documents 1896M3

Protestants versus Catholics in Ponape

Source: PNA. Note: Same as Doc. 1896G in HM33.

1. Letter of Governor Pidal, dated 4 July 1896

[To] His Excellency the Governor General of the Philippines.
[From] the P.M. Government of the Eastern Carolines, N° 32.

Your Excellency:

To comply with what the Government General has decided in a letter dated 3 June last with regard to the claim presented last November 20th by the Minister Plenipotentiary of the United States, I have the honor to inform that the attempted visit by the **Morning Star** is not the one that caused the letter from this P.M. Government dated 8 September 1894, but another which it attempted during August, about which I wrote to Y.E. an account in Letter N° 139, dated 21 August 1895, neither of which has been answered until now.

On both occasions, I said to the persons who came to meet me that I denied them the return to Ponape as the Authority responsible for public order and tranquillity on the island and obliged by the circumstances, and in no way because I had orders from the Governor General of the Philippines or from the Government of H.M. the King of Spain, I being the only one responsible for such a measure.

The visit attempted by the **Morning Stare** was not accidental as the Minister of the U.S. says, but intentional and in harmony with the visits which they make periodically through these Spanish islands, and on which they exploit the natives.

It is not true either that they failed to contact the natives of Ponape as the many books, letters and documents which they brought for this island were received and they got to their addressees.

What I cannot grant them, not even now, is for them to return to install themselves in a permanent manner here in Ponape, a Spanish territory, the center or capital of this Eastern Region, where Spain has spent meore than **three million pesos** and spilled much blood for the peace and tranquillity of this island, which have only been obtained in these last two years of my term; they are still very recent the bloody fights to which the Carolinians were pushed by the American Missionaries against the Spanish.

It has been fully demonstrated that the sad intervention that these foreigners had in all the events of Ponape since Posadillo and Mr. Doane until the last moment that they spent here, and even from the outside they must be very satisfied with the continued presence in all, absolutely all the islands of this group except Ponape, until such time as something else can be allowed.

The best relations exist presently between the Governor and the American Missionaries; in April, the packet boat of the mission, called **Robert W. Logan** arrived at this port and Mr. Price, Chief of the Mission and those in his company stayed at this Government House for 8 days.¹ They were well attended to by me, including the family of Captain Bray. This gentleman wrote me thank-you letters from Manila and from Hong Kong, and Mr. Price sent me a sensitive and loving letter from the Truk Islands, some time ago.

The American Missionaries, a religious and commercial enterprise, have always been treated with increasing goodwill, and lately in this last portion of my term with the most exquisite courtesy, thus making a sharp contrast with the note of the U.S. Minister.

There is always assurance that the Carolinians do not want them here either, as they are very satisfied about the absolute tranquillity and personal safety that have existed on Ponape for the last two years, enjoying the benefits of this state of affairs which must be consolidated and that would surely disappear with the return of the Americans.

I consider it my duty to report the causes of what has happened in Ponape and obliged us to maintain in the Carolines a budget of expenditures of \$300,000 [pesos] per year.

When the Spanish first came, the Carolinians owned sewing machines, American rifles, and perfectly-organized schools, that is, they had a civilization very superior to the one that is general in the Philippines today. The American Missionaries had been established for more than 30 years and with their help we managed to put up the Spanish flag, and we obliged ourselves to respect their religion, customs and way of life.

The arrival of the first Governor with three pairs of Capuchin friars and the beginning of the establishment of the Spanish Colony where the Protestants were located, the positioning of our church and buildings among them without the least regard gave rise to the protest of Mr. Doane which, disregarded, caused the catastrophe of Governor Posadillo and his unfortunate companions.

The intransigence of the Capuchin friars gave this first result. There is no reason to disbelieve them when they say that they were the ones to select the site for the Colony, against the report by Bayo, Commander of the **Manila** in his first voyage of exploration and against all the reasons that prudence and even military strategy counselled, their influence on Posadillo was fateful.

This other mishap had the same causes as that of Posadillo, motivated by the intransigence and arrogance of the friars. There was question of establishing a Catholic

1 Ed. note: This is confirmed by Captain Foster who replaced Captain Bray while they were at Ponape (see Doc. 1896M1).

mission in Oa precisely in the center of the Protestant missions where they had their main schools. And, instead of going with the crucifix in hand and Catholic virtues as elements of propaganda, the friars arrived with a strong [military] detachment and began the works, like Posadillo, with a show of force and on land belonging to the [Protestant] missionaries and between their houses, ordering prohibitions even against singing in their schools.

There occurred what was inevitable, the rebellion and the killing of the detachment. Later, the expeditions and the Metalanim war, until my arrival.

The friars happily came out safe from all these bloody events, but they did not learn their lesson and even today they persevere with their system of propaganda by bayonet and the extermination of those who believe otherwise, that is, they want to impose religion by force and not by conviction.¹

Since the departure of the American Missionaries, they have been left alone and nevertheless, until recently they had not started to baptize the first Catholics; it was only in the last few months that they really began a scarce movement of conversion to Catholicism.²

It is then absolutely impossible to allow the return of the American Protestants without losing everything that has been gained at such a high cost. I say no, not because this island lacks complete tranquillity and guarantees of personal safety, that certainly exist, but because it is not wise that in such a small territory propagandas of different religions be carried out, thus giving rise to the loss of tranquillity acquired at the cost of so many sacrifices, as long as the friars continue not to try to remove proselytes from the Protestants by procedures of attraction and conviction, but continue to create antagonism and dissidence with fateful consequences.

These Capuchin friars are no good for the difficult mission that was entrusted to them. The results obtained during so many years show it to be so, even after having not spared any sacrifice and spent \$14,000 per year in [the budget category of] religion and clergy, for Ponape alone. Besides, the lack of excellence in the existing personnel and their Carlist background, made it difficult to fight with the American Missionaries.

As the schools are in their hands, not only do they not progress, but when going from the scrupulous and cultured schools of the American mistresses to the callous ones of the Capuchins, they forgot everything, and are on the way to return to their wild ways, and there is created that mannerism consisting in hypocrisy and laziness of the Filipinos who only know how to pray and lie.

Jesuits are necessary, and female teachers for the women, if only because the idea of the Superior Government since the occupation has not been the domination of these

1 Ed. note: This assessment was unfair, but reflected the general sentiment among peninsular Spaniards in the government at Manila at that time (see Blair & Robertson series, and other books on the history of the Philippines).

2 Ed. note: This true result is, by itself, a proof of the mildness of their methods (see all mission reports published in *Analecta OMCap*, and reproduced in this series).

peoples, but the holy purpose of converting them to Catholicism so that they may reach glory in the afterlife.

May God save Y.E. for many years.

Ponape, 4 July 1896.

José Pidal.

2. Immediate reaction in Manila

Coded message cabled from Manila to Madrid, here decoded from the draft copy on file, and translated.

[From the Governor General of the Philippines]

[To] the Minister of Overseas:

“EASTERN CAROLINES DOMINATED FOR 30 YEARS BY YANKEE METHODIST MISSIONARIES; THEY HAVE ESTABLISHED 16 GOOD SCHOOLS IN PONAPE. TO COUNTERACT THIS INFLUENCE, IT WOULD BE SUITABLE TO SEND JESUITS. THE CAPUCHINS WILL SOON BE UNABLE. PROCURATOR GENERAL CAN PROVIDE PERSONNEL, TO GO FROM HERE IN THE INTERIM.”

Done. 9/9/96.¹

1 Ed. note: Needless to say, this did not happen; Jesuits were not sent to Ponape at that time and, during the German period that began three years later, German Capuchins replaced Spanish ones, but they too were to suffer criticism back home.

Documents 1897M1

Trouble in Truk reported by Dr. Price

Source: PNA, Manila.

1. Letter of Reverend Price, Toloas 13 November 1897

To His Excellency the Governor of the Eastern Carolines.
Kinanna en Kutua¹ in the island of Toloas.
13 November 1897.

Your Excellency:

There is a continuous war on the island of Fefan, mainly between two parties, one of the parties lives in the district called Muen [on Fefan], the other in Sapora. Between these two sections, live the people of Kuku, who have remained neutral during the dispute even though their land was commonly used by the warring parties as a battlefield. In Kuku, we had a large church and a teacher, a native of Ponape whose name is Manaza. A few weeks ago, the people of Muen hired the people of Metrutu [Michitiu], Sapuk and Tunuk on the island of Uela [Moen], and the chiefs of Toloas to help them, and on the 28th of October they carried an attack with their allies on the people of Sapora. The people of Sapora retreated from Kuku, their battlefield, and the attacking party, burning with desires to fight, threw their force upon the defenceless people of Kuku. The teacher, when he saw them come, raised the Spanish flag and thus asked for the protection of the Spanish Government, on the lands where he was, as a native of Ponape, as a Christian teacher and that he had not taken part in their wars. The flag was shot at, torn to pieces and carried away. The church was burned. Manaza's house was sacked and all its effects carried off and he himself had to flee to save his own life. It is my duty to bring these facts before you for the benefit of the Christian people of Ruk.

With my kindest regards and pleasant memories of my visit to you, I remain
Respectfully yours,
Francis M. Price

1 Ed. note: Kutua Point is on the N.E. corner of Toloas Island (see Bryan's Place Names: F5 = Sapora, F7 = Kuku, F9 = Moen; C-2 = Michitiu, C-3 = Tunuk; C-6 to C-8 = Sapuk).

2. Incidents reported to Manila by Governor Fernandez of Ponape

[To] His Excellency the Governor General of the Philippines.

[From] the P.M. Government of the Eastern Carolines.

Confidential

Your Excellency:

Yesterday I received through the Captain of the packet boat **Tulenkin**¹ that came into the port, coming from the islands of Truk, a letter from Mr. Price, Methodist Missionary, whose copy (attached) I have the honor to forward to Y.E. With displeasure, I let Y.E. know about the unpleasant events that the letter mentions because they aggravate the situation, already difficult, of the islands of Truk, with respect to our sovereignty there and its prestige itself, created by the death of the Japanese subject Akayama, about which I had the honor to inform Y.E. in my confidential letter of 19 October last. The fact that the Spanish flag was "shot at, torn to pieces and carried off," after it was so clumsily raised by Manaza, a native adventurer from this island, employed by the Methodists there, demonstrates the real appreciation he had for our flag when he so cowardly abandoned it, when he saw that it did not help him for the utilitarian aim that he used it for. Even when narrated in the form used by Mr. Price, the flag only had a relative importance, in the opinion of the one who has the honor to talk to Y.E. Why was our flag raised to shelter personal interests, in territories where everything is under our control? Who has authorized such a use of the flag? The natives of Truk have been judged by no-one; the visits of our ships there have demonstrated the contrary, that they are peaceful, within their savage condition. Later, if today they are not, it is because of the clumsy speculations that the merchants have done with them, without any other idea than profit under any form. They have sold them weapons which they now use with a wild manner. Even so, as far as is known, they have never attacked foreigners, except to avenge offences caused by bad treatments of them. Manaza, already on the 5th of October last, in a letter whose copy I gave to Y.E. in my letter of the 19th of the same month, showed himself fearful of the natives. It is probable that this fear and this vengeance which finally has been realized did not have any other cause or explanation than the fact that he had misbehaved toward them. The subject under question makes one believe this to be true.

On the other hand, Your Excellency, it is sad that these American Methodists, who have paid no attention to our sovereignty in Truk by registering themselves in the register of foreigners that, according to the law, we have in this Government, that I have been unable to find in them or in the natives whom they educate, an idea of what this sovereignty means, other than a false respect. They come and remember it and call upon

1 Ed. note: The Tulengkun, owned by Captain Melander based in Kosrae.

it only when they see or suppose that they can get from it a guarantee of safety that they need for their benefit or a reason on which to base a damage claim and prejudices.

In this case, I must let Y.E. know that this Government has not been asked nor has it given permission for them to build large or small temples in Truk nor are there any evidence or document of any kind regarding such buildings. Where they build on their own initiative, they, in my opinion, infringe upon the law governing rites in effect in the Philippines, they have carried out an act at the exclusive risk and venture of the one who executed it. Given the present state of affairs in Truk, I have believed it to be my duty to wait for the next mail that must arrive at about the next 22nd, to know Y.E.'s decision regarding what I had the honor to bring to Y.E.'s attention in my confidential letter of 19 October, as I understand, and the events themselves which I now bring to Y.E.'s attention make me believe, that without a force superior to that represented by the gunboat **Quirós**, the only service ship now in this Division, to go to Truk would worsen, rather than improve, our situation there, because, surely, without a strong demonstration or action before those savages, and this could not be done by the **Quirós** alone, they would not deliver nor try to deliver the culprits of the death of the Japanese Akayama and they would not be subdued now by the mandate or punishment required by the outrages that we suppose occurred, according to Mr. Price. The sending of a naval force to Truk, I do not believe should take place, therefore, without the possible guarantees offered by a future continued prestige and energy. Thus, while Y.E. does not order me otherwise, I will not communicate with Truk in an official manner, and therefore only with the **Quirós**, which is presently the one that could bring that representation here.

The islands of Truk are a refuge for adventurers of many races and nationalities. One today and another one tomorrow, will create conflicts for our sovereignty which as Y.E. knows is not maintained effectively there. For the purpose of removing this difficulty, which could be the basis or the relative cause for claims, I again propose to Y.E., as I had the honor to do in my confidential letter of 19 October last, the necessity of making the said foreigners comply with our law regarding them and of applying Article 20;¹ or, should their change of residence not be appropriate to your interests, they should sign before witnesses, a document in which they renounce all rights to claims arising out of acts of contraband carried out by them, or acts of aggression upon the natives without a just cause. This solution, if as I believe does not contradict any international law, would be very appropriate to apply to all foreigners who reside away from this island, the only one where we maintain an effective presence, with regard to this Colony and its port.

Such are, Your Excellency, the facts and their exposition which in compliance with my duty I have the honor to place at the superior knowledge of Y.E. for whatever decision you chose to take.

May God save Y.E. for many years.

1 Ed. note: See below.

Santiago (Ponape), 11 December 1897.

José Fernandez de Córdoba.

3. Law Regarding Foreigners

Note: The Governor General effectively agreed in mid-January 1898. The Law Regarding Foreigners was quoted, not only to Governor Fernandez of Ponape, but also to the Governors of the Western Carolines and Palau, of the Marianas, of Jolo, of Mindanao, and that of Paragua and Balabac [Palawan]. The extract was as follows.

Extract form the Law Regarding Foreigners.

1) The foreigners in transit can reside at the place they select. This notwithstanding, when the residents at one specific place can by their number, origin or other circumstances place in danger the friendly relations of Spain with another nation, the Government or the Superior Authority of the province can indicate to them another place of residence.

2) The foreigners who do not wish to change their place of residence will attest to the fact by signing before witnesses a document in which they will state in a clear and final manner that they renounce all rights to claims borne out of acts of contraband carried out by themselves or out of aggressions by the natives without justful causes.

3) All the foreign residents in the said points shall provide themselves within the shortest and peremptory deadline their registration in the Government upon which they depend, where they will be given a provisional document which, awaiting a definitive one to be delivered by this Government General in view of the reports to be provided by the respective Consuls after data from the Governors have been reviewed by them.

4) Until such time as these requirements are complied with, no foreign subject shall invoke his nationality, or make claim of any kind for damage to their properties, if such lands or buildings have not been recognized by means of due authorizations according to our Laws.

Document 1897M2

Micronesian Memories, by Mrs. Beulah Logan Tuthill

Source: Unknown, but copy in Micronesian Seminar, Pohnpei.

Note: Mrs. Tuthill was Rev. Logan's daughter, raised in Chuuk, returned there at the age of 18, after her education in the United States. She herself worked as a missionary from 1897 to 1900. She was shipwrecked at Satawan with Captain Foster in 1898, and later married him. Her mother died in the Gilbert Islands in 1899. Later in life she remarried a Mr. Tuthill, while retired at in her father's hone state of Ohio.

Life in Chuuk and the Mortlocks in the 1890s

MICRONESIAN MEMORIES

When my father was a tutor of Greek and Hebrew in Oberlin College,¹ the call came from the American Bible Society for someone to go to the Micronesian Islands to reduce the language to writing and eventually to translate the Old and New Testaments. Because of his great faculty for making friends with all sorts of people and his speccial gift for languages, he was chosen by the College and appointed by the American Board of Commissioners for Foreign Missions to go to this remote part of the world.

Father was a tall, frail man, but with tremendous energy. He had a remarkable power and control over the natives.

There was never a sea battle or a land skirmish but that he was in the thick of the fight trying to make peace which he seldom failed in doing. I remember chimbing the mountain to look off over the straits between our island and one, eight miles away where one of the fiercest conflicts I have ever witnessed was in progress. I could always keep track of his canoe because he always carried an umbrella so that the natives on both sides could identify him.

When we first went to Truk [in 1884], there were frequent famines in various parts of the islands. The mountains sloped very abruptly to the shore, and seldom could you

¹ Ed. note: In Oberlin, Ohio.

find a flat surface large enough for cultivation. The natives depended almost entirely upon the breadfruit crop which often failed. Then they were without food and underwent much suffering. So my father organized a troop of about four or five boys. He took them around the island, and in fact several islands, hunting for a suitable place for taro fields. The big, coarse root (*Calloodium*, called *pula* by the natives) furnishes considerable nutriment, though the people are not fond of it. The fact that they were not fond of it was its own protection because my father's purpose was to plant large quantities which would remain as a source of food supply during times of famine. The taro would grow for two or three years without deterioration.

Father organized the chiefs of each island into a sort of police force. They were very much flattered by his proposal that they guard these taro patches. The rule was that each person taking out any part of the plant was to put the top back into the ground which would grow and produce new plants. Sometimes these plants [i.e. the tubers] grew to be two and a half feet high and perhaps a foot in diameter. The Chief was to superintend the removal and allot to each family the proper proportion for their needs. Year after year part of the old planting was removed and the tops replaced in the ground for a fresh start. It would probably surprise you to know that it was found after thorough investigation that there has never been a famine—even when the breadfruit crop failed—on any of the islands of the Truk Lagoon since 1887, the date of my father's death.

Later, in order to encourage the natives to add to their food supply, I offered prizes for the best bunch of bananas, taro, or whatever was in season. They raised a small kind of banana about four inches long with shiny bright yellow skin. The inside was pink and yellow. It was very acid, which is unusual in the banana family but it was a delicious fruit. They are so very rare that it is hard to obtain them for food and much harder to get root-shoots for their propagation. With long and patient toil, I accumulated about one-hundred young plants. These I used for prizes for the best bunch of bananas produced from the shoots which I had given out previously.

We received mail and food supplies but once a year. When mistakes were made in our grocery order, no correction could be made for a year, and the articles needed would arrive the next year. Mother once sent for ten pounds of sago. When the order came, it was ten pounds of sage, enough for a hundred Thanksgiving dinners. The mistake was not discovered till the **Morning Star** had left us, so the next year the mistake was reported and the following year the sago was sent to us. The same thing happened with a sewing machine. Vital parts were not included. The **Morning Star** stayed only a few days, so the parts were not missed until after it left. A year later the mistake was reported, and the following year the necessary attachment were received. It was thirteen months after my mother's death before I knew anything about it. The wife of one of our missionaries was in Chicago at the time of the Great Fire. She was reported missing. The mail had just gone when she was later reported safe, and it was not for another year that her husband received the glad news.

Memories of my father.

Some years after my father's death, we learned that fourteen images had been erected to his memory. The people loved him devotedly. He had saved them from severe punishment by both the Spanish and the German governments. He was the first white man who had ever shown them kindness. He never argued religion with them. Neither did he discourage their spirit worship till he had ample opportunity to explain to them a better way of life. He would say to the chief: "Yes, you have your great spirit, and I worship a Great Spirit, too. You are afraid of your spirits but I love my Spirit because of the good things He does for me and for the world. All good comes from Him—rain, crops, prosperity, life and health—all are gifts of my Spirit; whereas you attribute all the ills of life to the many spirits you worship."

So, little by little, he would persuade a man that there was something for him to learn from the gospel of Christ, which he said: "I bring it to you." So, they learned to love my father and honored him in their primitive way after his death. For fourteen years they brought gifts of fruit and flowers upon special occasions as offerings to his memory.

Later we felt that it was best to eliminate these forms of worship though in a way that should show appreciation of their love. It fell to my lot to be the one to go from place to place and talk to the chiefs. Having lived there as a little child, I had an understanding of their actual feeling which perhaps no other white person could have. Since it was such a delicate undertaking, it was not best for even my mother to protest, because she was a mere "wife." But I was his child and had certain rights not granted by native custom to the wife.

So I took our small boat and visited the most powerful chief in our group. After landing, going through the ceremony of greeting, I asked him to show me the image of Dr. Logan which they had so faithfully guarded. I found it at the base of a breadfruit tree. It was a post about six feet high with notches to represent the shoulders and a slight narrowing for the neck and head. At the feet there were baskets of food and some sweet scented ferns which were always used in ceremonials.

I talked to the chief about things that were familiar to him in the life of my father and repeated things which I knew they must have talked about, and told them what I knew he must have said about the "Spirit," and the deeper spiritual truth into which he had tried to lead them. The chief, in turn, recited to me some of the kind things Father had done for him and his people, and said: "That is why we have loved him so much."

Though feeling a great awkwardness as to the next step, I seemed to have an inspiration to talk about symbol of fire and smoke; the smoke going up into the air, being a symbol of spirit. Then I told them that this piece of wood almost offended my sight. Mr. Logan was a fine-looking man. Didn't they think they would remember his ways and actions, instead of perpetuating his memory in that particular way? All agreed, but still there stood the wooden pillar. So I sat on the ground and placed a piece of wood between my feet and rubbed a flame as any one of them might have done. They were

astounded at my skill. Then I took several midribs of dry coconut leaf which were lying there, and lighted little tapers, first for the chief and then for myself. While I still talked to them, I asked the chief if he would be willing to let the children gather sweet-scented ferns and similar fuel and send this representation of my father ascending in smoke. The chief assented. So, after firewood was gathered, I handed him a light, took one myself, and passed them around to some other dignitaries. We piled these little sparks of flame in a small heap which soon ignited. As we talked and watched, it was not long before the last flicker of smoke reminded us that the deed was done.

Without offending their feeling of reverence, without minimizing their appreciation of this life so dear to them and to me, this great opportunity had come to me to talk to them of the things of the "Spirit." They seemed to understand. They seemed to be grateful for my appreciation of their feelings. From this place, I went on to thirteen others, performing about the same ritual at each, and I am glad to say that no sensitive, reverent devotion was in any way wounded.

Notes from my journal [1887-97 period]

I am up at five-thirty every morning and work out of doors with the girls until seven. We then have breakfast, do the housework, and at a quarter past eight, I begin my classes and teach until one...

Our boys and girls are doing well. They are learning some songs for Christmas which I have translated, and I am teaching them to sing them in four parts. I also have a quartette started among the girls, and I find that a good deal of the music that I used in days gone by is very helpful. My own voice is entirely gone; no wonder, as I am teaching nearly five hundred people all in one room. They are divided into about fifteen classes, and each class studies in an undertone, which makes such a din that it is almost impossible to make oneself heard. They are always begging me to sing some of my American songs, but my voice is really so cracked that I hesitate to use it...

My kindergarten has far outgrown my original plan. I brought material enough to keep about a dozen children busy for ten months in the year, and now I have nearly sixty children. I hate to turn them away, as it means so much to influence the lives of these little folks who have not yet become contaminated with the worst features of heathenism.

Just outside the school-room door, I have a place where they can wash each morning before entering the room, and it is great fun to watch them "clean up." The comb which they use is the only one they have ever seen, as the native method of smoothing the hair is to brush it down a little with a pineapple leaf. You can imagine what a satisfaction it is for them to "raise each other's heads."

If we were to put on paper all the things that these children express, it would sound quite shocking. One little girl came to me this morning and said: "I never eat them (head lice) any more, and I am trying to teach my family not to eat them, but my mother says she has done it so long she can't help it." I hope it is understood what she means

by not eating “them!” Another child told me he took kindergarten because he liked the clothes they had to wear. I made little pants and jackets for the boys and simple dresses for the girls. At the close of the hour, they take off the kindergarten clothes and run home “as is”...

Today I took all the services off Mother’s hands. This evening I want to keep the girls together as Mother is very nervous over them. We have found natives prowling about the place, evidently watching an opportunity to snatch a sister or niece away from us, so we have to give them constant care. Any girl may go home if she wishes, but we do not take her back.

I expect to invite the boys’ school to come up and spend an hour singing. It will do us all good, though I hate to play [the harmonium organ] for such an occasion as I am not much of a musician; however, they sing so slowly, it gives me time to read ahead fast enough to keep up with the singing...

Just now we are all in considerable danger. Mr. S. was the cause of a man being killed over on Uola [Moen] and the people west of us think that because our skins are white, we all belong to the same tribe, and therefore revenge can be taken on any one of us. One of the girls said: “If they do come, I hope they will kill us dead, and not run a spear through us tipped with shark’s teeth or lava [flints].”

Sept. 21, 1888. Today Mother and the **Star** folks went to Uman, and left me with the family of girls. I took them to the beach to swim and fish. Am now sitting under a beautiful big tree, just at the water’s edge, a cool picturesque place. When I undertake to write down here, I always feel grateful to Mr. Johnson of Buffalo for my favorite pen. I do not know just what my work is to be. It is not a question of what there is to do, but of how in the world one person can do it all. Five women should be kept busy with the needs of this station—the touring and the care of the girls’ schools, to say nothing of the kindergarten and primary work—and here there are only two of us. I cannot help wondering how the churches at home can afford to be so wasteful of the money and workers. A well-equipped station is so much more efficient than one where there are only half enough workers, and it would cost only a little more to put the work in a position to do far more than two or three people can ever expect to accomplish.

I have a big sewing school of about fifty women and girls who come in from the village to learn how to make pants and dresses and shirts. I had many things to learn before I could conduct this class, as dress-making was one of the things which was omitted from my college course.

I had my first lesson in trouser-making. I did not dare go before the women who wanted me to help them until I found out for myself how to do it. I worked half the night while watching over Delia, a girl dying of leprosy, ripping up an old pair of overalls and putting them together again. I hope they look better than Mr. W.’s.¹

The lesson in soldering which I took in San Francisco while waiting for the **Star** have

1 Ed. note: A reference to Mr. Henry Worth, I think.

proven very useful. Mother broke her glasses the other day and I managed to solder them. To be sure, it is not a neat job such as a jeweler would be expected to do, but so long as it holds, Mother is very grateful.

Oct. 7, 1888. Made two linen coats for the trader! He brought his native wife and wants me to teach her to sew. Coats are rather difficult for a woman who does not know how to hold a needle, and I had to learn something about the making and cutting before I could help her...

Have been out in my boat with the glass bottom. It is a moonlit night, and it seemed to me I must get away for a little rest and quiet. I enjoy so much the study of marine life. Sea anemones are most interesting. Anyone who has never seen these little creatures and watched them, would suppose that they were flowers, but when you see a little fish entangled in his tiny lasso and slowly drawn in, you realize that it is not a mere flower. The natives call it "the sleeping flower of cruelty"...

[Return to the Ruk Islands]

Sept. 7, 1897. Two weeks ago today I landed. It has been a very busy two weeks and happy as well. I am beginning to feel that we white people expect too much of the natives. After the lives they have lived for generations, how can they be strong and well and true of purpose? We come with our standards and expect them to live up to them, and when they fail, we are sometimes surprised and disappointed. Of course, it is necessary for us to set our standards high; on the other hand, we must have the greatest patience with their feelings. Perhaaaps I realize this more because of my intimate acquaintance with people in my childhood; and it seems to me I understand their frailty in a sympathetic way, as I could not have done without those years of life among them when I was a little girl.

I am having great difficulty in eating tinned food all the time. We do not get hungry enough to want to eat much of anything; and after supplies have been jostled around for almost a year in the hold of a ship under a tropical sun, they are not very appetizing...

I set a girl to work mending a dress for me this afternoon, and she put the patches on the right side of the dress. They cannot even do their own mending without constant oversight. Her excuse for doing this was: "Someone always pins the pieces where they should go, and as you did not pin them, I thought any place would do."...

I feel as though I ought to spend some of my time in study, in order to keep up with the times.

We are constantly giving out, and have so little time to enrich ourselves. In order that I may be better prepared for medical work, I am sitting up late at nights trying to prepare for an examination in anatomy...

The Prices¹ washed some of their clothes in the bathing pool nearby, and now they have the ringworm. I warned them against using the water except where it was to be boiled, but they (believers in Divine healing) had faith to believe that nothing could harm them. After suffering for many days, Mrs. Price finally decided that the Lord did not intend to heal her by prayer, and came to me for an application of iodine.

Just think of the natives drinking water from these pools! It is one of the chief causes of the spread of disease, as people with leprosy, ulcers and skin diseases all bathe together in the same water, and then fill their coconut water bottles and use it for drinking purposes. Among the women I have just taken up the subject of the bathing holes. I met great opposition because they say they have used this impure water for many years, and they see no need for changing the custom. We have also put screens around the pools, made of thatch and bamboo and designated certain pools for the men and others for the women. This, perhaps, is the first step towards bettering the morals of the community...

A fight this afternoon rather startled me. I have no idea how the real trouble started, but as near as we can understand, it was over a piece of land. ONE man had given it to another in payment for his sister. A brother of the first man had already given it away in payment for a wife for himself. The result was that the second man came to take his sister out of our school because the other man also had a relative in the school, and he had some absurd notion of punishing his adversary by separating the two girls. I was in charge of the study hour, and did not notice that there was a man in the bushes until he had seized one of the girls by the arm and started to drag her away. I could not speak the native language fast enough, so I talked in English. My friend was at a disadvantage, as he did not understand English. However, he seemed to know that my sentiments were against him, and he let the girl go. I confess I was a bit frightened, being entirely alone, and the man was brandishing a big knife and was entirely unclothed. Experiences of this kind were a little more than I bargained for ssssswhen I signed the contract to serve as a missionary. I might say, however, that with the dark-skinned people, we do not feel quite the shock of nakedness that might be supposed...

I have tried to divide the dormitory discipline among some of the older girls, giving them charge of a group of younger ones; but the youngsters say they will not take orders from one of their "own kind." So, instead of helping matters, I have no less than six quarrels on my hands which have resulted from this ruling...

Another wants me to have my hair out. It is so heavy and comes below my knees. I wear it in two braids, each one almost as large as my wrist and such a curiosity and interest to the people! The girls protest because they say they do not want my hair bobbed off like theirs. There are **reasons** for having theirws cut which perhaps do not apply to mine; and you, it would be less care and perhaps would relieve my headaches.

My eyes have almost reached a point where I cannot use them at all. It is so hard to

1 Ed. note: Rev. and Mrs. Francis M. Price arrived at Chuuk in 1894, but moved to Guam in 1900, after they learned of its capture by the U.S. Navy.

be deprived of the pleasure of reading which is almost the only enjoyment we have...

I closed school abruptly this morning as I had call from a village across the bay to attend the chief's wife in childbirth. The natives manage very well in officiating on such occasions, but when things go wrong they have no idea what to do. Poor little creature! About all I could do for her was to give her food and stimulants, and keep away the throng of men and boys who had gathered to see her suffer...

In the women's meeting, I talked to them about the care of children. These native women take their newborn babies to the sea to bathe them, regardless of the result to their own physical condition or the shock to the child of being plunged into the water when perhaps only three hours old.

They feed the children all sorts of things: coconuts, bananas, etc., before they are old enough to digest them; in fact, before they have teeth, but the mother chews the food to a pulp and then gives it to the children. Out of my sixty kindergarten children, the first ten weeks they were with me, I do not believe there was a single child free from loathsome skin disease, but by means of the medicated baths and the tonic which I gave them, in all but three of them the trouble has disappeared and they are very different from the village children.

Half of the women in my classes bring their babies with them, so that we are constantly interrupted, and I sometimes feel like making a rule that women with children cannot come to school, but this would be a cruel thing to do as it is their only opportunity for learning. One of the greatest troubles is that these children are often nursed until they are three years old, and are thus dependent upon the mother's care...

One of the traders wanted the school boys to do some painting for him. In order to hurry the job, he asked for six of our best boys. They complained of his method of painting, saying: "Why do Mrs. Logan and Mr. Price have only three boys paint, while this trader has six?" They felt that he was departing from the traditions of the old families, and actually refused to let more than three boys go to do this work.

Danger or Opportunity?

I had just started the roll call in school when in dashed three big warriors and insisted that I come with them immediately. They said a canoe was waiting for me on shore. No explanation was given and I saw that none was forthcoming, so I closed the school for two days, picked up the handbag that I always kept packed, and off I went.

Themen paddled off at high speed, and as I watched the play of their muscles, I was greatly impressed with their strength. In no time we had gone ten miles and there was another canoe with three fresh rowers in waiting. I was hurried into the canoe, the fresh crew bent their backs to the paddles and we shot across the next ten miles in record time. There again a canoe was waiting. I was considerably mystified and somewhat anxious to know why the haste and secrecy, but I knew the natives well enough to know that it was inexpedient to ask questions.

As we neared our destination, I recognized the little village and wondered more than

ever why I was being brought there. A large crowd was gathered on the beach. The chief waved a welcome as I approached and said:

—“I have sent for you because I have heard you are a very wonderful woman.”

—“What a mistake!”

—“I have been told that you can look at a pile of coconuts and tell me how many there are in the pile. This indeed would be magic.”

However, I knew what he meant. Arithmetic is indeed magic to the native mind, but he knew that I could count the groups of threes and fives which were tied together, and quickly arrive at the total number. So I had a boy toss the bunches of three and five into a new pile, and as they passed me, I added 335 coconuts. I gave him the result of my count. He was greatly amazed and told his people:

—“I truly said she is a wonderful woman.”

In America I should have been quite embarrassed over this praise, but out there I was used to meeting their wonderment. I told him that if he would send three boys from his province back with me to my school, I would teach them to do the things like this and even more amazing things. I insisted that there was no magic; it was the result of “school.” He allowed me to select three boys and I took particular pains to include his son. I began intensive teaching of the “three R’s,” especially arithmetic. My reputation for counting coconuts spread far and wide, and I had many invitations to display my “magic.” While I did not think it worthwhile often to close a school of five hundred to gratify a chief’s curiosity, yet this first occasion opened up a new province and brought into my school three bright young men who would be ready in a year or two to start a school among their own people.

My Little Kindergarten.

With all the burden of school work, of teaching the women to sew, of doing considerable medical work and nursing, with countless other responsibilities, I sometimes had an opportunity for a service that I really enjoyed. One of my little kindergarten boys was stricken with a terrible fever. I was very fond of the little fellow and was quite willing to climb fifteen hundred feet to the top of the mountain where he lived to see if I could do anything for him. I went at dusk because of the heat and visited him several times during his short illness. The family lived in a little house so low that I could scarcely stand up except in the center at the ridge-pole. The door was about three feet wide and three feet high, and as I dropped on my hands and knees to enter, it seemed that was the particularly moment chosen to shoo out the pigs and chickens. As they darted by, they sometimes upset me (literally), but I didn’t let little things like that bother me much for there were so many greater annoyances.

My little chap always seemed very glad to see me, but I soon discovered that he could not live. One evening just before sunset, I reached the top of the mountain and detained his father outside for I had learned of the little chap’s death and I wanted to speak to his father before entering the house. I found him sullen and unfriendly and for some

time could not discover the reason for this change of attitude toward me. After asking him some questions, I found that the night before I had made an unfortunate remark concerning the probability of the child's death. I had said: "I do not think he can live after sunset." This was probably a common designation of time, and not an actual prediction as to just when he should be taken. But the father took it as such and said: "How could he live after sunset when you said he would die at sunset?" I knew there was little use to argue with him, so I asked him to tell me what he thought when he saw black clouds rising in the west. He said: —"I know it's going to rain."

I said:

—"Why do you say that it will rain? Does it rain because you have said so?"

—"No, I have predicted rain because I have seen the signs of rain in the black clouds."

That was exactly what I wanted him to say. I told him that I had a similar reason for predicting death at sunset.

—"I saw the sign of death; the boy did not die because I said so, but I said this because of the signs, just as you have prophesied rain."

His face brightened somewhat. He said:

—"Now I think I understand. At first we thought you had condemned him to death at sunset."

Their feeling that evening had been more than hostile.

An errand of mercy.

Many times we were called upon to settle disputes between chiefs of different provinces or between petty chiefs of the same province; so, many trips across the lagoon were necessary. Just as often, we were called upon (or I was, for my mother could not go) to attend the sick, the wounded, or the afflicted. These calls were always answered within the limit of my strength. Once a powerful chief sent for me to come see his knee which he said was stiff; he could not bend it. I made up a liniment from a formula my father had used and mounted a donkey that had been sent down there for our use. He had not been ridden for a long time and had been vicious. There had been a storm a few days before, but I thought I could manage him and started out I found a large tree broken and lying on the beach with the root end at the water's edge. I tried to pass this splintered tree, but my friend the donkey refused to get his feet wet. His aim was to dash me against the split tree and make his escape. Just as we got to the broken part, I jerked his head up abruptly. He was very badly lacerated in the chest. I was sorry, but I thought it was better for him than for me to take it. I let him go home as fast as he could, while I proceeded on foot. As soon as the school children saw him, they thought I had been attacked and came running with clubs, spears, and sticks to defend me. After assuring them that I was unhurt, I went on to the chief's house.

I rubbed the liniment on his knee but as soon as he got a good whiff of it, he was indignant and said that he had not sent for me to put perfume on him! This remark needs some explanation. The people anoint their heads rather freely with coconut oil scented

with fish heads and other odors which do not appeal to our sensibilities. In fact, it is often so strong as to be nauseating. So, on Sunday morning, I used to saturate my handkerchief with camphor to counteract some of the potency of the fish-head oil. The liniment contained camphor which the chief took for perfume. I may say right here that one of their delicacies is decayed fish, so rank that I had to ask my schoolboys not to eat it on school days when they sat on the floor and I on a stool which brought me into contact too close for comfort. There were always willing to gratify my whims and seldom questioned my right to be fussy.

Property Rights.

I was very much surprised when I found a man picking coconuts from a tree on a piece of property we had recently purchased for the school. I found that, according to native custom, the sale of property did not include the right to the products of the property, unless the purchaser bought that right also. He was quite angry when I claimed the coconuts. I told him I did not understand the rule, and that he might take the coconuts this time, but I would buy the right to both the property and the coconuts, and he would not be allowed to pick any more.

Exploring a Cave on Ponape.

I was very anxious to go down into a subterranean cave on Ponape which no white person had ever explored.

The steps were badly broken, so the boys put a rope around me and let me proceed cautiously with a lantern. I could not see far and discovered very little, except that there was water beneath me and the steps had fallen away so that I could go no farther. The boys who held the rope felt that they did so at great peril because "the spirits were likely to grab them at any moment and hurl them into the pit." In fact, they begged me not to go. The only persuasion that influenced me at all was the fact that the walls and vegetation were alive with "sitrols." Sitrols are a species of centipede about five or six inches long, about as large around as one's thumb, and as black as night. They eject a fluid which they can throw at least two feet. I never came in contact with this poison but once. A small particle no larger than the head of a pin struck my thumb. It gave me some idea of the torture if a larger area had been involved.

An Experience as Peacemaker.

We heard that a war had been going on at Faitruk [Tol] for several days. Finally, the chief sent a messenger to ask me to come and help them settle their dispute. I took the boat and started about dusk on a journey of about sixty miles. Before going far, we ran into a terrific storm, and I told the boatmen to put into the shore of a little island. As

we passed a certain spot in the semi-darkness, I could see a sign of "taboo," but we had come too far in and the storm was too violent for us to retrace our steps. In a few moments, a howling and shouting from the shore revealed the fact that we had passed over the spot where, the day before, they had buried their chief in the sea. It was sure death to transgress a "taboo" of this sort, and I was much concerned about themen in my boat. For my own safety, I had little fear. However, I did not know this particular tribe except that they had a reputation for quarrelsomeness. I had our men call ashore and tell them who I was and taht I alone was responselbe for all the people on board, since they had come at my command. Those on shore held a long palaver and gave the war signal again and again which was not at all reassuring to hear. After mentioning my father and all he had done for them, and stating that I wqas his daughter, "the White Baby," who used to go about with him, I asked them to forgive our blunder, caused by the storm. Finally, they decided that if we would all swim through this passage and drag our canoe along the shore until we had passed the "sacred spot," they would let us go. Tol plunge out of the canoe and swim against a gale of wind, and then ride several hours in wet clothing was a rather uncomfortable experience; but we were very fortunate to escape with our lives and only their love for Mr. Logan saved any of us.

I have often said that I did not deserve the protection given me by me father's name, but it seems that it was mine by right of inheritance, the inheritance of an abiding love in the hearts of people we so arrogantly call heathen.

I went on to Faitruk, travelling in the teeth of the wind till almost daybreak. I had one native girl with me. We went on shore and left the crew on the boat near the beach. The chief ushered me into a little hut with a thatched roof. ONly in the center could I stand erect because it was so low, but at least it was a place where I could throw myself down on my mat and hope for a little rest. However, this was too much to expect. Hundreds of these people had never before seen a white woman. Only the chief and a few men had been over to our station and knew what we looked like. In a few moments, the hut was full of warriors, dressed mainly in paint and ornaments. So innterrested were they in my efforts to get some hot water to drink and to settle myself to rest, that they stayed on and on till tiime forme to go outside and see about the difficulty I had been called to settle.

During the day, I talked with the chief and principal warriors, sewed up several gashes and mended two or three ears which had been torn in the hand-to-hand fighting.¹ It was a nerve-wracking day because there was constant need of tact and diplomacy. I felt perfectly safe, however, because there again the name of Robert Logan seemed to subdue all hostile emotions. At night I returned to my little hut, lighted my lantern and again hoped for peace and rest. IN a few moments, a group of twenty-five or thirty warriors came crowding into my hut. Mylantern fascinated them. IN their homes, they have no artificial light but firelight. I talked about the lantern and other things that interested them. I told stories of the Great Spirit who sent the Master to

1 Ed. note: The elongated ear-lobes, that is.

earth to teach all to me and said that was why I had come—to tell them about Him. Later, I sang for them which pleased them very much; and again I talked, but they gave no sign of departure. Then I conceived the idea of saying “Good night” and teaching them this English word. It amused them and they said it over and over again. I told them that in our country we shook hands as we said it, and that it meant going home—a very broad hint, but utterly wasted. They wanted me to do it again and again until finally, much to my dismay, my lantern sputtered out. Here I was, a girl of eighteen [in 1897], in a hut full of savage warriors and in total darkness; but I comforted myself with the confidence that they were friends. The fascinating light of the lantern withdrawn, they crawled out of the low door, one by one, on their knees.

Very early in the morning, I went down to the little stream nearby, to wash my face and brush my teeth and comb my very long braids. Fifteen or twenty children followed me, to watch the amusemning sight. They found the application of the tooth-brush especially entertaining.

That day was a busy one. As I went toward the shore of the enemy, I had the chief come out to the boat which we had anchored halfway between the two places at war. I did not dare take him ashore, and neither did I dare to take the chief who was my host to the shore of the enemy's land. In the meeting on my boat we came to quite a satisfactory agreement. I have always said that these quarrels usually and before much damage is done because each chief is afraid of the other.

Then I returned to my hut and prepared to make an early morning start for home. I had hoped to go that night but the chief who was my host had refused permission. I wondered why, but did not venture to ask. In the morning, I went down to the stream, as I had done the day before, only to find two or three hundred people awaiting my arrival. This gave me an extra heart-beat or two because I could not imagine what it was all about, and the children's conversation the day before had given me no clue. I washed my face, recombbed my braids, brushed my teeth, and wondered what next. There was no use in prolonging the agony, so I went up to the chief and said: “God morning.” He greeted me very cordially and graciously informed me that I might go now that he had kept me because he had wanted to see me wash my face and comb my braids⁹⁷ and then he rubbed his finger against his teeth. I would gladly have gone through these toilet operations a dozen times, rather than endure the suspense I had just undergone, but this was the chief's way of putting on a show for his people and himself.

As I was stepping into the boat, the chief leaned over and pulled up my skirts. I knew by his manner that he meant nothing discourteous, but nevertheless I told him that we white women never wanted people to touch our clothing. “But I wanted to know how far up you are black,” he said. My black stockings with my white face and hands mystified him. I had an extra pair of black stockings which I drew over my hands to show the length and size and anything else he wanted to know, and he seemed perfectly satisfied. He did not mean to be rude and he was very sorry when he realized that he had offended me. I assured him that I was not really offended, but that our customs did not permit such liberties.

An epidemic [of dysentery in Chuuk].

Although I had never had formal instruction in nursing or medicine, I received ample practical training on Truk, with even occasional practice in dentistry. I well remember how, in one short spell there, I pulled 120 teeth—and then stopped counting.

When I was eighteen or nineteen years old, Mother left me to go on one of her trips to inspect the School and Church at the Mortlocks. Normally, she would be gone about five weeks on such trips (the Mortloocks were 250 miles away by sea), but this time she was delayed there a longer period.¹

About three weeks after her departure, an epidemic of dysentery broke out on our island. Within a few days, ten of our schoolboys were dangerously ill of this dreaded and deadly disease. I was the only missionary on the island, so I had to meet the emergency as best I could.¹

I closed the school and organized a first-aid station with three boys to help me. I ordered that reports of conditions should be made daily. In the meantime, the girls were stricken—five of them. Buckets were provided for the use of the sick, who were, of course, unable to leave their beds; but the natives would not care for one another. This made it necessary for me to go from house to house and the boys' dormitory, dumping the buckets myself. I had the boys dig a trench, and set them to work burning lime and from coral rock for a disinfectant. As the dysentery spread, I boiled all drinking water for 120 people, furnished rice for the sick, and gave lectures on the care and prevention of the disease.

I made starch and laudanum enemas, but could not get anyone to help give them. I treated as many of the women as I could. For weeks, the epidemic raged. Three of the girls in my house died in one night. I had the bodies rolled into mats and dragged into my room. I well remember the two girls who dared to help me move the bodies. They were terrified, and when it was over, refused to return to their rooms until I went with them and lighted them to their doors.

Then came our dear Ruth. She had been one of the first girls to enroll in the girls' school when we arrived in Uola. We had known her for about ten years and she was my good friend. She had come from a terrible home and had become much interested in our school. At this time she was perhaps twenty years old. Her going was such a shock and loss to me. She had been helping me with the sick, but had returned to her own village shortly before she herself became ill. Her husband was away, so she lay at the mercy of her brothers—great big fellows, wild and rough. Worst of all was her mother, Enifa, who was a well-known witch doctor, much feared by our people.

During Ruth's delirium, her brothers treated her cruelly, kicking and beating her while she was unconscious, and her mother dragged her by her hair through the door. Ruth begged to return to me, and when I heard of her plight, I had her brought back to our school. Soon the poor girl died and I buried her beside my father.

¹ Ed. note: The Prices had gone off with the boat and her mother to the Mortlocks.

hat evening at dusk I collapsed. After the weeks of anxiety and disaster, I too began to feel the first symptoms of the illness. One of the girls came running to me to tell me that Enifa had defied me and was digging up Ruth's body. I went out to talk with her. She would not listen to me, but began to dig with her long, bony fingers tearing at the fresh earth. I sat down on the grave, thinking that would stop her, but she paid no attention to me. She lowered me about two feet into the grave before I thought of a way to stop her by frightening her. I took a handful of sand and made a sort of Greek cross in it. I closed my fist over it and told her to see what I had. She held out her hand curiously for it, and swiftly I slapped the sand into her palm. I said: "That is one of the signs of my religion, and you have touched it! You have touched it—my sign!" Enifa opened her hand and flung the sand from her in terror. She scrubbed her hands against her thigh and ran shrieking into the bush. I never saw her again.

I heard later that she told others that she had intended to bury me alive, but when I put the sand in her hand, it had burned like fire and she saw flames coming from my "nest." A few days later I was no better than the people I cared for. Alone as I was, this was a serious matter. The weeks of sickness were long and hard before I recovered; the epidemic had run its course, and Mother had returned from the Mortlocks.

The Japanese Trader.

During an epidemic of dysentery which swept the islands, our dear little Japanese lady who lived on the shore, and her two children were stricken and had no one either to nurse them or to give them medical aid. I made several trips to the beach to administer simple remedies and furnish the babies with the food they needed. We had an abundance of cow's milk, so I sent a couple of quarts a day of boiled milk for them to use. We never charged for any service we could render the people, so I expected nothing in return. However, the Japanese did a great deal of dynamite fishing and would bring perhaps one hundred or one hundred and fifty fish once or twice a week which he said was in return for the milk furnished his family. Our girls were especially appreciative of the fish because it supplemented their very meager diet. As if this were not enough, the Madame brought me beautiful kimonos, matting for my floor, chests of tea, and one time when their ship came in from YHokohama she sent up a full set of bamboo furniture for my room. I was so overwhelmed that I hesitated very much to accept these gifts, but if you know the oriental, you will readily understand that I would have wounded their pride and forfeited their friendship if I had refused them. Finally, the day came when I could abundantly repay these kindnesses, as I probably saved the lives of the whole family.

The Japanese trader had a large center-board sailboat which could outsail any fleet of canoes if he had a good wind, and this boat he allowed to be used in one of the wars. The use of this boat defeated the enemy and started a very serious feud. One day, the

trader sent a message to my house saying that the Etup people¹ were coming to avenge themselves for the killing that had occurred at the time his boat was engaged in the war. I sent for his wife and children and hid them away in my house. Just about that time, I heard a roar from the warriors and looked out toward the sea. I saw fifty or more canoes filled with men wearing long earrings and daubed with yellow war paint, carrying spears and clubs. I talked to the Japanese trader and asked him how he would be willing to settle for the damage. He replied that anything I said would be all right. He promised me that he would keep his eight men who were armed with modern Winchesters in his house and under his control. How successful he would be was a problem of considerable concern to me.

As was always my custom, I raised my umbrella over my head and started down a side path leading directly to the landing place. The path was already so thickly strewn with spears thrown through them. Spear after spear darted in front of me. But so long as I held my umbrella over my head, the warriors knew just where **not** to aim. I waited for a chance to talk to the chief, and then I had to swim out to his canoe. As I clung to the side of the canoe in very deep water, I asked the chief how much he wanted for the damage done by the Japanese boat. I told him that the Japanese had no part in the quarrel and did not realize how much damage his boat could do. After a long palaver, he decided on a certain number of red bandana handkerchiefs, so many pounds of fish-hooks, ten or fifteen bolts of denim, about the same amount of calico, and some other things that he coveted. He then promised me that he would keep his men under restraint while I maneuvered the transfer of goods from the beach to his canoe.

It was a literal case of fox and goose. I did not dare to let the chief's men come ashore, and I did not dare let the shore men come near the chief's canoe; so everything was stacked on the landing and I waded back and forth between the two parties, keeping myself exposed to the one which seemed the more dangerous, because I knew very well that they would not harm me while I kept control, but would tear each other to pieces if they had a chance.

Finally, the last article was deposited on the chief's canoe. I stayed in the water up to my waist between him and the Winchesters on shore, until the canoes turned around to go back to the place whence they came. At a given signal all bent their backs to the paddles and darted away so swiftly that you could see only a yellow streak across the water.

They had gone only a short distance when they broke into a war chant, the sound of which I shall remember to my dying day. Paddles were lifted and raised above their heads, first to the right and then to the left, and then the butts of the paddles were driven down on the seat—whoop, whoop, bang! Whoop, whoop, bang! For miles I heard the disappearing fleet and prayed that I might never hear anything so alarming again. As I stood there on the shore alone, the only white woman within seven hundred miles, this awful war whoop seemed to do something to my courage. But all ended well; the

1 Ed. note: This name is not listed in Bryan's Place Names. Perhaps it is a misprint for Eten.

Japanese trader kept faith with me and paid his obligations; his family was safe; no attack was made on the offended warriors, and due to the elasticity of youth, my shattered nerves were soon repaired.

The Shipwreck [1898].¹

We left Truk on the 50-ton schooner **Robert Logan**. Vessels of this size are not subject to the restrictions of maritime law. We were just inside the reef and were waiting for a favorable tradewind. To get a good start from the reef, we left after day, hoping to get through at daybreak.

Mr. Price, the senior missionary, was on board, the only man in our group. We left Mother in charge of the work. She was the police force for twelve islands and was called upon to settle any serious difficulty. She was ill and suffering, hardly able to exist without all this additional burden.

Our first stop was at Losap where we had a church and a school in charge of one of our former students. Though unordained, he was the acting pastor.

Our next stop was Nama about thirty miles away. There was no anchorage, as it was one of those coral islands which have almost no beach, but pitch off into deep water. The theory is that the coral islands are built on submerged mountain peaks, as the coral polyp can work only to the depth of 36 feet below the surface of the water. Tarawa is such an island.

We went on to OLukunor, a long, narrow strip of land, then to Namaluk and Oniop, where I had lived as a child, then to Ta [in Satawan]. There were churches and schools on all of these islands, with native teachers carrying on as best they could.

By Friday night, we reached Satoan and anchored in a terrific storm which seemed to sweep the sea from two different directions. We dropped anchor, but the anchor dragged, so kedge-lines were put out to save us from pounding on two rocks, one on each side of our stern. Then we succeeded in placing two small kedges at the bow and with the windlass drew ourselves forward a little nearer to safety, and held on for a couple of days. Our decks were washed several times, and we were held down by the anchor and kedges, so that we could not ride the crest of the highest waves. Accordingly, chains and ropes were slackened till we were dangerously near the fatal rocks at our stern.

Twenty-one people were dependent upon a limited supply of water which was accessible only by putting a sailor through one of the cabin windows, after tying a rope around him so that he would not be washed away. He opened the hatch, and made his way to one of the water tanks in the hold of the ship during a lull, and passed back to the cabin enough water to supply us for a day if used with the greatest care and economy. Nothing could be cooked, but we were fortunate in having some canned food.

¹ Ed. note: That of the schooner Robert W. Logan II, at Satawan on 20 November 1898 (see logbook, Doc. 1896M1).

Whether we like it or not, we were grateful to eat "cold victuals."

On Sunday morning, the waves were mountain high, but I was asked to go ashore on SAtoan to assist with the singing and with the communion service. The storm and driving rain made it impossible to take more than one passenger at a time in the boat which was manned by two strong native boys from our school in Truk. We were swamped three times between the schooner and the shore.

After returning to our little schooner, we tried to compose ourselves, but we all realized the danger that lay before us. I had not had any sleep for two nights, but during a lull about two o'clock, Monday morning, I persuaded myself that it was useless to bear the responsibility any longer, so I climbed into the upper berth and fell asleep almost instantly.

At four a.m., there was a terrific gust which snapped the kedge-lines, and the anchor dragged. A great wave lifted our ship to its crest and hurled us against the two rocks at our stern, throwing me on the floor on my face and stunning me into unconsciousness. When I recovered consciousness, I found myself being carried on deck. The fresh air revived me sufficiently so that I could stand with the aid of two of the girls who hurried me away from the after part of the ship. I remember taking one step which seemed to push the stern away from the forward part of the deck. As a matter of fact, the stern actually floated away and sank.

Nine girls were on board with me, returning to their homes on different islands. They knew they were in mortal danger, but they were calm, obedient and cooperative.

From the upper part of the deck where I was standing, I was told by the two boys who were assisting me, to jump into the captain's gig, and they would catch me. Just as I jumped, the boat swerved, so they were unable to catch me, and I fell backwards over the seat with my head and feet on the bottom of the boat. I should have jumped into the sea, as did the others, for I was a good swimmer, but those blessed boys thought they were doing what was best. Five minutes after I jumped into the boat, the schooner was pounded into kindling wood.

I reached the shore with the courageous help of the boys who had no instructions or commands from anyone. As each of our group came to shore unharmed, they ranged themselves in a row; and as I took my place at the end of the row, simultaneously every voice broke out with "Praise God from Whom All Blessings Flow!"

The small boat held only three people. One was Artie Moses. His father, Moses, was one of our first teachers who came from Ponape. The name "Artie" was for my brother Arthur.

I had no shoes, and my feet were cut in several places by the coral rock, most of which was very poisonous. Before night, I had the boys dive into the hull of the schooner which was just below the surface of the water, and bring out my box of medicine and other things we needed. I warned them about my camera and slides which I had taken for an illustrated article for the *Atlantic Monthly*. The boys came in dragging the camera and other items through the water in a pillow case, while a box of slates for school use were held high above their heads. I sat down upon the sand and used a caustic pencil

to burn out sand and disinfect the cuts made in my feet by the coral. It is much easier to have a physician do such a painful job than to do it oneself, but the nearest physician was two thousand miles away. I made pads of banana leaves and tied them to my feet, to keep out the sand and cushion the soles.

We rented a trader's boat in which to make the journey of one hundred and eighty miles right out to the open sea. The boat had no center-board, which made it almost unsafe for such a voyage. I begged the girls to leave me and go back to their homes, promising to pick them up as soon as possible, but not one of them consented to leave me. So, after fitting the boat with an improvised sail, providing rice and three cases of canned tomatoes, twenty-one of us started one morning and sailed all day and part of the night, only to find that we had drifted eleven miles out of our course for lack of a center-board, and had been rather severely buffeted by the wind and waves. Our boat filled with water two or three times, but we had two wash dishes and a couple of buckets, so twenty of us, operating in shifts, made themselves useful by keeping us afloat. By this time, I was in so much pain that I had to sit in the bottom of the boat, sometimes in almost a foot of water, leaning my elbows on the seat in front of me for support, as my back was too badly injured to allow me to recline.

There was no privacy for any of us. The boys rigged up a little curtain with a bucket behind it so that we could take care of some of our needs. Our boys, though their skins were dark, were gentlemen. Whoever speaks of these Christless peoples as savages has such incidents as these to reckon with.

I had the tomatoes and rice and one coal-oil stove for parboiling the rice. We had so little food that we dared not cook it properly. The rice was cooked in a teakettle and spurted out of the nose. A girl had to stand and catch it and put it back in the kettle. We each had one cup of rice in the morning and one-third of a can of tomatoes at night, with one cup of water to drink night and morning. We had only two demijohns (ten gallons each) of water—twenty gallons of water for 21 people for an indefinite time.

We were out about five days and had gone less than a hundred miles. We were thoroughly soaked by waves and spray. I sat where I could control the distribution of the water and the cans of tomatoes, but there was no selfishness and no panic.

[Rescued by the **Queen of the Isles**, Captain Hitchfield]

On the fifth night, there seemed to be a storm gathering. We sighted a green light. That must be a ship in the vicinity. She was very rapidly leaving us in the rear, but we shouted all together, and by some rather clever sailing tactics, we came alongside. The captain was not particularly anxious to help us, though our little schooner, now a wreck, had taken him to Japan some years previous, when he had been shipwrecked. He made a very stiff bargain with us and promised to return us to Truk at his own convenience.

Nine of us slept in a tiny room, the captain's cabin which contained his chronometer and charts. Sometimes it was necessary for him to consult them, but his visits were too frequent to please us. I slept in the doorway sitting on a pillow with a pillow behind me against the door frame because I could not lie down. The captain stepped over me

many times quite needlessly, on the pretext of consulting his instruments. The girls who were sleeping on the floor, were pushed about and unnecessarily molested. We had expected to have the exclusive use of the washrooms, but he never really relinquished it to our use, and this made it necessary for me to escort my girls whenever they went to the toilet, and even that did not wholly safeguard them from insult. He did not quite dare lay his hands on me, but he was growing more and more bold and I was obliged to rebuke him.

—“Don’t you know,” he growled, “that I could drop you all overboard and no-one would be the wiser?”

—“You may drop us overboard,” I retorted, “but you shall not insult us!”

I was never afraid of the natives, but I was desperately afraid of the white traders. In this crisis, western civilization with its chivalrous ideals failed to meet the test; our one human defender was dark-skinned Moses.

After two weeks of waiting the captain’s convenience to take us home, we sailed into the Truk Lagoon. Mother was too ill to be told of our experiences except briefly. My feet were more and more painful and my back was giving me much trouble. Several spinal processes had been broken off. They were imbedded in the flesh, and some of them were not removed until nine months later at a hospital in Dydney, Australia.

I got Mother, who was increasingly ill, off for America on the **Morning Star** with Captain George F. Garland who has since lived for many years in Oberlin, Ohio. Captain Garland refused the offer of a position as harbor-master at Honolulu, to bring down the **Morning Star** and take Mother home. Another passenger was eager to persuade Mother to remain in the Islands, but I saw Captain Garland before Mother went aboard and committed her to his care. Not only did he show her every courtesy, but he performed some of the services of a nurse, carrying her up and down stairs and combing her hair.

After the wreck of **Robert Logan**, I was paralyzed and was taken to Australia for treatment. The circumstances of this episode in my life were strikingly providential. A schooner from Australia had been to Ocean [Banaba] Island where there were very rich guano deposits. On their return they had a few days to spare and came to Truk for purposes of exploration. The captain was a fine Englishman. His interest in Truk was providential for me, providing the only possible way for me to get to Sydney for medical care. My limbs had become paralyzed, so that I was unable to walk. I suffered a great deal from my spine. The captain, who had an invalid wife at home, was most considerate of me. I was stripped to a table leaf, which could not make the turn at the foot of the stairway leading to the cabin, so the captain threw a heavy canvas over the boom to make a tent for me on top of the cabin ventilators.

A Truk couple, Killian and Lillian, went with me to Sydney to give me the necessary care, as there was no other white woman on board the vessel.

When we reached the harbor of Sydney, our captain signaled for a conveyance to take me to the hospital, a private institution owned by a devout Catholic woman. I had the honor of riding in the first ambulance which went through the streets of Sydney. I

can best describe it as a grocery wagon with a springless cot anchored to the floor. The driver rumbled along over the cobblestones, which made it a very painful trip for me. I was taken to a nice, airy room selected for me by a Mr. Arundel, a friend of Rev. Hiram Bingham [Junior], who was a friend and associate of my father. Mr. Arundel, learning of my condition and my connections, provided the cost of my hospital room till we could get in touch with the American Board, and showed me other kindnesses.

In shifting me from the cot to the hospital bed, my clothing had to be soaked in warm water to avoid removing too much of the skin from my back. I had lain in one position without change of clothing, plus one or two dashes of salt water which swept the ship, for about four weeks. Before this painful process of removing my clothing was begun, I became unconscious, not realizing the relief and comfort this would eventually give me. Finally, I awoke to the fact that I was in a hospital, receiving the best of care, among new-made friends who were tender and efficient.

I was there many months before I was told of my mother's death.¹ The day that they brought me the news, Mr. Arundel came himself and brought Mrs. Nain, the visiting deaconess, to help me bear the news. They were most kind and sympathetic. Mr. Arundel told me that Mother had passed away thirteen months before he had been able to inform me [in 1900]. I was so alone, in far-off Sydney, yet not alone, because of these wonderful friends. Mrs. Nain arranged for my nurse to take me in a wheel-chair to a matinee. I did not want to go, but they all insisted and I think perhaps their judgment was wise.

During my stay in the hospital, a clergyman by the name of Dr. King of Melbourne was on his way to Boston to attend an international religious convention. He was lunching with Mr. Pratt, the agent of the London Missionary Society in Sydney. Mr. Pratt asked him if he would have time to go to the hospital to see an American girl who had been badly injured in a shipwreck and would probably never be able to return to America. He said it would be such a comfort to her friends in Boston to talk to someone who had actually seen her. Dr. King said he would be glad to call upon me; so Mr. Pratt gave him my name and address.

Sitting quite near the table, was one of the most prominent men in Sydney, the donor of a wing of the hospital, the public park and other benefactions. As my name was spoken, he jumped to his feet and asked Mr. Pratt a few questions about my identity, saying that he wanted to call me just as soon as possible. Knowing that Mr. Pratt would probably like to know the reason for this great interest, he pulled from his wallet a much-worn letter and laid it on the table for Mr. Pratt to read. "This is my note of introduction," he said.

It was a letter which my father had written to him about thirty [sic] years previous, cautioning him about a new move he was about to make, reminding him of the pitfalls

1 Ed. note: Which occurred in 1899, in the Gilbert Islands where she had gone to continue her work as a missionary.

and temptations which were being spread for him, and urging him to be strong. The letter was signed, "Robert W. Logan."¹

He and his wife came to see me, and as soon as my physician allowed it, he took me to his home in the country, with a nurse from the hospital to care for me. He made all the necessary arrangements for me to stay with them until I was able to take passage for America. He said nothing that he could ever do could express his appreciation of Mr. Logan. He drove fourteen miles to the railroad station twice a week to get my doctor, paid all expenses, sent me with my nurse out for the most delightful rides, and finally put me on the steamer for home. A conversation overheard in a restaurant in far-away Sydney connected me with a man whose devotion to my father brought these kindnesses to his daughter twenty years [sic] later.

Before I could take passage for Honolulu, I had to show a certificate of inoculation for bubonic plague. But I was far too weak to have any germ introduced into my system, so my doctor was unwilling to give the inoculations. Moreover, since I had been confined to my room for many weeks, there was no danger of my transmitting infection. To satisfy the formal requirements, a young intern was called from the general hospital to give the inoculation. I am very sure that he went through the motions without actually performing the operation. A very heart-warming experience was the gathering of doctors and nurses at the wharf to bid me goodbye.

Honolulu was my first stop. There again, I should have had to go to the hospital but for the wonderful kindness of our friends the Bowens, who took me into their own home. Not long after this, I got word that my brother was soon to leave the United States. Unless I left Honolulu for San Francisco at once, I could not see him. Aside from my natural eagerness to see my brother, the only other living member of the family, I had all this incredible tale of adventure to relate! Mr. Bowen paid the second officer of the boat on which I sailed a huge sum, it seemed to me, to vacate his cabin for my benefit.

1 Ed. note: Below she says that the letter was written more like 20 years before. Perhaps Rev. Logan had met this unnamed man in the Mortlocks circa 1880.

Documents 1900M1

Letters of Rev. Price upon arrival at Guam

Source: ABCFM Papers, Houghton Library.

1. Letter to Rev. Smith, dated Guam 17 December 1900

Guam Dec. 17th 1900.

[To] Rev. Judson Smith D.D., Boston Mass.,

Dear Dr Smith:-

Our good ship dropped anchor in the harbor at Guam on the 27th of Nov. and soon after a boat was along side telling us the news. We had noticed that the island was brown somethat like the American fields in the Autumn and wondered; and we learned that a great typhoon had just passed over it and that all the vegetation had been killed by the spray that had blown upon it during the storm. The **Yosemite**, a large ship of war, had been torn from her anchorage, driven out to sea and lost; the island had been gratly devastated by the storjm. Houses had been blown over and torn to pieces, nearly all the trees had been stripped of their fruit and foliage, all the growing grain had been destroyed, and the destitute people were being fed by the government. It was said that the island could not recover from the effects of the storm for at least two years. We were so affected by the bad news that we could hardly rejoice that McKinley was elected president and that the island people, therefore, would have his wise help for another four years. Governor Schroeder came aboard to meet his family. I presented my letter of introduction. He said he thought that Captain Coe had a house rented for me but did not know whether it had been clown down or not. He gave me permission to go ashore in his boat which I was glad to do. It is about two miles from the landing to the anchorage, Piti, and five miles from Piti to Aganya. I secured a cart and went at once to Aganya making the trip over a pretty good road in one hour. I received a warm welcome at Piti from Mr Coe, Captain of the port, and from Mr. Joseph Castino, in Aganya, who offered me the use of his house if we could share it with him and his boy. As there were only three rooms in it and we were five it seemed better to seek another house for a part of our number at least. So we started out. As we walked through the sandy streets of the town we saw evidence of the devastation of the storm on every side. Nearly every house in Aganya had been unroofed, or partly so, portions of the thatch-

ing were scattered about everywhere, the sheets of iron roofing which had been on the palace and better class of buildings, had been ripped off like sheets of paper, the large nailheads having been pulled through the iron, and rolled up into rolls or carried long distances and dropped in the streets.

We found a house with two rooms. It was a stone house with a tile roof, which was far from being whole. Over one end of the house a place about ten feet square in the roof was open. The tile had been broken. This was the only available house so I had to rent it. The landlord promised to put the roof on the next day but it was a week before he had it done. Mercifully there was little rain during that time. The house was very filthy but after a great deal of hard work on the part of us all it was gotten in a pretty fair condition for living. It has a basement and in this I am making my study altho I have to be careful to walk humbly for fear of knocking my head against the sleepers of the floor above. The floor of the basement is a little below the level of the street.

All these tile roofs leak and during the last heavy rain our beds were wet from the leaks from the roof. The rooms are not sealed. Cockroaches, lizards, and mice abound and there are a few centipedes. Miss Channell has one room and a closet and we also have one which has to be our sitting room and bedroom. Such then is our house—not very comfortable but we shall make the most of it until we can do better. The one advantage is that it is right in the midst of the people and gives us a fine opportunity of getting acquainted with the people. While I write a group of little brown-eyed maids stand at my window, which opens on the street, discussing my type-write. Dr. and Mrs. Hyde are in the house with Mr. Castino, which is in a cooler and cleaner part of the town, facing the plaza. The doctor is not afraid to take off his coat and do a good day's work and has rendered valuable assistance, especially to Miss Channell, in getting settled.

In the Castino house we met for services on Sunday. A few natives have become interested thru the efforts of Mr. Castino and others, and our services have averaged since our arrival, an attendance of 25. The governor and his family attend the service on Sunday evening, and the Thursday evening prayer meeting. He is quiet and respectful, takes no part but seems interested in all that is said and done. He is a kind man, very quiet and somewhat reserved but seems to have the interests of the little island at heart. If Governor Leary erred on the side of severity, as some assert, Governor Schroeder will err on the side of laxness. The best natives speak in the highest terms of the good results of Gov. Leary's stringent temperance laws. Drunkenness was almost entirely suppressed.

It is too early to hazard an opinion of the people and their condition and needs. They are kind, and courteous, always greeting us with the military salute or "buenos dias" and seemingly pleased to have us among them. Evidently they need the gospel and as we go about among them we cannot doubt that it was the merciful hand of God that led His servants to this field. The work will not be so rapid as in the Caroline Islands but the good word will win its way here and God's people will hear the shepherd's voice in our message and follow Him.

There is a great deal of sickness here just now. The Governor told me that night that there were 24 sick in the Command including three of his own family. There is an epidemic of the gripe. The missionaries have escaped so far althoo Dr. Hyde has been sick with the fever—slight attack. The work has been too heavy for Mrs. Price and she is very poorly. Miss Channell has also worked too hard. It is impossible to get people to work for ous. Almost everybody is rebuilding his own house. We are expecting Captain Melander's ship this week.¹

The cost of living here is excessively high, and it will be iimpossible to live within our salary. Chickens are \$1 each Mexican money, eggs 50 cents a dozen, washing \$1.50 per week, and all labor excessively high as compared with the CAROLINES. The water in the wells is not fit for drinking or even cooking. The Governor gave us permission to take two buckets a day from the palace. There is an abundance of distilled water and ice with the Command but we cannot get it. The governor is afraid to show us any favor. When we get our tanks and our oown buildings we shall be able to obtain water for ourselves but now it is a serious problem. We can get milk by paying 25 cents a quart for it but is very poor stuff and often adulterated with cocoanut milk or bad water. I obtained some fresh beef to-day, paying 25 cents a pound for it. It was very poor.

The officers and marines are very kind. There are about 175 in the Command. They pay fabulous prices for what they want and have increased the cost of living since the American occupation, 100 per cent. This has caused some dissatisfaction among the middle class people who have to buy all their food.

This must suffice for my first letter. We are all very tired annd will need to rest for a few days. But we are very thankful for the good hand of our Father upom us all the way and since our arrival, and for the open door He has set before us.

With sincere regards to all

I remain.

Ever yours very truly,

Francis M. Price

Rec'd Feb 11

2. Letter to Rev. Smith, dated Guam 18 December 1900

[To] Rev. Judson Smith D.D.

Bostom Mass.

dear Dr. Smith: -

In my letter written yesterday I failed to mention a few things which I now add since the ship did not sail as was expected. We are living in the most populous part of Agá-nya. This town is the capital of the island and has a population of from 5 to 6 thou-

¹ Ed. note: The Tulengkum was to take Dr. and Mr. Hyde to Truk, to take over the miission there that had been the former posting of Rev. and Mrs. Price.

sand. Some of the people are well to do and some profess to be wealthy but the most of them are very poor. All are better off, materially, than the Caroline island people. A native told me that it was useless for a native to accumulate property under Spanish rule for just as soon as one had saved a little and began to prosper he became a mark for the priest whose aim seemed to be to keep the people poor. One man told me that during all the time of the Spanish occupation of the island he never knew them to contribute anything for the relief of the people such as the American government did after the cyclone.

We are disappointed to find that so few of the natives speak the Spanish language well. Many of them speak it a little but it will not be possible to do our work in that tongue. We must learn the Chomóoro [sic]: this is the language of the poeple. Our little knowledge of the Spanish is very, very useful but a knowledge of the Chomóoro is absolutely necessary if we are to reach and instruct the people. (The Chomoros are the natives of the islands. In this work the "o"s have the long sound and the accent is on the penult[imate. The Spanish spelled this word with two "r"s but as there seems to be no reason for this we shall spell it as above.)¹

There is only one book, so far as I am able to learn, published in the Chomoro language. It is a small pamphlet devoted to explaining the sacraments and begins with an exhortation to offer prayer to St. Francisco de Borja, patron of Rota, an island of this group and follows with a long prayer to him. Then it goes on with an explanation of the various fetivals of the church. It is an eloquent comment on the work of the church here during the past years that this is the sum total of the literature given the people in their own language. A Spanish and Chomoro vocabulary has also been printed.

I must close for lack of time. Perhaps you will get a few suggestions from what I have written. Our hearts are full of joy and we are glad to be here. God has a people here and He will call them out. With love to all,

Yours very truly.

Francis M. Price.

Rec'd Feb. 11

1 Ed. note: He did not realize, of course, that the word was a Spanish word to begin with.

Document 1901M1

Logbook of the *Carrie & Annie*, Captain George I. Foster

Source: Ms. ABC 19.6, Houghton Library, Harvard University.

Notes: Captain Foster signed the log, so he must also have kept it, although he used the third person to refer to himself. The schooner was in bad condition, with an worm-eaten bottom, etc.

The logbook of the 1901-02 voyage, kept by Captain Foster

Friday June 7 [1901]

Ship's draft leaving S.F. 8 ft 6" aft, 7'11" forward. Compass course S.W. Wind N.W. Sailed at 8 a.m. with the tug **Richmond**. Let go tug at 9:30 off Pt Beneta...

...

Monday June 24

No change in weather. Sighted Diamond Head at 2 a.m. Diamond Head abeam 6 a.m. bearing N dist. 6 miles. At 8 a.m. pilot & Dr. aboard. 8:30 let go anchor in Honolulu Harbor. Rest of day, crew employed mooring ship, alongside **Prosper** and making awnings.

Tuesday June 25

Crew paid off. Signed on two men, crew employed about rigging.

...

Monday July 1

At 7 a.m. hove short and let go stern moorings. Hauled alongside Wildus dock to receive water and supplies. Held services on wharf before leaving, some 50 or 60 attendance. Let go at 2 p.m. & sailed from Honolulu towards Jaluit.

...

Sunday July 21

... Sighted Maleolap Is. in the forenoon.

Monday July 22

... Sighted NE end of Jaluit... arrived in Jaluit 12:30 p.m. Let go anchor 12 fathoms water, went on shore to enter ship...

Tuesday July 23

... Getting ship ready at 9:30 a.m. for Kusaie. Hove anchor short, set all sails, set course SW by W1/4W for SW pass. P.M, sailed through the pass at 4 p.m. and shaped a course for Kusaie...

...

Sunday July 28

... Sighted Kusaie at 7 a.m. bearing W1/2S dist 66 [sic]...

Monday July 29

Arrived in Kusaie. At 10:30 a.m. let go anchor in 5 fathoms water in Lee Harbor, 30 fathoms chain. 1 p.m., started to discharge, hired 6 natives to do boating.

...

Tuesday Aug 6

Started to leave anchor at 10 a.m. 10:30, anchor aweigh, sailed out with fair wind, stood down to mission, took Capt's wife & children & 1 passenger for Ruk [Chuuk], also some furniture for Ponape. 12 M, stood on course for Ponape West 1/2 N.

...

Friday Aug 9

... Sighted Ponape 6 a.m. Arrived at harbor entrance at 3 p.m., took pilot on board, arrived at anchorage at 4:30 p.m., let go anchor in 30 fathoms by direction of pilot, ship dragging anchor, sent line on board schooner **Tutuila** & hove ship up to 5 fathoms water, let go & gave her 30 fathoms chain. Capt. went on shore to enter ship. Kept anchor watch in harbor all night...

Saturday Aug 10

... Are anchored about 100 ft from Capt Melander in 2 fathoms patch. Crew employed painting and scrubbing ship...

Sunday Aug 11

... This day being Sunday, crew at leisure. Two of crew went on shore without leave, coming aboard drunk, were duly entered in the official log...

Monday Aug 12

Got under way for Oa to discharge Mr. Thos. Gray's freight. Took a native passenger from sch. **Tulenkin** [sic] bound for Ruk very sick. Got outside harbor at 10 a.m. Wind being dead ahead, had to bet up the coast line...

Tuesday Aug 13

... Standing off and on near Oa Passage being unable to enter...

Wednesday Aug 14

Got through the passage at 11 a.m. Let go anchor in 10 fathoms water, 35 fathoms chain. Started to discharge at 1 p.m. At 3:09 p.m. native passenger died. 4 p.m., sent body on shore for burial.

Thursday 15 Aug

... Finished discharging cargo at 12 M. 1 p.m., got ship ready for sea. Wind dying out, could not proceed.

Friday Aug 16

Got under way, anchor up at 8 a.m., set all sail & sailed through the pass at 9 a.m. When outside fell calm, ship drifted about...

...

[There followed two days of calm weather]

...

Monday Aug 19

This day got a slant for Kiti Harbor. Arrived at 11:30 a.m... Finished discharging same day...

Wednesday Aug 21

... 3:30 p.m., got a light breeze offshore, hove short & set all sail and stood out for the pass. When in the narrows, wind shifted ahead, throwing ship dangerously near reef. Let go kedge & pulled vessel clear with boat. Stool off for Ruk at 6:25 p.m.

...

Tuesday Aug 27

... Sighted Losap at noon bearing SW dist. 14 miles...

Wednesday Aug 28

... 11 a.m. sighted Ruk from masthead, dist. 40 miles bearing west...

Thursday Aug 29

Sailed up to Ruk reef, head wind for going in, let go anchor in big pass in 9 fathoms water for the night.

Friday Aug 30

Weather fine and clear. Hove short at 6:30 a.m., sailed through Jelat Pass and bet up to Mission anchorage. Arrived at 6 p.m., let go anchor in 14 fathoms water, chain 30 fathoms.

...

Thursday Sept. 5

Weather moredate. Taking in ballast all day. Some little distance to bring ballast. Boat also bringing water.

...

Saturday Sept. 7

... Took on furniture for Guam today.¹

...

Monday Sept. 9

7 a.m. hove up anchor. 7:30 all sail set, sailed for Pis passage. Wind dying out while inside, let go at old mission station on Yela for the night.

Tuesday Setp. 10

Weather fine but calm. 9 a.m., slight breeze from NE, hove up anchor, set all sail & made for passage. When in pass, canoes of natives came alongside. Through pass at 4 p.m. Set course NW & N...

...

Monday Sept. 16

... 4 p.m., sighted Guam W by N dist. 39 miles...

Tuesday Sept. 17

... Off NE pt of Guam; dist. 9 miles. Wind being NE, sailed around point. Not being wind enough during day, could not make the harbor. Lay to outside.

Wednesday Sept. 18

... 7 a.m. off Guam Harbor. Sailed in 9 a.m., same time a pilot came on board, and piloted ship to anchorage...

Thursday Sept. 19

... Sent boat with furniture which took all day to make one trip.

Friday Sept. 20

... This day boat finished taking furniture ashore. Distance so far that it took all day to do the job. Customs' Officer came aboard today.

...

Sunday Sept. 22

Weather fine. Crew at leisure. Capt on shore with Gov. & Mr. Price looking after discharging crew, furniture & provisions which have to be carted 5 miles up to Agaña, since Sept. 19.

...

Tuesday, Sept. 24

... Crew employed painting and getting water aboard.

...

1 Ed. note: Rev. Price, formerly of Chuuk, had moved to Guam, soon to be joined by his son-in-law, Arthur Logan, the son of the late Rev. Logan.

Saturday Sept. 28

... Crew of 4 men were paid off today and sent aboard the **U.S.S. Justin**, naval transport, and passage paid to Manilla, for which the ship was detained 6 days, as the Capt. of the **S.S. Justin** would not receive them on board until the **S.S. Justin** sailed. Afterward, could not proceed to sea on account of no wind.

Sunday Sept. 29

... Crew at leisure being Sunday (crew of natives).

Monday Sept. 30

... At 7 a.m. light breeze NE. Hove up anchor and set all sail, sailed out of Guam...

...
Friday Oct. 11

... Lat. 12°09' N. Long. 150° East ...

...
Tuesday Oct. 29

... Sighted Ponape 11:45 a.m. bearing S1/2W dist. 47 miles... Sailed up to pass and had to lay to outside on account of darkness...

Wednesday Oct. 30

Sailed up to Jamestown Harbor, wind very light. Got to anchor at 4:30 p.m. on 2 fathom patch, 30 fathom chain...

Thursday Oct. 31

... Capt on shore entering & clearing schooner. Crew repairing sails. Paid off 3 men & 2 men shipped here.

Friday Nov. 1

.... Ship ready for sailing but delayed on account of calm and contrary winds. 2 p.m., breeze from East, up anchor & sailed out of harbor...

...
Sunday Nov. 3d

... Passed Mokil bearing SW dist. 8 miles at 2 a.m. Sighted Pingelap at 2 p.m. bearing East 20 miles from masthead.

...
Wednesday Nov. 6

... Sailed up to Kusaie too late for the pass. Layed off and on all night...

Thursday Nov. 7

Entered Coquille Harbor. At 11:30 a.m., no wind, towed ship through pass with a flood tide with big boat. Let go anchor in 10 fathoms water, 30 fathoms chain. Started to discharge freight & lumber. All finished same day.

Friday Nov. 8

Hauled ship in on the beach, being helped by Dr. Rife's boys. Let go anchor & moored fore and aft. This work took all day.

Saturday Nov. 9

Starboard to clean ship's bottom & found five midship bends full of worms & rudder body used up. Also caulking defective. Crew employed scrubbing and craping all day. HIred 4 extra men today.

...

Tuesday Nov. 12

Turned ship over on port bulge, scrubbed & tarred her bottom, which was finished the same day. Ready for hauling out. Same day hauled ship off at high water, and anchored.

Wednesday, Nov. 13

Discharging and taking in cargo from Mission.

Thursday Nov. 14

Sent boat again for freight on tide, for Marshall Islands, and taking in water from river.

Friday Nov. 15

Finished taking on water today. Boat down on high water for girls and boys and baggage. Dr. Rife & Miss Hoppin and baggage aboard and left at 6 p.m. for Namorik...

...

Thursday Nov. 21

... Sighted Namorik 2 a.m. bearing E dist. 4 miles. Arrived at trading station off Namorik 8:30 a.m. Dr. and his boys went on shore to do the work. Crew used handling boat mostly all day. Later weather turned squally. 6 p.m., Dr. and his boys came on board. Left namorik and set course for Ebon station.

...

Saturday Nov. 23

... Sithted Ebon 7:30 a.m. Arrived off the pass at 12 M. Could not enter pass for head wind, bemt ship and anchored off Rabe Point outside one cable length from shore on coral reef, 3 fathoms water, 30 chain...

...

Monday Nov. 25

... Weighed anchor at noon and stood off to sea. Took our departure for Jaluit...

Tuesday Nov. 26

... Sighted Jaluit toward morning and stood in for the land...

Wednesday Nov. 27

... Sailed through NE pass at 4 p.m. Let go anchor in 20 fathoms water, 40 chain, opposite Mission Station, lay all night...

Thursday Nov. 28

At 7 a.m. hove anchor, set all sail and headed for Jabwor, port of entry. Arriving at noon. Let go anchor... Afternoon, started to discharge Gilbert Island cargo to be sent as freight by company, and took water at same time. Cargo not all out on account of dock labor quitting work.

Friday Nov. 29

Finished discharging cargo and taking water today. Noon, hove anchor and returned to Mission Station at NE end of Lagoon, anchoring again at 5 p.m. Dr. & boys & girls ashore for all night.

Saturday Nov. 30

... 1 p.m., sailed for Mille [Mili] ...

...

Wednesday Dec. 4

... Sighted Mille 6:30 a.m. and ran along land to Mission Station outside, hove to ... made it fast. Dr. & boys & girls went on shore to do the work in the afternoon and remained on shore all night.

Thursday Dec. 5

... Ship drifted during the night 15 miles NE owing to strong NE current... Got teacher on board and paid him off. Sent teacher ashore and left for Majuro 4:30 p.m... 2 a.m. S.E. end of Arno abeam, hove ship to until daylight on account of heavy squalls. 6:30 a.m., shaped course for Majuro...

Friday Dec. 6

... Sailed through the pass at noon, beat up to East end of lagoon, arriving at 5 p.m., weather being fine. Anchored... Dr. & girls & boys ashore.

Saturday Dec. 7

... Dr. sailed down the lagoon with the boys and girls in chilp (?) cutter. Miss Hop-pin walking down the island attended by one girl.

...

Wednesday Dec. 11

... 7 a.m., up anchor and sailed west end of lagoon, and anchored on 2 fathoms patch, for Dr. Rife & people to come on board. 3:30, all finished with paying off tea-

chers, hove up anchor and started for passage. 5:30 p.m., sailed through the pass and set course for Arno... Sighted Arno 2 a.m. and ran down land to 4 a.m., hove to until daylight, then sailed to Mission Station on SW of Arno outside, off and on all day. Dr. and teachers went on shore...

Thursday Dec. 12

... 4 p.m., teacher came on board and was paid off. 5:30, sailed for Mission Station on SE end of Arno outside... Dr. and teacher ashore. Dr. and teacher came back at 4 p.m. to be paid off. 4:30, all finished, hove short, sailed for Aur...

...

[Beset by calm weather]

...

Dunday Dec. 15

... At daylight, sighted Aur and sailed for passage. 11 a.m., had to wait off pass for sun to move so we could see patches. 11:30 sailed into lagoon. Let go anchor 3:30 Monday 16...

MOnday Dec. 16

Dr. & Miss Hoppin & boys & girls went ashore at 2:30 p.m...

Tuesday Dec. 17

... 7 a.m., hove up anchor, set sails for Maleolap. Arrived same day, let go anchor off Mission Station at 6 p.m. Later, Dr. & his people left in big boat...

...

Thursday Dec. 19

... 1 p.m., hove anchor and sailed for Mejit...

Friday Dec. 20

... 9 a.m., arrived off Mejit, hove ship to, no anchorage or lagoon, and sent Dr. & Miss H. & boys & girls ashore on lee of island... hard to land...

SAturday Dec. 21

... 4 p.m., sent boat ashore for teacher to be paid off. Boat succeeded in getting him with difficulty. 6 p.m., sent boat back with teacher and goods, brought off part of boys and girls from shore after one or two got wet in swell, but returned for balance later. 6:30 p.m., set course for Ailuk W & N 3/4 N...

Sunday Dec. 22

... Sighted Ailuk at daylight and sailed into lagoon, arriving at Mission at 12 M. Later boat left for shore with Dr. & boys & girls...

Dec. 23

... 3:30 hove anchor and left for Wotje...

Tuesday Dec. 24

... 3 p.m., entered pass and sailed over, behind Goat Island for the night...

Wednesday Dec. 25

At 5:30 a.m., hove anchor and left for Mission Station. Arrived at 4:30 p.m., let go anchor in 8 fathom water. Dr. & people left in big boat at once...

...

Christmas Eve for us was the evening of the 26th of Dec. Had bres(?) and general good time for natives on board in cabin, Miss Hoppin and Dr. presiding.

Friday Dec. 27

... Dr. & teachers went on shore again this a.m. early, returning at 7 a.m. We hove anchor and proceeded to run down the lagoon and out for Legit [Likiep]. Arrived in Legit same day at 5 p.m. Anchored off Capelle's Station, 9 fathoms water, 35 chain ...

...

Wednesday, Jan. 1, 1902

... This being New Year's Day all hands had a holiday. Dr. & teachers on shore holding New Year services...

Thursday Jan. 2

At 6 a.m., hove up anchor, sailed out through pass at 8 a.m., set course for Rongelap...

Friday Jan. 3

... Sighted Rongelap at daylight. 10 a.m., went through NE pass and sailed down to Mission Station arriving at 3:30 p.m. Dr. & Miss Hoppin left directly and held services in the same afternoon...

Saturday Jan. 4

... 3:30 p.m., Dr. & teacher came on board to be paid. 4 p.m., hove anchor and set all sail and sailed through SW pass for Whotto [Wotho] ...

Sunday Jan. 5

... Sighted Wotto at daylight and wore ship and stood in for pass at 8 a.m. Arrived off Mission Station at 9 a.m., Let go anchor in 5 fathoms water, 25 fathoms chain. Dr. & Miss Hoppin left at once for shore ...

Monday Jan. 6

... Dr went out after flying fish...

Tuesday Jan. 7

... 7 a.m., hove anchor and sailed for Ujie [Ujae]. Went out through the pass at 8 a.m.

Wednesday Jan. 8

... Arrived off West pass of Ujae at 11 a.m. Had to lay outside pass on account of sun shining through pass until 3 p.m. Went through and anchored behind Bird Island for night. ...

Thursday Jan. 9

... 5:30 a.m., hove anchor and started to beat down to Mission Station, arriving at 3:30 p.m. Dr. & Miss Hoppin ashore doing the work. Miss Hoppin and girls stayed on shore all night. Dr. returned later in evening ...

Friday Jan. 10

... Hove up anchor at daylight and sailed out of the lagoon, wind dead ahead for ae. Later wind and sea increasing, reefed foresail and mainsail and beat to Lae. Lat. 9°10' N. Long. 166°4' E.

Saturday Jan. 11

... Sighted Lae at 12 midnight. Lay to until daylight.

Sunday Jan. 12

At 6 a.m., sailed through pass and down lagoon for Mission Station. Had bad time getting through passage on account of strong tide and head wind. 4 p.m., boat left for shore with Dr. & people for services ...

Monday Jan. 13

... Hove anchor at 7 a.m. and sailed out of lagoon, for this also being a dead beat to windward, ship heading on one tack N and on the other SE & E ...

Tuesday Jan. 14

... Sighted Kwajalong [Kwajalein] at 3 p.m. bearing NE dist. 10 miles. Ship beating tack for tack for passage ...

Wednesday Jan. 15

... Tacked ship at 7 a.m. and stood in for the land. 10:30 about ship and stood SE until daylight. Then stood in for the land again, stood along the land tack for tack for pass, night coming on, let go anchor outside of passage on reef in 5 fathoms water and lay there all night ...

Thursday Jan. 16

... 6 a.m., into lagoon and beat to Mission Station, let go anchor at 12 noon in 7 fathoms water, 25 chain. 1 p.m., Dr. & Miss Hopping left for the shore ...

Friday Jan. 17

... 3 p.m., hove anchor and sailed out of passage, set course for Namu... 11:30 p.m., off NW pt namu and hove to until daylight ...

Saturday Jan. 18

... At daylight sailed along the reef to passage. Arrived off passage 12 noon. could not enter on account of head wind & tide. Turned back outside to north end of lagoon, let go anchor in 5 fathoms water outside. Boat left at once with Dr. & scholars as usual...

...

Monday Jan. 20

... Hove anchor at 12:01 a.m. midnight and set a course SE & S along the reef... 4:30 a.m., passed south end of Namu lagoon and set course for Ilinglaplap. Arrived off first islet 11:30 a.m., sailed through south pass and beat to Mission Station. 4:30 p.m., let go anchor in 12 fathom water, 35 chain. Boat left at once ...

Tuesday Jan. 21

... 3 p.m., sailed to south pass and let go anchor to put teachers on shore. 6 p.m., hove anchor and stood SE & E for Jaluit ...

Wednesday Jan. 22

... Sighted Jaluit 4:15 a.m., bearing W dist. 10 miles. Hove to outside until daylight, steered for NE pass and entered at 8 a.m. Hove to off Mission Station and put boat ashore for teacher. 9:30, Dr. & passengers came on board and squared away across the lagoon to port of entry. Arrived at 10:30 a.m. and let go anchor 10 fathoms, 30 chain. Boat left with Capt., Dr. ...

Thursday Jan. 23

... 1 p.m., hove anchor and set course for SW pass. 3 p.m., sailed through pass ... 5:15 set course for Pleasant [Nauru] Island...

...

Wednesday Jan. 29

... 11:30 p.m., sailed up to NW corner of Nauru. Wind dying out, ship drifted SW. At daylight found position to be 15 miles SW of Nauru ...

Thursday Jan. 30

... Ship drifting with current 1 to 2 miles per hour. Cannot make the island ...

Friday Jan. 31

... Ship beating for Nauru. Hard time to get East ...

...

Saturday Feb. 4

... Sighted Nauru at daylight. Wind falling light, unable to approach the land. 1 p.m., wind N., bore down on island from East, arrived off Mission Station 3 p.m. Started to discharge freight. Boat left with Dr. & Miss Hoppin for shore, remaining all night ...

Wednesday Feb. 5

... Lying off Mission Station. At daylight, started again to discharge freight at 6 a.m.m. Finished at 9 a.m. At 11 a.m., teacher aboard and faid off. 12, boat left for teachers and scholars. 1:30 p.m., left for Kusaie Island ...

...

Monday Feb. 10

... Sighted Kusaie 2 pts on weather bow about 20 miles at 11 a.m. 4 p.m., got up near enough the reef to land Dr. Rife and some of the girls, boat returning by passage with Miss Alice. Could not get inside, so stood off for the night...

Tuesday Feb. 11

Comes in with light breeze NE. Started into pass at daylight, head tide, head wind calm. Used boat to tow ship with. By 8 a.m., were aground on the sand spit ready for cleaning ship's bottom. HIred 4 men this a.m. Found ship's bottom very badly eaten up with worms around the water line and bottom...

Wednesday Feb. 12

... Sent man around to Melander to come around together with one more responsible party to help hold survey on vessel to see if she is safe to proceed to San Francisco. Removing ballast this morning, preparatory to hauling her entirely out of water.

Thursday Feb. 13

... Held survey this morning. Capt. J. N. Melander, C. F. Rife, Missionary, Tuku-sa, King of Kusaie, Irving M. Channon, copy of which is sent in to owners at Boston, original with Rev. Walter Freaan (?), San Francisco, Cal.

Friday Feb 14

... Crew and laborers at work cleaning vessel's bottom and putting in engraving pieces in vessel's side where the worms have entirely eaten the plank away. Boat gone to Mission for sheeting for vessel's side and returned at dark.

Saturday Feb. 15

... Discharged two men today. Sighted **Louise Kenny** off the harbor, making for

the East side of the island...

...

Monday Feb. 17

... **Louise Kenny** came in Saturday night to Lela Harbor with lumber for Melander and letters from Ponape only. Ship on beam ends...

...

Thursday Feb. 20

... Two boats from Melander came around with firewood this p.m. and took back provisions to Lela Harbor.

Friday Feb. 21

Comes in with plenty rain and dark nasty day. Crew working on mainsail and on ship's bottom. Everything wet and musty. Ship on her beam ends. Cook growling, and everybody out of sorts.

Saturday Feb. 22

... The vessel does not seem to be worth repairing. Her timbers as far as we can see are in good condition. The covering board amidship on starboard side is splitting. Hauled off vessel on p.m. tide.

...

Monday Feb. 24

... Getting in ballast and preparing to leave for Ponape. Settled my business with the Mission this a.m. and came on board at 2 p.m.

...

Wednesday Feb. 26

... Jim, a man from Lela Harbor who was bringing around some yams for us, has capsized just outside and the current is sweeping him away. So I have sent my iron life boat and two men to help him out. They succeeded in saving some of the yams and bailed out the boat.

Thursday Feb. 27

... The mate and all the boys, except two, wre down to the Mission Station last night and returned this morning. They had a good time singing as all the boys and girls united in one singing class for the evening... Expect to sail on Sat. a.m.

...

Saturday March 1

... Cleared up at noon and we got our anchor and went out through the pass at 2:15 p.m. Discharged 3 Marshall boys here and paid passage on steamer to Jaluit. Course for Ponape W by N.

...

Monday March 3

... Sighted Pingelap at 2:45 a.m. abeam... Have only 3 men before the mast. Am

short-handed out of Kusaie, expect to get men at Ponape...

Tuesday March 4

... Sighted Ponape West 60 miles at 8 a.m... Ponape close aboard to port. Entered pass and came to an anchor on 2 fathom spit at 3 p.m. Dr. & pilot came on board inside pass.

Wednesday March 5

... Went around to Oa last night in Mr. Gray's boat and stayed overnight. Returned in the morning and went to Colony to enter ship. Mr. Gray has 5 small houses out of \$700 worth of lumber from Japanese house that he bought. Place at Oa looking well. Cleared this afternoon for San Francisco, with wood ballast, 1 passenger and 8 crew.

Thursday March 6

... My second mate leaves me this a.m. for a trading job on shore for Germans trading in Western Carolines and I cannot get out today, until I can get another 2nd mate. Discharged one man and hired two this a.m.

Friday March 7

... Waiting for a second mate today until after a trial for murder that is being held at the Colony, where Mr. Howard is witness to the murder. Finished at 5 p.m. Expect to sail in the morning.

Saturday March 8

... Hired two men here and put one on for 2nd mate. Went through the pass at 12 M...

Sunday March 9

... New boys are sick... No work, everybody sick, too much sea running...

...

Friday March 21

... Ship leaking 3 inches per hour.

...

Monday March 31

... Ship making plenty water through her decks and they leak badly making about 4 inches per hour. Pump kept going all the time...

...

Tuesday April 15

... Passenger Lileron out taking the air and helped bend the foresail...

...

Monday Apr. 21

... Lilero [sic], our passenger, gave a hand at the pump and came near fainting from the exertion after no exercise. I gave him a stimulant and camphor wash for his head. He went to bed and felt better later. We are all well, the natives have stood the cold remarkably well, for we have had some cold snaps with the wind N off and on. [Lat.] 38°18' N. [Long.] 136°39' W ...

...

Friday Apr. 25

... Sighted Farallones at 7:40 a.m. bearing E 1/2 S 20 miles. Passed the light close aboard at 10:30 p.m., steering NE by E...

Saturday Apr. 26, 1902

Passed Boneta Head at 1 a.m. Came through the Golden Gate and anchored off the Quarantine Station at 2:30 a.m. Reporter for Exchange came on board at 5:30 a.m. for report. 50 days out from Ponape. Got tug at 10 a.m. and docked at Howard's Wharf No. 2 11 a.m. and had dinner of beef, potatoes and vegetables.

— End —

G. I. Foster, Master.

Documents 1901M2

The rambling notes of Rev. Walkup, Supervisor of the Gilbert Island Protestant Mission

Source: Not known, but perhaps from the archives of the Honolulu Children's Missionary Society.

1. Letter begun on 5 September 1901

At Sea "Hiram Bingham" from Jaluit to the Bilberts
[To] Rev. H. Bingham, D.D., Honolulu, H. I., U.S.A.
Sept. 5, 1901.

Dear Brother:-

I have wrote you twice since receiving the "Carrie & Annie" mail,- but only short letters, for I was busy or shut up on board with passengers. Now we are drifting with a fair zephir of wind from West. But to business.

Thanks, for the momo of book sales, since 1880. Do not mention my services, it has only been duty, and much weakness is seen. I have just asked one of the boys to make a copy of "Books on hand and left in 1900-1901." Since then I have taken 100 of the box of five books left at Kusaie Mr. Channon had opened one tin, and was to send the "part tin" on board, but they did not get on board. I still have a few in my care, and now the new box of 200 from Hpnolulu. The new edition of New Testament, I wrote I had 100 less 20 at Kusaie. Mat. 12:37 is all correct now, but in Rev. 8:4 k for b. A very neat book. You got a wrong idea of the 65 Ben. Bibles. I have the names of the persons I gave the books to. Local agents only assisting.

On the "Book Sales" for 1900 I wrote (20) opposite book Agents at Tapiteua (20) Nonouti. (13) Abaiañ. (7) Rev. Mahihila and he gave them Himself. (4) Banaba. (1) Tarawa. Since then I have given 2 more at Tarawa and 20 at Kusaie, 87 in all now.- 53 on board to give,- SURE THIS TIME.

We will hope Mr. Frear will find the 500 in.8.F. and get to me in some way. Will you have the Hawaiian Board to purchase 60 for the Benevolence in our part and some for Mr. Goward as well.¹ Benevolent Bibles will not be sold for \$1 here-after. You quote

¹ Ed. note: Mr. Goward was the Protestant missionary at Beru. He belonged to the London Missionary Society.

from April 15, 1900 “only a few Bible Dictionary on board, no Bibles” & \$. I still have a few, I brought 200 from Honolulu. Note Tira’s Report is very uncomplete, and not correct.

I fear we will lose the fallen Catechist at Tapiteuea Tibwere booksales, as he was taken to prison; he left a correct report of book sales, but only 50 for the \$22, 12, also Tebaou only had \$18 of the 27 due, out he an get the \$11 if he tries. Strange so many do as the prodigal Son did!

Abeera Takaria left Nonouti with accounts settled. Cash, not morals.

Taokai fell by his weakness, and intimacy with Prince TABU (Tiata). Tabu sent 2 families to Abaiañ with Teokai to care for the child, but the Commissioner heard of it and sent them to Butaritari. Tabu told me that Taokai was to return to Butaritari, but he will doubtless wait now for feaar of Commissioner’s dislike of children being “tibu-naki” (adopted).

All between Abaiañ and Tarawa was returned, and even told Kaure to send his Grand-child home., Taokai told me he would refund his \$35 and \$3 for books already in his hands. He has simply lost his grip or Savior.

Cut Nei Abaua’s hair for his necklace, or Belt, - *bunna ke rona*.

Na Boua sinned before Iein, and has gone to smoking, to the dislike of the girl, saying he could soon quit. Alas! the Devil has a firm grip.

Did I tell you Mr. Goward thought it a disgrace for the L.M.S. to send a delegation of 4 smokers to Samoa? The [newspaper] ADVANCE of April 25, 1901 is a Beer, and Tobacco Number (as to Editorials), May I quote some? (I have not modified my views, an “iota”.)

—“Beer drinking shortens life. This is not a mere opinion; it is a well settled, recognized fact.”

—Another: “You are never sure of him (the beer drinker) for a minute.”

—“Tobacco, like all other narcotics as used by the masses, is a blight and a curse, the devil’s pet agency, at once an enchantment and a scourge.”

—“In the court of Christian equity, he (Dr. L. B. Sperry) finds 8 indictments.” (I will merely abbreviate some of the 8)

1) Soil. 2) Expense. 3) Filthy. 4) it is physically unhealthy, not only to those who use it, but to those who by association are subjected to its influences. 5) It injuures the mental power and balance of its victim, dulling and deteriorating the intellect, the emotions and the will. 6) It demoralizes and despiritualizes to some extent all who use it in any form. 7) The general public use blunts the public moral sense, degrading not only the individual habitué, but also society at large. 8) Its eegerating effects, physical, mental, moral and spiritual, through the forces of heredity are increasingly felt by succeeding generations. Its use tends to destroy the race.

—More. “Christian principal [sic] and science have already judged the tobacco habit, and that judgement is one of condemnation.”

—“All that is now needed is for the true Christian power to do its work; and it will do its work rapidly or slowly according to the hold it has on individual souls, and the zeal with which its aims are espoused.”

Thus I will write again **RUM, OPIUM, AND TOBACCO** or **BIG DEVIL & LITTLE DEVIL**, and **ALL DEVILS**, must be chained in my home as far as **GOD** gives us power. In my Church home also.

The Marshall Is. church rule to excommunicate smokers, is the “strong commentary” I speak of and I do not see any thing need be read between the lines. Let’s write it again:- “What blessing to the Gilbert Islands if a strong commentary had been enforced as well as taught!” (or rule).

For nine years my conscience was not awake to the evil, or until on Nonouti in 1889, the traders showed me the devils pet **tobacco**. Only at Jaluit, Mr. Heine told me of the result of laxness. If I got it correct, Dr. Rife in the [nespaper] Christian Endeavor favors only a confession of sin, and perhaps six months before the sin is found out, then six months again it comes out anew, and on and on. He says the older members do not like to be lenient on smokers, and discussed without result until 11 P.M. a member that had stolen a bag of rice.

Let me write you what was said about Mr. John Arundel at Jaluit. He could mix his drinks more than they, mix three strong drinks. And he talked so nice to the Banaba people about Heaven!!!! I saw him smoking but he put it out quick and threw it down, thus I was not surprised to hear of his appetite for mixed drinks. Does he talk for W.C.T.U.?

Now let me write on a thing that we agree better on:- Pastors, and a pastor for Abaiañ. Still I like to see such candidates as Paul mentions in I Tim. 8:1-7. & Tim. 1:5-9. Tinau’s children are not in subjection, but I have told him, and I think he see the failure, and will do at least better. Tabwia had been laid up by the bad blood of “mwaka.” I hope Te Itienañ will do for a Pastor, but Tinau is the best speaker. Tatous is quite a steady and sensible man. Tinoara at Abemama is doing well. That is all the Older men that are getting experience. Note and Albert at Kusaie we have much hope will make strong Ministers.

Paul writes to the Cor. 1;26, ánot many wise men after the flesh, not many might, not many noble are called” & . But (27) “but of him are ye in Christ Jesus who of God is made unto wisdom, and righteousness, and sanctification, and redemption.”

Some of the most faithful members, as Nakau on Apaiañ and the old Deacon of Tapiteuea, Takaria, Father of Rev. Teraoi & others had abstained from it [i.e. tobacco]; most all used it, and intemperately.

Now by agitation all nearly are a unit, and I mean the Members, that it should be a test of membership. In your “Beritan te Ekaretia” you name many things, and add, “*ao b'ai ni kabane ake E aki neboaki te Atua iai*” If a father changes his opinion or reforms on Temperance, they will be the rules for his household. As a spiritual father I wish the same for the fold. Perhaps I am a crank, but as Paul was not instructed in some things by man, or the Apostles that were with the Christ, so, I have not taken my ideas from

man, or my seniors in the work. As to the ordained men in the Marshalls, I also knew of them, but not of so many of them, thus my surprise, and approval as scriptural.

Abaiāñ is on my heart also. There I first learned to love the people. No, I have not met Nei Eaobuna. I have not forgotten our talk with Mrs. Bingham, I have not found a convenient time, I have sent the message to her. Kaure appears sorry, but does not tell just his sin, as he might lose his Magistrateship.

I find time passing and must write the dear children.

Thus Goodbye, - let charity (love) be with us.

If Christ and the Spirit abide all will be well.

Yours in HIM.

Continuation of above letter.

No. 3 Butaritari, Oct. 17th.

Dear Brother, I did not mail the Sept. 5 at BAnaba as I might have done;- so will add some on the same Subjects:- i.e. Passtors and Tobacco.

The Editorial says "God has no present need of ministers to preach the gospel of self-denial who can not deny themselves to the extent of keeping themselves clean of the filthy weed." Also of John Fiske the great defender of tobacco dying of heart failure caused by excessive use of tobacco. As to Pastors we found Tinau at Makin and had been two months.

Miriam to go and stay at Makin, and he stay at B[utaritari]. I told him if he could change with Na Karaiti a few weeks he could take Miriam. They went, and Karaiti did not go to Butaritari as his wife is poorly (consumption?). Timau says he is sorry and he has yielded too much to Miriam's "*aki taonan nanona*." Teachers does [sic] best work away from home island I am thinking. Talk wrote me from Apemama, he also had Sinned. Sad!!! A year before he tells of it, and urgency of his dismissal, for the works sake.

Who can I take to that peculiar field? If I could take more at a time as passengers I might make better changes. How would Timau do for Ab aian?

I too have a peculiar attachment for that church. To Itienan could be at Butaritari,- but his wife is not always tidy with her four children. I am writing thus to you, and Oh if I could talk them over with you here on the ground.

Later - 20th.

I am to leave the new couple here at present (Tikai) and when Miriam and Tiamau, is ready for Butaritari, they change. If Timau is too slow, I will take him to some harder place. I will take Tesata, and Maraiti South, I can trust Tewata at ABemama. He has done good wor,kjmk at Kiebu, in the 10 or 12 weeks now. He came over yesterday, is ready to go South. He will start Monday.

If we go near Beru I will call on Mr. Goward and deliver the letter. I have a note from him of Aug 17 saying they back for another 4 months and hoping I could call again.

The Commissioner has been in the Group on a Man-of-war, and raised the Flag at Banaba. At Tarawa now with family.

Tebeio pleases the Commissioner as Governor of Butaritari. My prophecy that "*Wte batabata 'na bon mena i aoia*" has come true. Tebeio is half-Negro. The King Buraimoa and Tabu feels sore, but has had Self and crew at Dinner, and in grand style. Tabu has repented and is attending service again. Bureimoa was questioning if the money raised for new [Morning] **Star**, I think he would give a good sum if asked.

Well, my time is gone, and must say Goodbye again.

May our Lord and Savior keep us at service -until He calls.

2. Letter dated 26 December 1901

"Hiram Bingham", Butaritari, Dec. 26, 1901.

Manifold No. 2. The Nonouti Manifold did not go on the **Isabel** We had a sabbath each at Tabiteuea, Nonouti, Abamama, Maiana, Tarawa, Abaiañ, and would at Marakei, but West wind drove us away here for last sabbath. At Abemama Nie Tebeau had finish [sic] her six months in gaol, but Taiñ her husband had been taken to Tarawa for six months and disgrace. A few of the members have left us for the dance, but more were received.

We left Tebata, and selected a couple from the church to teach, making again two Catechists, and also two teachers.

At Maiana they had been dancing since Sept. and 17 of the 33 members had left for the dance. All the old heathen devilry is revived, drinking sour toddy, until they have been given a law of one tree for a family. Six months of such restriction will bring a famine, as they make no molasses, but eat the few young cocoanuts that they can find, for not one three in five is bearing at present.

[Maiana schools.]

Only 8 children is [sic] left at one school, and 4 at the other, and the Hawaiian missionary has not a scholar, and only one member left in his village. The Catholics are trying to be wise as the old Serpent, and tells the natives the dance is good if only attend prayers. This is the Catholic compromise also at Abaiañ and Marakei, and even have their worship in the afternoon, and the natives be free to dance at 5 P.M. The dance is only from 5 to 9 except on the Holiday, or Holiday duplicated and at Tarawa for a week. Gaols filling fast, a lift on the public works. There has been a large crop of Pandanus, and the people have been given a rest from the public works, to gather and dry the crop. Many of the dancers have left much of the crop go to waste:- except as the old women work. It has given the Christians a time to work on houses of worship. At Tarawa the church is finished:- after three years! But only a few use it.

At Marakei Rev. .. Nauto's school has been held together and enlarged, but probably only "Dumb-bells" Songs, and public Exhibitions often. They have a large neat Church, and fully 100 at midweek afternoon service. Here we gave them a Xmas service, and a little tree well loaded at night. Some were surprised as they said years before

all the attention had been to New Years. The heathens dance New Years, the King keeps his house-hold from the dance, and has invited the Makin people to come and play ball, as the people unite on that and the dancers are reconciled to it. Nothing is seen, or heard from the Schooner **Currie & Annie** as yet. Is she still drifting about among the Marshalls? How long shall I wait!

3. Letter dated 30 December 1901

“Hiram Bingham”, Butaritari, Dec. 30, 1901.

No. 2

Dear Brother Bingham:-

Yesterday word came from (Nov. 11 latest) Kusaie, and the **C & A** was seen off ARno about 3 weeks ago.

American Schooner **Loisa D** (?) came from Jaluit. We took her for the **C & A** and I went out to her, and got the Kusaie mail, and news of the supplies left at Jaluit. The Schooner is full of Goods for the firm. Another vessel will come in four weeks. Will bring the supplies if I do not go for them. But how can I order, until I see what is on hand?

The P.I. Coy. [Pacific Island Company] steamer is dur now in the M. Is. and coming to the Gilberts soon, thus this may soon start for Sydney. I am sending an order to Mr. Frear to be used if I have chance to send later. The **Oceana** goes west again from Jaluit late in Jan. Thus I hope to send via Yap and Hongkong from jaluit:- after seeing the supplies, both of vessel and teachers. It looks now as the **C & A** will go again to Guam in Feb. for Mr. Price for Ruk. Why do the Hydes run away from Ruk? (milder to say leave). Then in about May (1902) Miss Hoppin will have a trip to the Giolberts. When will Mahihila¹ get his supplies? If they were here now I could send them on **S.S. Fernmount** almost direct. I see by his receipts he has a mail bag due.

Yours of Oct. 5, and childrens of Oct. 8 came from Sydney in Nov. in a chartered Steamer for Ong Chong firm, and thus I got them Dec. 21st. My letter from Kusaie in Aug. was in haste, faulty. Now, on doubtless ahve gathered from later letters that, only a part of the supplies were left at Kusaie. I took the 8 boxes Bibles, I have given the 140 now, and have 13 for sale. They would have sold either at Banaba, Nonouti or Abamama, but I had in my mind one box had been left in our haste in leaving Kusaie in a heavy rain. Another “Bible box” had 120 Bible Dictionaries. The 200 new tune books and 30 of the New Testaments, I still have some tune books, the demand is less now. About the “Bible Readings” 43 were sold in 1900 and 76 left. Not many sold this year, altho I took 15 from Maiana, and distributed them. By having another esition, and making an effort with the teachers wives, and they to the women, many could be put to good use. Mrs. Goward can find saale for many, I will venture to say.

1 Ed. note: Rev. Daniel Mahihila at Maiana.

I see I was writing about the Bibles for benevolent distribution when I wrote of "annual instalments." I can use say 80 each year, and would not Mr. Goward like 30 for a year or two at least?

In the mention of **John Williams** one hindrance is only a day to an island, but she makes two trips a year. The other hindrance tobacco. Mr. Channon said why not go to Samoa and work under L.M.S. Mr. C. is not so far from an Englishman as I am. The Roman Catholic are working without a vessel now, five Sisters out walking with some 8 or 10 girls last evening. A "Father" and two "Brothers" are here also and building high large buildings. We work [is] different, making more [teachers] of the natives, and need a vessel until the work is well established at least. Frequent general meetings might have helped to hold the fallen teachers somewhat from temptation. Or yielding to temptation I ought to have written.

We have just painted ship, and the boat looks good for more than 2 or 3 years, the Captain was saic a few hours in the early A.M. Better now.

4. Letter dated 5 April 1902

Hiram Bingham, Banaba, April 5, 1902.

Manifold to whom it [may] reach, of chit chat talk.

This island finishes the year's touring, and supplying teachers, books and Contributions, &c. Since writing at Butaritari in Feb. we have been to Beru, Tapiteuea, Nonouti, Apemama, Aranuka, Kuria, and touched at Maiana. The **Carrie & Annie** had not been reported at Butaritari, March (15)? but the **Loongana** had come and gone. I left a mail to go on it, and expected some by it as it left before Steamer **Brunner**. I will get it in time if any. A Steamer is here loading **Ouraka** and this and my short report to go on it. I have a new crew of four boys, two from Tapiteuea, and Nonouti boys. Na Karaiti is the Mate at present, as he is going home to Makin to collect the book debts. His wife is at her home Nonouti well now. I left the Kate Boari for his inherent immoral nature. Grand mate otherwise, but I must have true boys or none. **Buatia** was all right, only inclined to be lazy and may be ready again when we get to Tarawa. **Nauea** did well on board, and if his wife wishes I may take him again. His stumble will keep from teaching. **Tibwere** is reported to wish to work, as also **Tebaou** but they must wait and prove themselves true again. **Tebaou** is classed as "*bekan*" now. Poor **Teria** has a hard trial, her mother has taken her baby away from her, and is nearly homeless, as they have driven **Tebaou** away, her oldest (**Lucy**) she leaves with **Rabañaki** and **Ana** at present. If she goes to Mr. **Murdoch** on his arrival she can get her child. Most of Nonouti people are giving up Popes except her parents. I would like to place a teacher from **Kusaie** in that village. I am wondering if Mr. **Channon** sent out **Thomas** this year? Just think we have not heard from **Kusaie** for five months. And **C & A** will have gone before we get to Butaritari. What will we get for a **Morning Star** this year? They can not wait for **C & A** certainly.

How and when can we have a Gilbert Island Conference? Mr. Ellis said last evening he might take one of their large Steamers for laborers to the Gilberts,- Money business finds a way- missionary can not?

Later, P.M.

Slow withe this:- Stop to eat a mango, then Soursop, then a drink of fresh limes, - then lunch ashore- Potatoes, Onions, and Appples, &c. The **Ouraka** is to take 3400 tons [of phosphate] to New Zealand. Too rough to load today, and a boat is smashed. Our little boat bobs in the breakers as a tub. The **Hiram** has broken her record in the year's work, sailing 10007 [sic] miles at sea and 775 in lagoons. The value of the engine work can not be told in as it helped us across fearful current,- but it adds up 169 miles. The islands visited has been only 18 to 25 last year, but 51 visits, or over an average of three visits at an island. The Anchor has dropped 151 times at 48 stations. Days of vessel at sea 170, at anchor 245,- while I had 28 days more on shore, or 273 in all. With Book Agents' help, have sold 263 Bibles, and 239 New Testaments [compared] to 241 and 150 last year, Hawaiian Board books 11106 [crossed out in favor of 1419] [compared] to 1248 last year. Contributions \$832 (?) to \$355 [number crossed out] last year. 206 [crossed out] 604 [crossed out]. All monies \$1258 [crossed out in favor of 1611.18] [compared] to 1300 last year. Expenses of boat much less.

Dr. Bingham's statement that I can not expect many more years from the boat, and what are your plans? or like ti. That must [be] thought about soon. The vessel the A.B.C.F.M. gives Micronesia will start the thinking,

...

5. Letter dated 22 October 1902

Hiram Bingham, Oct. 22, 1902.

(Fifth day off S.E. or lee shore this year of Butaritari, Current to S.E. wind West. One hour of Engine (even 15 min.) let us in.

[To] Rev. H. Bingham D.D., Honolulu H.I. of U.S.A.

Dear Brother:-

Yours per **C & A** received ovr the reef the 29th. Three letters and many thanks for them. The 30 Benevolent Bibles, you have read I see for 80 (See in No. 2 Dec. 30 '01: "I can use say 30 each year, and would Mr. Goward like 30 for a year or two at least?") But also in Sept. 5, 1901, I see I asked for 60- perhaps I was thinking of two years. But in explanation of "Annual instalments" I mention only 30. Thus you had better not send any in 1903 or '04 unless some later word.

In the post-script of Feb 19 you were right in thinking Mr. Frear hadd sent the Hymn and Tune books via Sydney and Kusaie for the **Carrie & Annie**. The Gasoline the **Carrie & Annie** had left there and I have no place for the 110 Gal. tanks, twice I have taken one tank on the house after a part of the contents were filled in the stationary tank.

Of the question about “all the books ... by **Carrie & Annie** I can answer Yes. The very heavy box of remaining books I got last June, and also the 600 Hymns and Tunes. Thus I still have quite a supply, except New Testaments and Bible Readings. By the time this year orders have arrived I think the Bibles will be nearly all sold. I think they will be about the extent of the order next or perhaps some *Wareboki*[mathematics] as well.

I am much interested in what you write about the various and **many** books that the Hawaiian Board have voted to have published soon, and I fear they will be disappointed in the few books we are selling in the islands this year. I endorse under circumstances the reprinting of the larger *Tiaokurabe* [geography], I would like much to see one with more maps and more English or England and the colonies, since they are under the Flag. Cecil Rhodes would have better left benevolence for the Gilbert Islands than for 1000 Americans to go to Oxford. The *warebai*¹ also could be made to suit the English better, Englanders I should have said. I saw some text questions of Mrs. Goward's that mentioned “*kini*” or 21 *tirin*. Also their long tons, and stones, quarters (28 lbs.) &c. I have a letter of Sept. 25 from the Gowards at Beru. It seems they did not take a change and rest from Beru, but are back at work and in good spirits, altho they took all the Samoans away from Beru, except in school work at Roñoroño. I might have called on them Aug. 19, as I passed not far keeping off for Tapiteuea, and I thought they were in Samoa. They plead for another visit soon, altho they have the **S.S. John Williams** Nov. 3rd again to make a tour. They will be back before Christmas.

At Marakei the work among the children and young people holds on well. Yet the Temptation is great, as the nights of the month of May was given up to heathen lewdness, and night laws not enforced. Yet some small boys was gaoled for blowing a policeman's whistle, while working far away from the village in a Babai [taro] patch. Three of our Christian girls were gaoled a week for not using the public W.C. but going far away from the village.

While at Butaritari we go to Kuma and dry docks, unship rudder and recopper it, &c. &c. Then as only a zephir of wind we go to Makin on a canoe. More down-grade news, Karaiti did not put in an appearance, but reported to have stopped his attendance at worship, wearing a strip of gaudy calico for pants, and trying to smoke. I had to go and hunt him up, as he also reported not to regard his marriage longer. He acknowledged halting between two opinions, and altho only \$30.00 of his \$50.00 debt remained unpaid, he would not go with [us] to Nonouti. I fear he is lost entirely, as his only companions are scoffers.

Tinau had led the meetings sabbaths and also midweek. He is just working his copra, and I think will be ready for some place next year, alike his wife Miriam is in poor health. We left Tabu and Teuaki to try and revive Makin and Kiebu. On returning to the vessel and heaving up anchor for Tani-maiaki, we found the large anchor stalk nearly broken. One day of west wind while we were at Makin had tried it before giving more chain

1 Ed. note: Its full title was: “Te Boki N Rei Te Ware-Bai,” published in 1891 (64 pages).

and the second anchor. At Tanimaiaki the wind increased at night and as I had used the small anchor, I had to use the large one also before getting new stalk in, but the lard anchor held after small anchor brooke, but at 7 A.M. after the wind was over, but heavy sells and ghgh tide, the chain of large anchor snapped, and we did not succeed in getting under say,- went on to dry-dock again. We lost about half of the shoe, and could not get off. Another Spring Tide, 8 days. All the 3 teachers have to find their own food and can only get audiences of about 20 on sabbaths, and not 30 faithful on all the island. We took one new member in. It one teacher cared for his island a week or month at a station, would it not be in proportion to ssome of the islandds, or would we lose half of the present handful?

Here at Tapiteuea we have been a week and to stay another sabbath.

Mr. Murdoch, the Government Agent, has been here since March but has just left on a call from Mr. Campbell¹ to come to Tarawa and hold the head quarters.

How can I explain the situation here? Each sabbath one-half of workers take food and mats and tramp to new Government village building, the old one torn dorn. Boys in 15th year included as men. The other half is saved the sabbath tramp, but men and women must work under task-masters from 8 A.M. to 5 P.M. Friday all work in Babai. The half has one day to fish or gather food one week, the second week two days, & on. All not at work must attend public school, or be flogged if absent. Our teachers can have the small scholars they can entice in afternoon, but even small girls can not sleep on mission premises under a native teacher. The R.C. Sisters, Father and even Brothers with native women in their yards can keep thei scholars on the Government works, as making cord, and cleaning about the camp as the villages are like military camp. Cleaning strrets, &c. The very old and feeble are exused. Thus I write the children (after being penned up three hours in the A.M.) have to be enticed to school in the afternoon. On Nonouti children can attend where they wish. The Kaibure [Council] and Policeman, in the different villages do as they wish more than follow the letter of the law. At Abemama government schools in the four districts. Thus neither of the assistants now have any school and Tebata (Bunyan) only 3 to 5 scholars in P.M. Aranuka and Kuria as yet only our schools. Maiana has one, and the second teachr called. Marakei only one, and only a few attend. Butaritari one, and only a few attend. Makin just building a school house, but the school taught by our church scribe (his office with the church may not be known by the governt) includes Tiaokurabe. **No English is taught.**

Thomas, the catechist at Betio, was standing by as I was about to leave Commissioner's Office, and I had an opportunity to tell him that altho Thomas said he had some 20 to 25 at school, only one had a supply of books. He said the government would not buy native books. I told to remember Thomas was a good teacher of English, and was at Betio to teach English a part of the time. Well he said (as tho just waking up to the idea) it would be nearly a year before Primers could be got from Sydney, and if I

1 Ed. note: Mr. Telfer Campbell, the Resident Commissioner of the Gilbert and Ellice Island Protectorate.

could bring 20 from Kusaie he would pay the bill. Thus we may see that the idea of his English is more a bluff than his real mind. I have not heard of government schools at Beru. I think that if a Protestant white missionary was on each of the islands and teach an industrial school and English, Mr. Campbell would let scholars be taken from the public works, but like Mr. Goward if wished to assist them in things proper for a school, at a reasonable cost, you would have to take out a "Traders license" £12 (sovereign) or \$60. Above all Mr. Goward cannot get a day's work, or buy timber or thatch, without paying the cash! What is his "Trader license" for? Thus Mr. Goward has given up his lime house, as he must build with only scholars help. Oh, about lack of "gumption"? Well Commissioner, and then the church. If I had had moral courage I would have read the.... Commissioner your question, about who lacked gumption.

As to Abaiañ:- Tabu was first at Tebuñanago, then a new [village?] created on the point, or near it, north of Aonabuaka. It is called Karoroko. This is Tebaaba's place, but some come from Tebuñinago. Tarakabu is at Teboneaba, while Toromon is at Tetoñabara, and teaches some weeks at 'Ewena. Tibwere at Nuataeam(?), when he teaches; his wife is a puzzle now, and tries to discourage Tibwere. Nakao died at RAnaiati, and altho a church member lived there, no Christian burial! Aborau (Ten Tabaia) and his son Nabura both Christians. Nakao never recanted, altho the Christians on Abaiañ never did their duty towards him. He is with the Lazarus in Abrahams bosom, I pray none of the church members will be portioned with the rich man. Nei Kaobunañ [is] strong in body, and heathen.

...

Document 1903M1

**Miss Hoppin, hopping from the Gilberts to
Kosrae aboard a native canoe**

Source: Crosby Bliss' Micronesia, pp. 154-155.

Note: Miss Jessie R. Hoppin made a tour of the Marshall Island mission stations in 1903, although she was based at Kosrae.

...

I went on a schooner hardly bigger than a boat, sleeping on deck on an affair like a low home-made bed. It was quite as hard as the deck, had a mat roof and sides, and was in appearance not unlike a dog-kennel. The chief who was captain had three wives, whose quarters were near mine. In fact, the whole deck was a village of little kennels; when it rained we were like hermit crabs and withdrew into our shells, so to speak; when the rain stopped the sides of the hut opened and out came the occupants. I lived six weeks so, sometimes sleeping on shore on the coral stones with a mat over them, or quite often near the water in a large canoe with a cocoanut mat under me, and the stars over me.

These chiefs have their own idea of navigation. One said: "White men know navigation; they have studied. We don't know it; we just think the land is in such a place, and then we find it where we thought it was."

The experience was unique; native food, native beds, native navigation, all native companions; but the joy of being among the people and the little service I could render are among the precious things life has held for me. Almost no price would buy the memory of those days when my love and respect for these simple people grew stronger and stronger.

Document 1903M2

Marjory with the Chamorros

Source: A book by Mary C. Stevens (Mrs. E. H.), Marjory With the Chamorros (The American Tract Society, New York, 1907).

Notes: The Grant and Graham families mentioned in the text may be fictitious names. The author may have been the governess of Governor Sewell's daughter Marjorie (see Doc. 1903L); if so, she may have married a Mr. E. H. Stevens afterwards.

THE ISLAND HOME.

“Land ho! Land Ho!”

Marjory with her father and mother and other passengers hurried on deck, for, after two weeks on the ocean, the sight of Guam was very welcome. A long coral reef lay at their left as they passed through the narrow entrance into the harbor. Mountains towered up out of the sea and, as they drew nearer, they saw many coconut trees along the shore; at the landing place, one mile distant, they saw a house or two, but that was all.

When the **Solace** had dropped anchor in the harbor of San Luis D'Apra, Marjory could hardly wait for the boats to be lowered, and, as they neared the shore, her eyes were the first to descry her aunt and uncle among the crowd of natives, men, women and children, waiting to see the strangers walk ashore on a two-foot plank.

How glad Aunt Katherine and Uncle John were to see them! Native carts, two-wheeled vehicles, very crude and rough, with carabao, or water buffaloes, as steeds, were there the usual mode of conveyance to Agaña, four miles distant, where the missionaries lived; but Aunt Katherine said that Uncle John had arranged for a horse and carriage to take them up, so they sat down in the shade of a near-by house, and Marjory tried to make friends with a little girl whose big, black eyes watched the little white girl so steadily. By and by their conveyance arrived and they all, with their boxes and bags, began their ride to Agaña.

The drive was very beautiful, with the sea lying on the left and the hills towering up on the right, while along the road were clusters of small, native houses, and Marjory's eyes were busy trying to see everything at one, while the natives whom they met were just as curious about the party of Americans.

“Oh! Auntie, what a funny house!” said Marjory, as they stopped before an opening in a wall, and, indeed, it was funny to Marjory. The house was made of coral taken out of the sea at low tide and dried, and then the coral stones were covered with lime.

“You see we have no front door,” said Uncle John, “but enter the yard from the street, and find our door is at the back of the house. There are no windows, only those larger openings in the outside of the walls, which we close with shutters when it rains.” Then as they entered the house, he pointed to the roof. “You see there is no ceiling between us and the tile which is like flower pots broken in two and placed on the roof in rows. These make hiding places for the lizards during the day. No, they won’t hurt you, Marjory; they are only from four to six inches long, and come out on the walls at night to catch flies. Sometimes we have ten out at once, and it is great fun to watch them, they are so quick. Yellow wasps have great building bees among the tiles, making their nests, you know. Besides the wasps and lizards there are thousands of ants of all kinds. They get into everything, books, clothes and food; and, of course, we have many flies, but they are not like our American flies, they are so slow. When the flies and wasps go to bed, the mosquitoes and lizards get up, so we have company all the time.”

“The kind of company I would rather not have,” said Mrs. Graham. “Why, I should be frantic with such things around me all the time.”

“Oh, no, you wouldn’t, you would get used to them,” said her sister-in-law.

“Well, perhaps I would,” replied Mrs. Graham, somewhat doubtfully, as she brushed an ant off her hand, and looked about the tiny little house which was home to the missionaries. Very small and poor it appeared to her. Marjory was looking out of the big windows, and then into the lean-to, or kitchen, exclaiming over the novelty of it all, and watching the little boys and girls, wishing she could talk to them. She did say “Buenos Dias,” which the captain on board ship had taught her, to the great delight of herself and the native children who were staring in wonder at the little white girl.

“As the **Solace** sails to-morrow, I must get my letters ready,” said Mrs. Grant.

“I guess I’d better get my letter to Gertrude finished and mail it with yours, Aunt Katherine.” And Marjory sat down on the stone steps and gazed at the cook who was drawing water from the well. I am sure Marjory will excuse us if we look over her shoulder and read an extract from her letter to Gertrude.

“There are a great many little boys and girls here, and some live in houses like ours, built of stone, and some live in houses made of boards, with roofs of cocoanut leaves. The girls have brown skins and long, black hair which they twist into a coil, very tight and smooth. They wear long skirts of colored print, and tuck the back of their skirt into their belt in front, so that it will not drag on the ground. The waists are made of cheesecloth, with low necks and short sleeves. The boys wear cotton shirts and trousers and straw hats. The girls wear white handkerchiefs on their heads when they go out to walk. There are no sidewalks here and the streets are quite narrow, and babies, dogs and pigs play in them, Auntie says. Nearly all the boys and girls can sing the “Star Spangled Banner” and “America” and other American songs, and a great many of them can speak

English a little. I do wish you could hear them, Gertrude. Auntie says that every Sunday she has a class of these children to tell about Jesus, for they do not know Him, and I am to go with her next Sunday. Gertrude, I wish you could see all these things that I am seeing, but I am going to write you long letters just as often as I can. Write me very soon. With heaps of love, I am,
Your loving friend,
Marjory."

LOLITA.

"Carne! Carne!" The word was shouted in a high, shrill voice which penetrated into the farthest corners of the largest houses in Agaña, and was easily heard in Aunt Katherine's house where Marjory ran to a window to see who it could be.

"It's Lolita," she cried. "Hello, Lolita."

"Hello," answered the little meat-vendor, a little girl about nine years of age, who wore the customary chimeza, once white, now soiled and dirty, a ragged, faded, dirty skirt, the back hem of which she had gathered into her waist band in front.

Straggling locks of hair fell over her eyes, and on her head, steadied by her right hand, she carried a large, woven bamboo tray in which was heaped pieces of dried meat. The week before Lolita's father had killed a deer up in the jungle, and bringing it home, had cut the meat into strips which he hung in the sun to dry. Then Lolita and her mother had tied the tough, leathery strips into little bundles to sell.

As the girl walked through the dusty street, readily disposing of her wares to those of the natives who were fond of the dried venison, she met another little street vendor of her own age and appearance. They greeted each other warmly and stopped to compare notes.

"Lolita, we're going to have a fandango at our house next week," said Joanna, her bright eyes glistening. "We're going to have Aunt Maria's big table and Aunt Caroline's blue plates and bowls, and Uncle Vicente is going to play the accordion for us all to dance."

Lolita was deeply interested and asked Joanna if her sister was going to have Juan for a husband (a fandango, you must know, is a social gathering when a wedding is about to be celebrated).

"Yes, and Anna has new skirts and hairpins and we are just planning for a beautiful time," finished Joanna, scarcely answering the question as to Juan, so occupied was she in thinking of Anna's wardrobe.

Lolita looked down the long street, which, with its white-washed houses, reflected the hot sun with a burning glare and, spying a familiar figure, said, "Here comes Joaquin on his way to the well for water." As she spoke, a lad of ten or so, dressed only in a dirty cotton shirt which barely reached his knees, and carrying his "water pail," a bamboo stick four or five feet long and one in circumference, over his shoulders, stopped to talk with them.

"Quin," said Lolita, "Johanna says your brother is going to marry Anna next week." Joaquin swelled with visible pride as he answered and volunteered the information that Juan had bought some dishes from the Americano's store with which to begin house-keeping; and not only dishes but a stove, a real American stove. This bit of news eclipsed all that Joanna had said of Anna's wedding finery, and the three children were soon deep in conversation as to the wonders of that unknown, untried article newly introduced to the Guamites [sic], an American stove.

Suddenly upon the little group descended the mother of Joanna, who bade her to hurry "sell the bread." So the two little girls went their different ways, while Joaquin slowly walked down to the well where he filled his bamboo up to the brim with the clear water for his mother.

Lolita walked through street after street with such success that her tray was soon empty, and her handkerchief, tightly clasped in her hand, held the precious brown coppers. As she turned a corner, she came face to face with Marjory, her mother and aunt. Lolita loved Mrs. Grant, the white-faced missionary who loved little girls; and, slipping her hand into that of the lady, said, "I am going to the river."

"So are we," said Mrs. Grant.

"I have to see your mother." So all four walked slowly to the river, the great lavatory and laundry of the Agaña citizens. Tall cocoanut trees on either bank sprang from masses of luxuriant shrubs and lilies; the quiet river reflecting the green foliaged banks made a pretty picture, the beauty of which was heightened by the natives in all sorts of dress and undress.

Those who were washing stood waist deep in the river; long, wooden troughs hollowed out of tree trunks held the clothes which were rubbed with corn cobs. Some who were not fortunate enough to possess the cobs and trough slapped the garments furiously on large stones. Hard usage for the clothes, but they emerged beautifully clean and white.

Lolita spied her mother among the women, and running to her gave her the coppers for which she had sold the meat. It did not take many minutes then for the little girl to slip off her skirt and waist and plunge into the water with the others; where immediately followed such a splashing and jumping, diving and screaming as is seen and heard only among children of the tropics; and Marjory on the shore thoroughly enjoyed watching the children's sports.

When the ablutions were completed, the Americans said "good-bye," and went further down the shore, while Lolita trotted home, carrying on her head a bundle of clothes, while her mother, who washed for the Americanos, carried the large trough filled with garments all washed and ready to be hung out to dry. The tiny, wooden shack which they called "home" was surrounded by the pigs, chickens and children waiting for something to eat; after a supper of rice, meat and tortillas, the chickens flew up on the ridge pole where they settled themselves for the night; the pigs, grunting and quarreling with each other, finally quieted down under the house. Lolita, with her brothers and sisters, played a while and then they, too, sought rest on the woven mats spread on the floor,

and were soon sound asleep on their hard, uncomfortable bed; but Marjory, that night, knelt by the side of her little white cot and asked Jesus to help her auntie to lead Lolita to Him.

...

A RECEPTION.

There was great excitement in the home of Don Luis de Torres y Castro. The six children gathered around their father, who held in his hand a large, square, white envelope left at the house by the native messenger. The contents were an invitation from the governor and his wife to the reception at the palace. A similar invitation had been left at the missionaries' home, and Marjory was all excitement for she was eager to go.

Ramona Castro came down to see them in the afternoon and told Marjory that she was going to the palace reception with her father and mother. Her father was a prosperous merchant in Agaña, and his home was one of the best in that village. One stepped from the hot, dusty street into a large cool hall paved with colored tile, where stood a cane-seated lounge and a couple of chairs. At the end of the hall were broad stairs leading to the rooms above, which were large and airy. There were lace curtains before the windows, several rocking chairs, many ornaments, a few poor pictures, a piano, one of several in the island, and a polished, hardwood floor.

During the days between the arrival of the invitation and the reception, Ramona's brain was very busy wondering what would happen at the palace. At length the long anticipated day arrived, and Ramona in a pretty white muslin dress started for the palace with her father and mother. They walked through the narrow streets filled with dogs, pigs, chickens and children, past the neat, white, tile-roofed houses of the better class, and the wooden, unsightly, thatch-roofed houses of the poorer class, until they reached the plaza.

The government house, or the palace, as it was usually called, was the largest building in the island of Guam. It was painted white, with green blinds, and stood at the base of Tutuan Hill. Before it was a wide, open space, or common, called the plaza. At its left were the barracks for the soldiers and public school buildings; at its right, more barracks, the imposing cathedral and the hospital. A smooth, white roadway led through the center of the plaza to the main entrance of the palace. As Ramona and her parents reached here, they met our American friends, and Ramona and Marjory walked on together until they reached the entrance. There Ramona drew a long breath, as she passed through the great hall with her parents; and, directed by the native guard in a blue-trimmed uniform, up a wide stairway, found herself in the long, high room where the governor and his wife were receiving their guests. The Señor and Señora de Castro were greeted warmly and Ramona shyly shook hands with them both, nodding to the few friends who were present. Soon she spied Marjory who stood at the upper end of the long room, quietly looking about her.

On either side of the room was a long row of people, some dressed in black, others in colors, all holding themselves very stiffly. The governor's daughters and the naval officers tried to talk with the natives, but it was hard work. One of the daughters approached Ramona; but, as she spoke little Spanish and the Chamorro girl no English whatever, they did not progress very rapidly.

During their conversation a heavy storm came up and the rain poured down in torrents, but no one appeared to mind it in the least, not even Ramona in her pretty, new gown, for they knew the storm would soon pass away and the sun be shining again.

Marjory was very happy as her bright eyes took in the gaily dressed women. Much to the delight of the native women, she tried to talk to them in Spanish, a few sentences of which she had learned since coming to Guam.

Soon refreshments were served and to Marjory's surprise she saw ice cream. "Why, Aunt Katherine, look there. I haven't seen any ice cream since we left the **Solace**," she cried.

"You see, Marjory, the United States government has established an ice plant here, among other good things, so that all officers, marines and others in the United States service may have all the ice they want, and if one is fortunate enough to know how to make ice cream out of condensed milk, as 'Mrs. Gobernador' does, why, one can have all they want."

"Well, I believe it is the first time some of these people have seen such cold milk, just look at Ramona."

When Ramona received her plate she was almost afraid to touch it, it looked so queer to her, and then she looked up and saw Marjory standing by her side.

"See, it is ice cream," said Marjory, "it is good, very good. See?" and she ate some. After a little persuasion, Ramona swallowed her first spoonful of cream, another spoonful pleased her more, and she finally decided that American "mirienda" was quite fine, although it was funny.

After standing a while longer, Ramona with her parents bade the governor and his wife "adios," and others soon followed their example. On the way home in the bright sunshine, after the storm, Marjory begged that her mother and father should go with her to the beach and gather shells, to which they consented, and the "trio of lovers" went down to the treasure store of good things, the beach, while Ramona in her home was telling of her experiences, where the family were eating their "mirienda," sitting on the floor, and the baby brother with his dirty little shirt up under his armpits fell sound asleep on the hardwood floor, which was his only bed.

...

THE VIEJO AND BRUJA.¹

Over in the East above the brow of Tutuan Hill there hang a heavy bank of dark clouds; overhead the stars were shining brightly and in the distance was heard the heavy rumble of ocean breakers on the coral reef. Near by, outlined against the evening sky, were numerous chickens on the ridge poles of as many roofs, while now and then the silence was broken by one or more slipping on the thatch and their efforts to regain their resting places. The wail of a baby was borne on the night air to the ears of Maria Torres, who stood in her tiny courtyard looking anxiously at the clouds; would they pass around over the sea, or empty their contents upon Agaña?

Yes, rain was needed, but a rumbling of breakers told of an electric storm, and this neither Maria nor her family particularly liked.

Last Sunday Vicente, the brother of Maria, had carried a large palm leaf to church which the Padre had sprinkled with holy water and blessed; when it had been brought home Maria had rolled it into a long roll, wound with colored paper ribbons which ended in a long fringe near the lower end, until the whole thing resembled a sword in a sheath; and, should a thunder arise, this dried roll would be lighted, and as the smoke ascended, the family on their knees pray hurriedly for the "hulu y lamlam" (thunder and lightning) to stop. They believed the palm leaf possessed of some miraculous power. But even with a "palma" in the house, Maria breathed a sigh of relief as she watched the clouds slowly move toward the North, and knew that there was now no further need for anxiety at present as to the storm. Turning she made her way through the court, up the unsteady steps, into the house where the family of fifteen or so were entertaining a few guests.

Maria joined in the conversation for a while, and then with her little niece, Locha, started to visit the American missionaries. There they were warmly welcomed, and all sat fanning themselves and smiling broadly upon each other, until the strain was soon relieved by the arrival of a friendly native understanding and speaking English and Chamorro, and then such a chattering ensued as would have done credit to any sewing society in America.

The conversation soon led around to ghosts and fearsome things, and the callers told of the great "Viejo"—pronounced "Behu,"—or old man of the mountains, and of the "Bruja" or witch.

"Oh! de Viejo," said Maria, in her broken English, "me mucho afraid Viejo. Some night we untunguck (hear) palangpan (noise) on wall, me go up para candelero; no see nada (nothing) hum, me say, 'Viejo,'" and she laughed as only Maria could laugh, full and hearty.

"What is the Viejo?" asked Marjory.

"Superstitious beliefs inherited from the Chamorro forefathers," said her aunt. "Ask Maria to tell you about it."

1 Ed. note: The old man and the witch, in Spanish.

Marjory hastened to follow her aunt's advice, much to the old Maria's joy, who told all she knew of the superstition.

"The 'Viejo' is a large, headless thing clad always in white, and almost always found in the jungle roads and mountains and is a cause of great terror to the timid people. Maria's sister had seen the frightful apparition one evening on her way home from the ranch, and so Maria knew it really existed. The "Bruja" was never seen, but committed most awful deeds on people and property. One night a man was eating his supper when he heard the peculiar click, click, which told him "Bruja" was there; in a sudden fit of bravery he invited the unseen to eat with him, adding that he was not afraid, when, without a moment's warning, the candle was blown out, dishes broken and the man himself attacked until his face was covered with blood and his hair lay in tufts around the room. This was the work of the terrible witch, until at last frightened away by the terrified man's prayer to the saint, "Jesus, Maria, José," from whom protection was craved.

[Our Lady of the Camalen]¹

Maria then went on to tell the story of how the image of the Virgin Mary, kept in the cathedral, came to them. Long years before, a group of men standing on the beach during a storm saw the heavens open and something fall from the clouds into the water. They immediately took a canoe and rowed out to see what it might be. There they met two crabs towing a third, on whose back stood the image of the Virgin. Very carefully they brought it in shore; and, midst the hush of the assembled people, carried it up and put it in the barrack hall, the place where the Spanish soldiers used to congregate. One night the soldiers noticed that the image had turned its face to the wall. They turned it around again very quietly, and then they noticed that whenever they swore or got drunk or fought with each other the holy Virgin would turn her face away from them, until finally they could stand it no more, and took her over to the church where she had been ever since that day, only being taken out once a year in the procession.

The Americans listened to these tales of Maria's with much interest; Marjory especially tried to remember all she said in order to write it to Gertrude.

Then Maria asked if they knew about the fiesta to be celebrated (mañana) to-morrow.

"No," said Mrs. Grant, "but tell us about it, Maria," which, of course, Maria was ready to do.

About fifty years ago a severe earthquake visited the island; and, since that time, a special day has been set aside every year to invoke the blessing of a certain saint; one of the features of the "fiesta" was a procession through the village streets. When the Americans took possession of the island in 1899, Governor Leary forbade any public demonstrations of the Catholic Church; and, of course, this procession had been omitted the year before. As a result of this compulsory neglect, the natives believed, oc-

1 Ed. note: From the Spanish word "camarín" for 'shed' or, as here, some primitive barracks.

curred the awful typhoon of 1900, and so the Padre had petitioned the present governor for permission to hold the regular fiesta of former years. The governor had granted the old priest's request and so the following day was to be a holy day.

"Will there be a procession like Easter?" queried Marjory.

"Yes, mucho men, no more earthquake, no more big wind and sea," and at Maria's words, little Locha's eyes shone at the prospect of such a good time.

But the pleasant evening soon drew to a close, and the two Chamorro palawan (women) bade the Americans good-night, and went home.

The next afternoon Marjory began to watch for the procession. About four o'clock in the afternoon people in gaily-colored costumes began to gather at the church, and at five the procession started. Three boys in bright-red gowns, with white shirts, walked first carrying a banner with some queer device on it; behind them were some boys carrying lamps on long poles, looking like our street lamps; after these was borne a gaily-decorated float with a tiny image of the Virgin Mary with a tinsel halo waving in the air a few inches above her head. This was the same image that Maria had told Marjory about the night before. She could not understand how the people could believe such a story. The old Padre, or priest, wore a very fine gown and was attended by several boys. The affair was a very gorgeous one, and the people appeared very happy, singing as they walked, and believing with all their hearts that the year to come would be free from all severe earthquakes and typhoons.

Marjory turned from the window just as her father came in the door with a very large lizard, or iguana, which he had found in the jungle, and which he said he was going to keep for a pet.

"Oh! father, dear, **please** give it or throw it away," she pleaded. "I'd rather see cockroaches, mice and big spiders around all the time; but, father, did you see the big procession just now, and the image Maria told us about?"

"Yes, daughter, I saw it and it made me feel sorry to think that the people believe a saint appealed to in such a way will help them, but come with me and I'll give my 'pet' away, seeing you think you would not like him to live in the same home with you," with a tweak of her ear.

"Oh! papa, you dear tease," and the two went off towards the river, while Mrs. Graham called after, "Good-bye," or à la Chamorro, "Buenas tardes."

THE FOURTH OF JULY.

For such a tiny place as that little island in the Pacific Ocean Marjory thought the celebration of our national holiday was unique, and she thoroughly enjoyed it.

At midnight of the Fourth loud explosions woke the Grants and Grahams from their sleep. These cannon firecrackers continued until dawn. People were about in the narrow streets of the village very early in the morning, and an air of great excitement was felt everywhere.

To the natives this American fiesta was a strange spectacle, for the Spaniards, in previous years indulged in such displays only at their religious festivals, instead of national, as the Americans did, but the men and boys were eager enough to take their part in the celebrations.¹

The American missionaries and their guests had been invited to spend the day at the palace, and the governor's victoria [carriage] was sent over for them about half past two in the afternoon. The governor and his wife were waiting to welcome them at the entrance, when they all went up stairs together and Marjory was given a good place where she could see the day fireworks. These fireworks had been ordered from Japan and now attracted everybody's attention. Preceded by loud explosions, fantastically adorned horses, jinrikshas, bicycles, etc. floated through the air to the delight of many boys surrounding the plaza.

After this a baseball game was played between the marines stationed at Agaña and those stationed at Asan, the score being in favor of those from Agaña. The men and boys were wild with delight, and the shouts and cheers carried Marjory back to the University games played in the United States.

The governor's young son came upstairs and told Marjory about the races that had taken place on the plaza in the morning. Said he, "There were three-legged, running and sack races, and then the men let loose a greased pig which was to be caught by the swiftest runner. I caught him, but he dragged me a good ways through the dirt, he was so slippery it was hard work to catch him at all."

About four o'clock everybody went over to the main street of the town, called Fifth Avenue, to see the pony, carabao (water buffalo) and chariot races. Oh! what a good time they had! They laughed until they cried to see that carabao race. One of the men fell off his steed three times, and another one had a marine running along beside him prodding his carabao to hasten his pace. One of the officers said that his carabao was the "slipperiest" thing he had ever ridden.

Following the carabao race came the chariot race, or, as nearly everyone called it, the "bullock cart" race. Marjory thought the drivers were pretty well jolted before they finished. Little Joe Castino won that race and how the other boys hulloed and cheered for him!

After the races the Grants and Grahams returned to the palace and took dinner with the governor and his family, and Marjory never forgot that dinner. Everything was so dainty, and the girls looked so pretty with their bright, happy faces, and everyone was so excited talking over the races.

Dinner was over, however, before the evening fireworks began. From the balcony where Marjory stood she could see everything very plainly. A large balloon was sent up and sailed away through the air. Roman candles, pin-wheels, crackers, bombs and sky rockets made the plaza a place of central interest from seven to nine; and, added to the other enjoyments, the band played in their new stand.

1 Ed. note: The Spaniards did celebrate their King's birthday every year.

Very few women were out as their social customs demand that they should stay indoors, much to Marjory's disappointment as she wanted Mariquita to see everything; but nearly everybody voted that the Fourth was most successful.

The carriage took Marjory and the others home about half past nine, tired but very happy. Uncle John said, as they bade each other good-night, "This certainly is a proper and fitting Fourth of July."

The next morning Quin and Anna talked a great deal of the American fiesta. Anna said, "Gobernador, Mrs. Gobernador, all Americanos good to Chamorros." They said that the balloon the Americans sent up was smaller than the ones the Spaniards sent up years before, but they liked Americano fiesta "mucho."

Marjory was very much excited when she saw some of the Filipino prisoners of war, who were brought up from the "presidio" to witness the fireworks and general demonstrations. Dolores told her that the Chamorros hate the Filipinos, although they are so nearly related.

"No like Filipino, no good to Chamorro," she said.

"You like Americans, don't you, Dolores?"

"Yes, Americans good."

Just then they heard the clear notes of a bugle.

"What is that, Dolores?"

"Gobernador."

"What do you mean by Gobernador?"

"I don't know."

"Auntie, what does the bugle mean? I can't understand Dolores."

Mrs. Grant came out on the step where the girls were sitting. "Whenever the governor has a message for the people, or a new law to proclaim, he always sends out a bugler and a man with a torch who reads the message on all the street corners, so everyone will hear it."

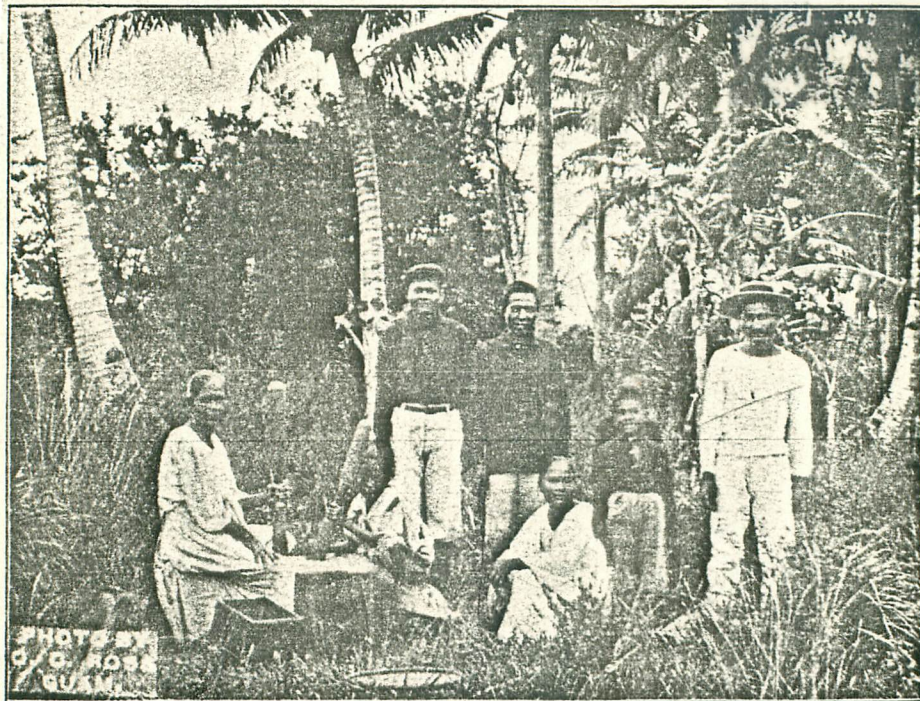
"Thank you, Auntie."

"Buenas noches, Marjory, I must go home," said Dolores, rising as she spoke.

"Buenas noches, Lola, buenas noches."

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Documents 1904M



SOME NATIVES OF GUAM—PEASANT CLASS

MISSIONARY WORK IN GUAM

BY REV. FRANCIS M. PRICE, AGANA, GUAM

Missionary of the American Board of Commissioners for Foreign Missions.

One of the great difficulties which faces Protestant Christian effort in the Island of Guam is the imperfect and semi-Christian work of the Roman Church. It is true that the people have been taught for many years some of the great truths of Christianity; but these have been so obscured by superstitious practises, idolatrous and spectacular processions, and priestly immorality and greed that they have not only largely lost their influence but have even become vitiated and degrading. The words of Dr. H. K. Carroll, writing of Peru, may be applied with some modifications to conditions as they were in Guam. He says:

Judged by its fruits, the Roman Church here is more of a curse than a blessing.

It does not change hearts or transform lives. It inspires a zeal, but is fanatical; it develops a devotion, but it is outward and mechanical; it has a faith, but it is suffocated with superstition; it has a life, but it is covered with hypocrisy as with a cloak; it has a Christ, but he is either an infantile or a dead Christ. All the honors of worship go to the Virgin Mary. The Church is but a whited sepulcher filled with the bones of dead doctrines; it is an impassable wall in the pathway of progress.

These are strong, and seemingly hard words, but they were sadly true, and in this condition was found the first and most serious difficulty to missionary work. The soil is not virgin; the ground has been burned over. A form of Christianity, without its purity and power, holds the people in

bondage, and closes their hearts and minds and ears, their homes and villages, as to the Gospel message and messenger. The remark of a priest in the city of Rome, that "Roman Catholicism is fast becoming a religion of Mary," is only too true in Guam.

The exaltation of Mary in their so-called Christian literature is the most painful thing I have ever found in religious writing. The effort seems to be to parallel the things that are said of Jesus by like expressions about Mary. Is Jesus "the lamb slain from the foundation of the world," Mary is called "the most Holy Virgin chosen in the eternal counsel of the Father." Is Jesus "the only begotten son of God," Mary is "the first born daughter of the Most High, begotten before any other creature." Is Jesus "the beloved son" in whom the Father is "well pleased," Mary is "the most beautiful of all creation in whom there is no spot or blemish." Are "all the treasures of wisdom and knowledge" hid in Christ, Mary is "the image of the Divine Being, the treasury of the riches and wisdom of the Most High, and the joy of all the earth." Mary is also:

The Immaculate Daughter of God the Father.

The Immaculate Mother of God the Son.

The Immaculate Wife of the Holy Spirit.

The Immaculate Image of Divine Wisdom.

The Immaculate Way which leads to Jesus Christ.

The Immaculate Door of the Celestial Jerusalem.

The Immaculate Dispensor of Divine Grace.

The Immaculate Cause of our happiness.

The Immaculate Fountain of Divine Life.

The Immaculate Pillar of our faith.

The Immaculate Pledge and Assurance of our salvation.

The Immaculate Refuge of all the afflicted.

The Immaculate Defense of those in the agony of death.

The Immaculate Anchor of our hope.

The Immaculate Strength of martyrs.

The Immaculate Advocate of sinners.

In one of the prayers, Mary is called "The guide of my ways, strength of my weakness, medicine for my wounds, my comfort, my joy, my gladness, and all my love." Not a word is said in all these writings of the offices of Jesus Christ aside from his sacrificial work. There are hymns to Mary, but none to Jesus. All hope, all consolation, and all Christian joy and worship center in Mary. Theoretically Mary is not called God, but in reality she is worshiped and prayed to as a Divine Being; her image and shrine are in well-nigh every home.

The superstitions and perversions of Spanish-Latin Christianity are other obstacles to the spread of the Kingdom of God. Several years ago some one found, after a great storm, a wooden image of the Virgin floating in the bay. It is said that an island priest threw it in during the storm, and afterward drew it out and announced that it had fallen down from heaven. It was carried to the church with demonstrations of joy, publicly placed among other images there, and a feast ordered in its honor. Afterward this feast was celebrated annually to prevent earthquakes, and called the "Earthquake Feast." Many knew of this deception but acquiesced in it as justifiable. Later this image was sent to Manila to be retouched, and received back again with special public ceremonies attended by the

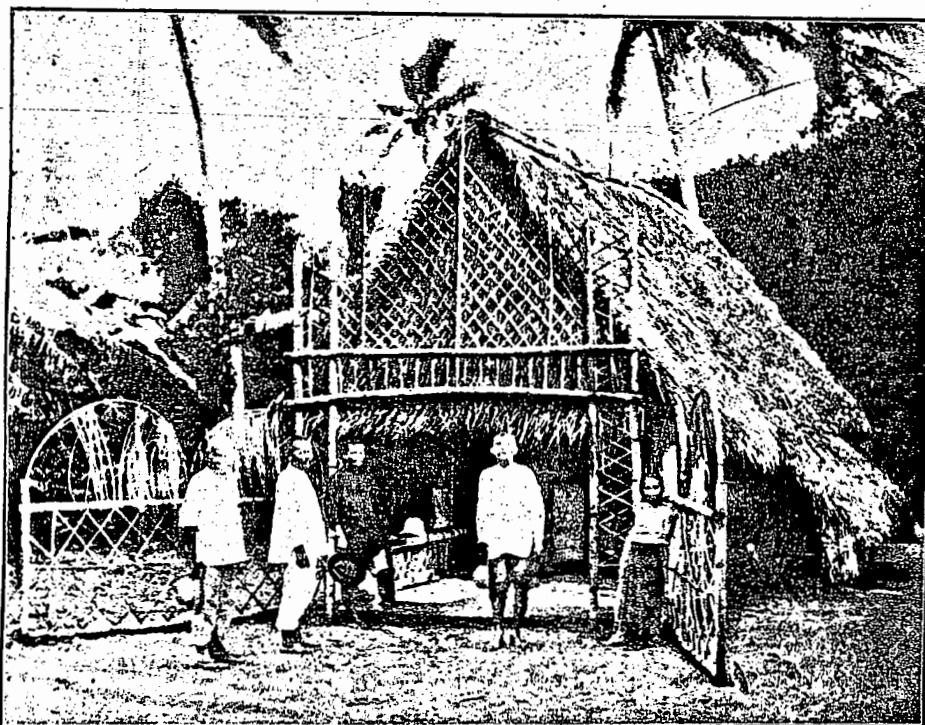
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government officials. The image was set up in its old place in the church, a box was placed at its feet, and large sums of money were cast into the box by excited worshipers. In the processions of Easter and other feast days, when great crowds throng the streets marching in procession, the images are carried at the head of the throng, receiving all the honors of the

selves, and may be fitly called the "peoples' service." On special occasions groups of families unite to celebrate this service in a private house. A suitable room is selected, a large table and mirror provided, an image of Mary placed before the mirror on the table, and the whole shrine decorated with artificial flowers of gorgeous colors and other adornments.



A ROMAN CATHOLIC VILLAGE CHAPEL IN GUAM

occasion; and every person in the island is practically compelled to attend and march in these processions. Formerly these processions were semi-religious and semi-political; now, under the American government, they are wholly religious.

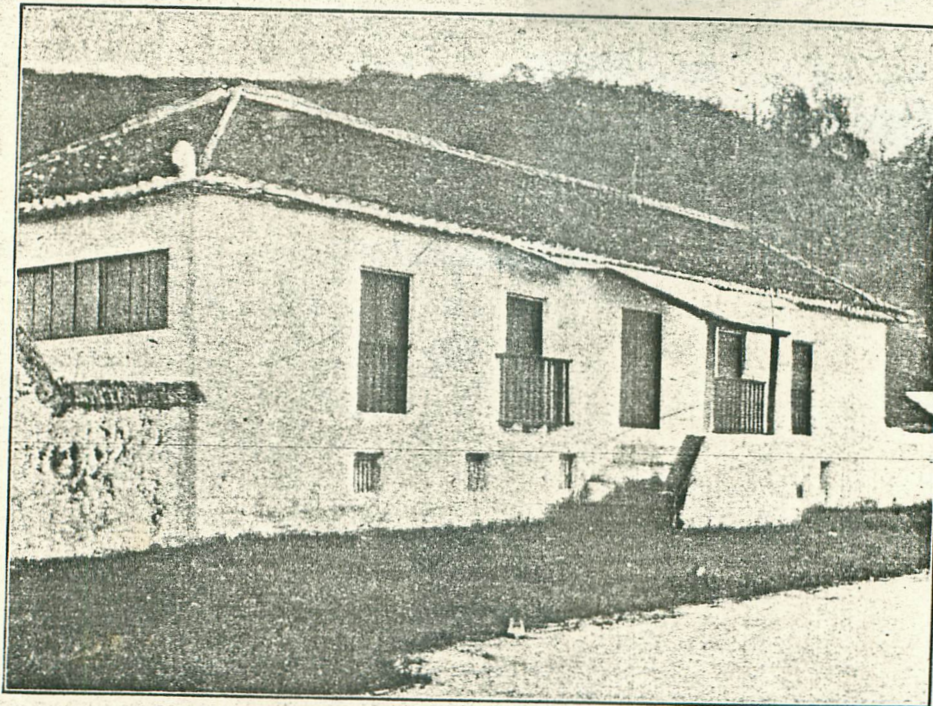
One of the most popular and influential ceremonies of the Church is the reciting of the Novena. It is conducted wholly by the people them-

At night the candles are lighted in front of this altar, and worshipers—mostly women and children—kneel on the floor facing the image and chant in rythmical, often musical tones, the *la salve*—a hymn and prayer to *Mary*, a translation of which recently appeared in this magazine. The brief prayer is chanted over and over for an hour or two, with all doors and windows opened, while crowds of men

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THE PROTESTANT CHAPEL AT AGANA, GUAM

gather about the door outside, listen to the music and gaze upon the illuminated altar. This striking and popular service appeals strongly to childhood and exercises a molding influence over the minds. Little children may be heard chanting this hymn on the streets and older people hum it while at work. In a real sense it has the educational value in its lines which our great hymns have for us.

Whatever may be the teaching of the Church about the confessional, the ignorant people implicitly believe that the only thing necessary is to take an offering to the priest, confess and receive absolution, without any thought of amending the life. It is said by those who have been converted from this practise that immediately after receiving this absolution people go away to be bolder and more unrestrained in their wickedness than before.

The Church teaches the sanctions of the law and pictures the dark future of the impenitent, but its teaching is nullified by superstitions, which the priests uphold. The Carmelite belt which nearly every Chamorro woman wears—usually a hard, dry leather strap with a rusty harness buckle—is blessed by the priest annually at the charge of twenty-five cents. If this belt, properly blessed, is worn by the possessor at death, Mary will come to purgatory on the seventh day, and by her own hands seize this belt and draw the soul out of torment. The character of the wearer makes no difference; to be willing to wear it and have it on at death meet all requirements. Extreme Unction is administered to the dying, and the *Devotionary* says that whosoever shall receive this at the hour of death, the priest has received power from the Most High Pope to pro-

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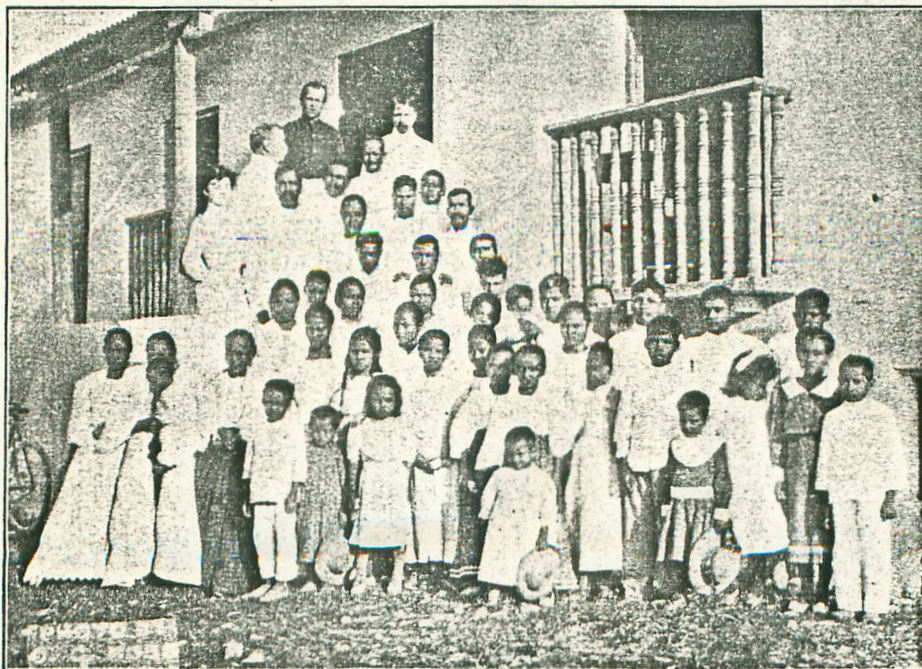
nounce him free from sin, and whosoever receives this absolution goes straight to heaven.

Burial in consecrated ground is also believed to be a sure road to heaven, and the costlier the burial the more certain the reward. At one of the services the priest warned his people against going near the Protestant chapel, saying: "If you go there you can not be buried in consecrated ground, and if you are not buried in consecrated ground you can not go to heaven."

Before the coming of Americans to Guam the priests were conspicuously impure, and naturally there is no sentiment against social impurity. The people were taught that a priest, once having taken holy orders, can not sin, and that what was sinful in the people was not sinful in the priest, and tho the people were warned against social

vice, yet the example of the priests was pernicious and, in consequence, social impurity is woefully prevalent. The governor once said to the writer: "There is absolutely no sentiment against social sin." And how can there be? The fountain of public sentiment was corrupted and of course the stream was vile. It can easily be seen how serious is the obstacle in these conditions to building up a pure Church and maintaining a strict discipline.

The active opposition of the Roman priests is another serious obstacle to our work. When we began holding services and for several months thereafter people gathered in crowds on the street in front of our chapel to listen to the singing and bold ones ventured to sit on the steps and look in at the door. Going out from the service the missionary could hear the people say-



PART OF THE PROTESTANT CONGREGATION ON THE CHURCH STEPS AT AGANA

ing among themselves: "That's a good man, he is a kind father (padre)." These things doubtless came to the priests' ears, and a continuous fusillade began against the Protestants. It was asserted that they were "beasts" not men, that their books were "pig books" (*tratados de puercos*), and that they would transform the people into beasts if they came near them. Women were warned that if they went near the Protestant chapel they would give birth to pigs, Catholics were urged to tear up Bibles that had been given them, for "it is a bad book for you to read because you can not understand it." Every possible word of admonition, warning and threat, was continuously dinned in their ears, at almost every service held in the church. A watch was also set on our chapel to inform the priest of those who attended and, not being able to trust the watch, the priest himself hid in a house near by to see what was going on. When it was learned that a man had entered our chapel, remonstrances were made and members of his family were enlisted to turn him away; and failing of these persecutions began.

The active persecutions are another hindrance. It is said that these began at the instigation of the priests. This may not be so, but it is reasonably certain, however, that they approved of them. At first the persecutions were petty, such as social ostracism—refusal to sell meat to Protestants at the market, and so forth. These trials were borne patiently. Finally after the governor had issued a somewhat ambiguous proclamation which they understood to be directed against the Protestants, more violent persecution broke out. The chapel was stoned, attendants were followed and assaulted on

their way home, and stones cast into the crowds. Protestants sitting at home with their families found large stones dropping through the thatch roofs in their midst.

The governor saw that he had let loose the passions of the people and took measures to quell the disturbance. The American community, Catholic and Protestant, rose almost to a man against it, enraged at the insult to Americans. Prominent officers were in the church when it was stoned and some of the marines threatened retaliation. For months the street in front of the chapel was patrolled by uniformed police during all evening services until the danger was past. From this both Catholics and Protestants learned a valuable lesson—the Catholics that they were not under the old régime, when the government was hand in glove with the priests in forcing submission to their mandates; the Protestants that they would be protected in the practises of their faith so long as they were peaceful and law-abiding.

Naturally Protestants were irritated and embittered by these things; but for the most part they seem to love and pity their own people, whom they regard as enslaved by a superstitious fear of the priests. They believe, and no doubt truly, that large and increasing numbers of their people want to come out of their ignorance and superstition and enter the better way, but are withheld by the power of the priests. There can be no doubt but that if the priestly domination, through the fears and superstition of the great body of the people, could be removed, more than one-half the people of Guam would quickly become Protestants; but as it is, now, we have a hand-to-hand

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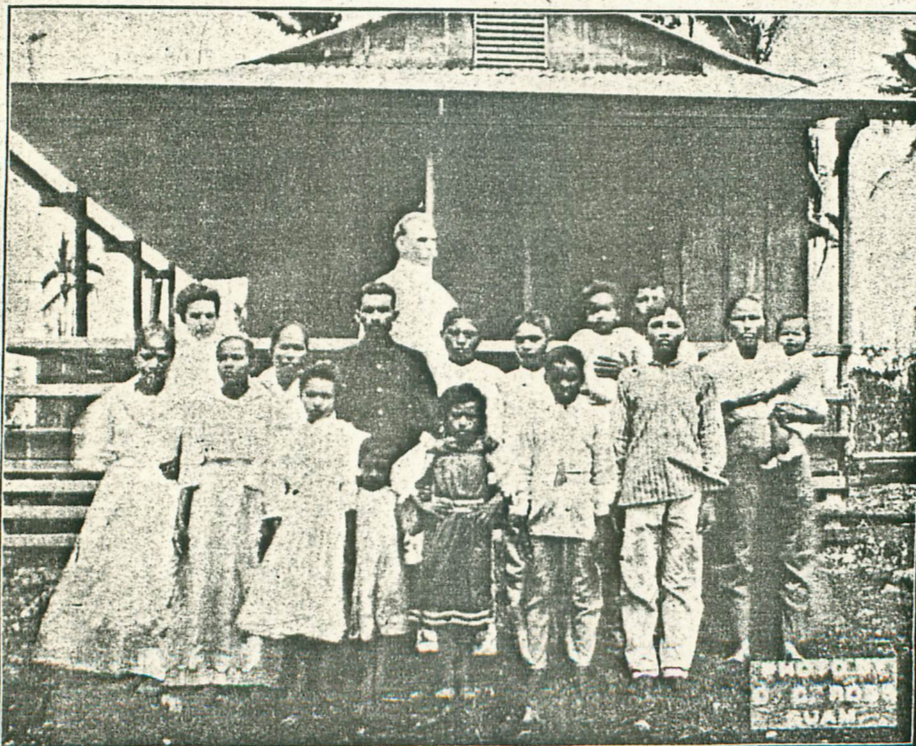
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struggle for every soul, even after it desires to be free, and slowly, one by one, after patient instruction and much prayer, the Lord adds to the number of those who are being saved.

Encouragements

The attitude of the government* is helpful to us. Perhaps the majority of the Americans who are in Guam re-

ing power of Christ in his own life, and who was as earnest and consistent a Christian as I have ever known, was sick and ready to die, and was detained against his will by relatives, his Protestant friends being refused admission to his house. All honor to Governor Schroeder who, when apprised of the facts, immediately sent an officer to



THE BEGINNINGS OF A BOARDING SCHOOL AT MISSIONARY POINT, AGANA

gard the missionary work as superfluous and unnecessary, if not as an actual intrusion. "The people have their own religion; let them alone," is the opinion of those who ignore careful moral distinctions and condone sinful practises. But the government, while showing no special favors, has been on the whole fair, sympathetic and appreciative. Once a man who had experienced richly the transform-

demand his release, saying by this act: "No man shall be detained against his will nor compelled to act contrary to his desire and conscience in matters of religion under this government." Thus the American flag scored one for liberty in the island of Guam.

The public schools, established by the present governor, are indirectly favorable to our work, for they diffuse knowledge among the people and de-

stroy the hold of ignorance and superstition.

The unusual intelligence of many of the people as compared with other Caroline Islanders is another encouragement. They are the most capable island people we have been privileged to meet and an old priest has written of them: "They are superior physically and mentally to the Filipinos."

Credit must be given to the Roman Church for what it has done in spreading a knowledge of some of the fundamental truths of Christianity; for, in spite of the obscurations and perversions, they have prepared the people for better things. They have enabled them to understand and appreciate Christian instruction. It is encouraging to work for such people. Once get the ear and you can soon make the mind and heart to understand, and there is often a very gratifying response to the truth and appreciation of its meaning. Undoubtedly the Malayan type of the native predominates among them, but there has been a large infusion of Spanish and Tagalog Filipino blood. Protestantism calls out the best and most intelligent people, those who are able to read the Bible and to think about its truth. On October 4, 1903, a church of thirty-one members with thirty probationers was organized and on November 1 of the same year was celebrated the first communion service in the island in which the cup was given to the laity. The decorum, solemnity, and evident appreciation of the meaning and sacredness of the sacrament were profoundly noticeable. Of these members two are teachers in the public schools and six are in the government employ. The people have been oppressed, ignorance and superstition have been fostered and all pro-

gress prohibited. They have not had a fair chance. With our public schools and other free institutions a great improvement may be expected of them.

There is also a desire for improvement among the people. This is seen on all sides, but especially in the eagerness with which the people welcome our schools and send their children to them and the interest the pupils take in their studies. The educational work of our mission has been conducted upon two lines: A day school in Agaña, attended by the smaller children and beginners, and taught by Chamorro young women, and a boarding school for boys and girls at Lapunta, conducted by the missionary, with pupils especially selected for advanced work. The pupils are as a rule enthusiastic and eager to learn and make commendable progress; some of those taking the most advanced work show possibilities for improvement far beyond anything we have even seen in other island people. This fact encourages us to lay special stress on the educational work; and just here lies strong hope for the future.

The promise of native evangelists and teachers greatly brightens the outlook. However evangelistic the missionary may be, he must depend very largely on trained natives, whom he has taught and inspired to evangelize his field. Imperfect as some of them are, the native evangelists are necessary and must be employed, if the people are to be instructed in large numbers. In our schools there are promising boys and girls, soon to be young men and women, well instructed and strong in the faith, who will command respect by their worth and accomplishments, and be able to meet with sound arguments the sophistries of the

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MISSIONARY WORK IN GUAM

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priests. They will know how to conduct earnest inquirers into the Way of Life out of the mazes of superstitions, half-truths and subtle errors which have so long kept them from the Light. Herein lies our greatest encouragement and hope. When we can send forth such men, filled with the love of Christ, the Roman Church will either change its methods and become more scriptural and less superstitious or multitudes will break away from it and seek something surer and better. For the present semi-heathen teaching and practise can not stand before the enlightenment of educated natives and their earnest loving preaching of the simple and pure Gospel of our Lord. A very noticeable improvement has taken place in the Roman Church since the arrival of Protestant missionaries in Guam. More instruction is given and superstitions are less open and glaring; greater stress is laid on the necessity of a moral life and in some cases discipline for immoral conduct has been exercised. There can be no doubt but that the Roman Church has received a new impulse and is becoming more educational and less superstitious. The removal of the support of the government has been most salutary, and the friendliness of some of their best people for the Protestant church and the changed lives and earnest preaching of some of the converts have stirred them profoundly, and led them to see that they must do more for their people. The love which our people have for the Bible and their knowledge of its teachings have affected a large number of people and it is safe to say that there will never be

another bonfire of the Blessed Book in the Plaza of Agaña.

Reviewing the field and the work we lift our hearts with profound gratitude to the Great Head of the Church, for the hold that His truth has already taken upon many hearts; for those who in the face of opposition and persecutions have steadfastly set their faces toward the better life; for a goodly number who have really experienced the blessing of forgiveness through Jesus, and whose faces are lighted up with the joy of the redeemed and whose lips and lives bear testimony to the power of Jesus as their Savior. The sympathy and prayers of the people in America should be given to this little church in Guam. It is now a small company, but it is the little leaven in the meal which shall leaven the whole, the "handful of corn in the top of the mountain whose fruit shall shake like Lebanon."

M2. Price, Rev. F. M. "Guam, a sketch of the Mission of the American Board."

Source: One of 14 tracts, bearing number ZAE p. v. 347, in the New York Public Library Annex.

E. note: Most of the preliminary section on the island and its history are omitted here. I was forced to use paper and pencil to transcribe this text, as permission to photocopy was denied me.

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The capital of Agaña then had a population of 6,850. One mile and a half west of Agaña is Puntan Adilog, the property of the American Board.

...

THE MISSION

Late in the year 1900 the American Board began work in Guam. The missionaries arrived just after "the great typhoon" and in the midst of a serious epidemic. Prior to the arrival Major Kelton of the Marine Corps had held meetings for the marines and such of the natives as desired to attend. After the arrival of the missionaries the services were continued in a small room of private house for nearly a year. A larger room was secured in a building which was afterwards purchased, but this was not and never has been large enough nor suitable for our work, and much loss has been sustained in every way through lack of a suitable place of worship. As is usual in new fields, the difficulties before the workers were very great, found not only in the opposition of the priests and the ignorance and superstitions of the people, but in the peculiar and complex conditions existing here. There are two languages to be learned; the language of the people had no literature to speak of, and the Spanish was practically a foreign tongue to the majority of the people. Spanish Bibles and tracts were used at first and are still in use necessarily; but it has become evident that, in order to do effective work, the Bible and school books must be translated into the native tongue. A prodigious amount of work has been put upon a Chamorro-English and Anglo-Chamorro lexicon, and portions of the Bible have been translated. An immediate and important work before us is to revise and complete this lexicon, put the translations in readiness for publishing, and provide textbooks for the schools.

The complexity of our work, too, has rendered it difficult. There being a naval command here without a chaplain, it was evidently our duty to provide religious privileges for such Americans as desired them. From the first our Sunday evenings have been devoted to services in English, in which the Chamorros have taken great interest, and there has always been an attendance of Americans, ranging from a very few to thirty or more. The work among the marines has been disappointing, due very largely to our inadequate accommodations. It is always difficult to mix different nationalities in a religious service, but when it comes to crowding Americans and Chamorros together in one small room, in a hot climate like ours, the difficulty is well-nigh insurmountable. We have done the best we could, and have reason to believe that the labor has not been in vain in the Lord. Some have been very faithful; one marine is a member of our church,

and a civilian whose home is in Hingham, Mass., has been our faithful organist for nearly a year.

LINES OF WORK

Our labors have been prosecuted along two intertwining lines.

I. Evangelical Work.

There were a few earnest people already interested when we arrived on the field in 1900, among them the Castino brothers, Chamorros who had lived in Honolulu. These and other Christian Chamorros have aided very materially by selling Bibles and tracts among the people. Preaching in Spanish began very soon, which, though very poor, was better than speaking through an interpreter; but as very many understood almost no Spanish we were compelled to give instruction wholly in Chamorro. This was a great disappointment, as the Spanish language is a beautiful speech and comparatively easy to acquire, and it was a pleasure to use it, but necessity made the duty, and we reluctantly assumed the arduous task of making the Chamorro language, difficult and meager as it is, the medium of our teaching. A quickened interest was observed at once, and the delight which the people take in this service in their own mother tongue, though imperfectly used, more than compensates for the months of drudgery spent in acquiring it and the added labor of preparation for preaching. There has been no general movement toward Protestantism among the people here as in the Philippines.

Our work thus far has grown by steady accessions through the influence and power of the truth and testimony of the converted Chamorros. Usually a man becomes interested through a friend who persuades him to read the Bible. This he agrees to do, while protesting that he does not like Protestantism and will not attend the "Pigs' Chapel." (The priests tell the people that the Protestants are pigs, that the tracts are pig tracts, *tratados de puercos*, and that if they attend our chapel their children thereafter will be born pigs. Little boys on the street call the Protestants pigs in derision. But after a man once begins to read the Bible he is no longer the Romanist he was, and it is only a question of time with him when his eyes will be opened and he will see that his only hope lies in Jesus Christ and obedience to his teachings. Once a man sees this he is freed from Romish superstition and the power of the priests and threatenings of friends, and boldly enters the Protestant chapel. He then sees that he has been deceived, and the Protestants are not what the priests say they are, and that their teaching is in accordance with the Holy Book, then all confidence in the Romish Church is destroyed. The lies of the priests have produced their legitimate results. The process is not the exception but the rule from which there are very few exceptions.

Some years ago one very wicked man, a slave to superstitions, began reading the Bible, and was soon convicted of sin and his need of a Saviour. He came to the Protestant service, confessed Christ publicly, and became a new man in word and deed. He was taken sick and died. I have never known of a more intelligent assurance of a more perfect peace at any death bed. The priest tried to frighten him into receiving extreme unction, and his family shut the missionaries and Protestant brethren out of the house, but he appealed to the governor and was permitted to see his friends again. He died in

great joy, *una muerte feliz*, and his triumphant death made a great impression, confirming the faith of the believers. When we can truly say, "our people die well" because they live well, our testimony will not be disregarded.

Early in the work we organized a Young People's Society of Christian Endeavor, in which we were able to unite all classes and test the fidelity of professed believers. Out of this naturally grew our church, which was organized October 4, 1903, the First Evangelical Congregational Church of Christ in Guam. Sixty-one names were proposed, but only thirty-one were received, and thirty placed on probation. These probationers, called "nobisios," will be members of the Christian Endeavor Society, and received into the church when they shall have been sufficiently proven.

On November 1, 1903, was celebrated the first communion service ever held in the island in which the cup was given to the laity. The decorum, solemnity, and evident appreciation of the meaning and sacredness of the sacrament filled our hearts with glad surprise. When with bowed heads and evidently tender hearts the sacred emblems were taken we felt the presence of Him who said, "Lo, I am with you always," and saw with brimming eyes the precious fruit of many months of prayerful service. Examining the list of members we find that those received nineteen were males and twelve females; one, a woman, was seventy-two years old, two were past sixty, and one past fifty. Twenty-three were parents, and all were over sixteen years of age. The probationers were mostly young people.

The organization of the church awakened to new activity the opposition of the priests. Two weeks ago a Spanish priest watched our chapel during the morning service from a kitchen near by. A man who was becoming interested and reading his Bible received from the priest a rude drawing, representing himself and the devil sitting side by side, with a legend beneath somewhat as follows: "This is the kind of company you are keeping now." Opposition, however, confines itself to words and an occasional shaking of the fist, and so long as this is true we are content.

One more word about the evangelistic work. Young men from our school made a tour of the southwestern part of the island two months ago. The towns visited were Agat and Sumai (Sumay). They met with a good reception until the priest got after them and warned the people against the "distributors of pig tracts," and frightened them with threats of dire calamities if they listened to their words or read the tracts. After this the people avoided them. Six of our young men have gone for another visit today, and they intend to hold meetings in the streets of the various villages. This is the beginning of our plan to reach every village in the island this year with the gospel message.

II. Educational Work.

During the year past the first mission schools were opened, and their success is, on the whole, encouraging. There are two schools in Agaña with seventeen pupils or rather one school which holds two sessions daily with different teachers. The morning session is taught by Miss Anna Taitano, who gives instruction in the Chamorro language and

the Bible, and in the afternoon a young man of the hospital force is employed for two hours to teach the English branches.

At Lapunta [Adelup] we have a boarding school for boys and girls. There are twenty in this school, counting the children—eight boys, two married men with their wives, five girls and three children. They have seemed very happy, and have made good progress during the school year. Other girls are waiting to come in as soon as the single women, who are to have charge of the girls' school, shall have reached the field. Spiritually the pupils show little signs of special progress. They need more specific instruction than it is possible to give them now with our limited staff of workers; but our schools have made it evident that educational work must continue the greater proportion of the missionary's service for this people. It is very popular with the people; it enables us to send out a corps of instructed workers who command respect and are able to meet with sound arguments the sophistries of the priests, and conduct earnest inquirers into the way of life through the mazes of superstitions, half-truths, and subtle errors which have so long held them in bondage and closed the gate of eternal life to their bewildered and sin-hardened souls. We have a fine company of young people who will soon want to enter our schools. A Girls' Institute and a Boys' Industrial Department must be added. With a Girls' Boarding School embracing industrial work, and a Boys' Training School having an Industrial Department, we shall be able, through our graduates, to command the best things in Guam, and our success will be assured. Such a work—evangelical, with chapel to accommodate both American and Chamorro congregations; educational, with day and boarding schools properly equipped with teachers and apparatus, giving, in addition to ordinary teaching, practical instruction in the industrial arts, which can be successfully conducted without great expense—will eventually secure the redemption of this beautiful island. We owe it to the people who dwell under our Stars and Stripes to provide for its economical maintenance until it shall have attained independence and self-support.

We are profoundly grateful to God for his blessing upon the work. We are grateful also to those friends in America who by their generous contributions have made the work possible; and we still look to them for that material and moral support and intercessory prayer which alone render success certain. Christian friends in America, pray for an outpouring of the Spirit, for a pentecostal blessing upon the infant church in Guam, for with her future are bound up the spiritual and eternal interests of this and adjacent islands!

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Signs of Progress in Guam, by Rev. Francis M. Price

Source: Article in The Missionary Review of the World, October 1907.

The American flag has floated over Guam for nine years. What has been accomplished for the people themselves by our government? Aside from the fact that Guam is valuable as a cable and coaling station and occupies a somewhat strategic point in the Pacific Ocean, between Honolulu and Manila, what can we show the native peoples of the island to justify our occupancy of their land?

It may be said in general that the functions of our government there have been exercised in the interests of the people. During a somewhat interrupted residence there of seven years,¹ I have never known of a single case of injustice and I believe that the great mass of the people recognize and appreciate this. The officers and men of the naval station are almost universally kind to the natives. There has been a persistent and continuous effort on the part of the governor and his staff of officers to improve the condition of the people. Each governor has been willing to profit by the experience of his predecessors and thus the government has been increasingly useful.

The present governor, Commander T. M. Potts, U.S.N., has undertaken the task of simplifying and codifying the laws. Hitherto the cases have been tried according to the old Spanish code, supplemented by general orders, issued from time to time as occasion demanded, by the governors, and by American, Hawaiian and Filipino laws, that have been introduced to meet special needs.

With Januray first, 1907, English became the language of the government and all public business is now transacted in that tongue. This has stimulated greatly the desire to acquire our language, and while criticized by some now, will in a short time be accepted as best and give general satisfaction. Unfortunately the United States Government has done very little for schools in Guam. The insular government is utterly unable to provide a sufficient school fund for schools worthy of the name, and we have seen the humiliating spectacle of the American flag floating over a land without good schools of any adequate educational system. This is a great injustice to the people and a dis-

1 Ed. note: Since he left in June 1904, it may be assumed that he returned to Guam, perhaps in 1904.

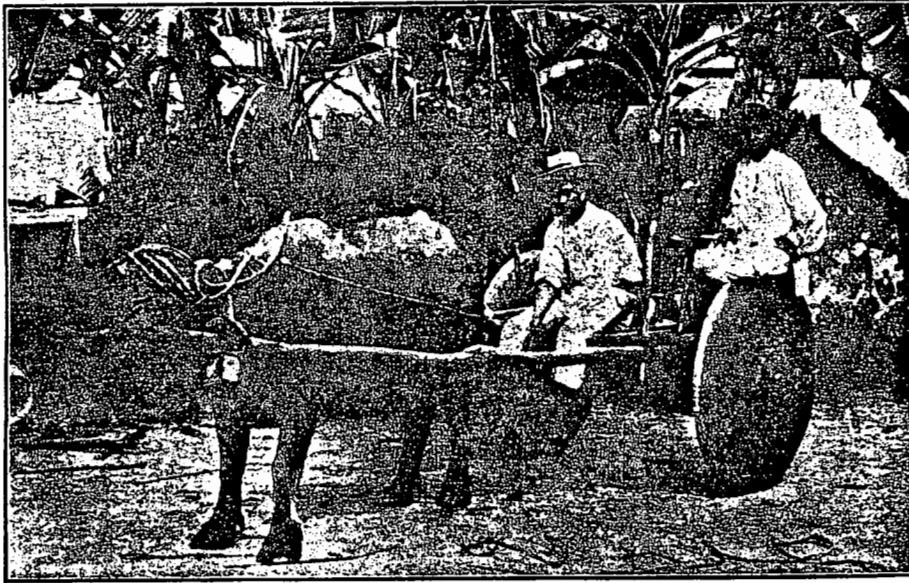


Rev. Price and his assistants in translating the Scriptures.

grace to our government. Having taken the island of Guam for our own purposes, we ought to be generous enough, or just enough, to provide schools for the children growing up under our flag.

The governor hires a number of special laborers to teach the children and details one of his officers to superintend this work, but while this relieves the situation somewhat, it does not meet it. An appropriation of \$25,000 for buildings and \$10,000 annually for current expenses would enable the governor to erect school-houses and secure teachers in sufficient numbers to give the people a good system of common schools—certainly a small amount for securing so large a result.

A greatly needed utility, indeed absolutely necessary if the people are to have health, is a pure water supply for the city of Agana. From the very first this has been seen and plans and efforts to secure it have been made, and only just now has the government taken any action about it; but tentative appropriations have been made and soon the people of Agana will have sweet, pure water, consequently better opportunity for “life, liberty and the pursuit of happiness.”



Bull cart with solid wheels pulled by a carabao.

The board of health, under the direction of the chief surgeon of the navy and his staff, has done great things for Guam. From the very first our medical officers have given themselves without stint to the treatment of diseases and improvement of health conditions. A training-school for midwives has reduced very materially the alarming mortality among infants; a leper colony has segregated the lepers where they have kind treatment, and checked the spread of that dread disease; free clinics have been held daily and the seriously sick have been provided for in the hospitals for a nominal charge; the city of Agana has been cleaned up, pigs banished from the streets and houses, garbage wagons provided to gather up the refuse daily; and every property owner is required to keep his house and lot clean so that Agana has been called "the cleanest town in the tropics." Contagious diseases are isolated, and every effort is made to secure the best sanitary conditions. With a good water system there is no reason why Guam should not be the most healthful of tropical islands.

Guam has two hospitals. During the administrations of Commander Schroeder the governor's wife secured funds from friends in America and from Chamorros with which the Maria Schroeder Hospital was built; and the wife of Governor Dyer interested herself in the women, and as a result we now have the Susanna Hospital for Women and Children; and Mrs. Potts, wife of the present governor, is collecting funds for a greatly needed home for nurses. Thus these noble women have contributed, each in her way, to the betterment of conditions in the island.

The one blot on the American administration is the introduction of the saloon with all its attendant evils. It was hardly to be expected that an officer in the United States Navy, where drinking is well-nigh universal and the great curse menacing the future of this branch of our public service, should favor total abstinence for the Guam people, although Governor Leary, himself a drinking man, suppressed the distillery and strenuously opposed the saloon, thus conferring a great benefit on the people. The governor succeeding him refused all applications to grant saloon licenses, but later governors have thrown open the doors, and there are now ten places in Agana where liquor is sold. If the testimony of the Chamorros themselves is of value, these drinking places are proving a great curse to the people. The Chamorro people are too weak to resist temptations to drink to excess, and it is a shame that our government should have disregarded in this respect the moral and material interests of the Chamorro people.

The present governor is a temperance man and has sought to limit the number of saloons by raising the license fee, which is now \$250 Mexican, but has been unable to do so. It is with deep regret that we record this great wrong to the people amid the many good things that can be said.

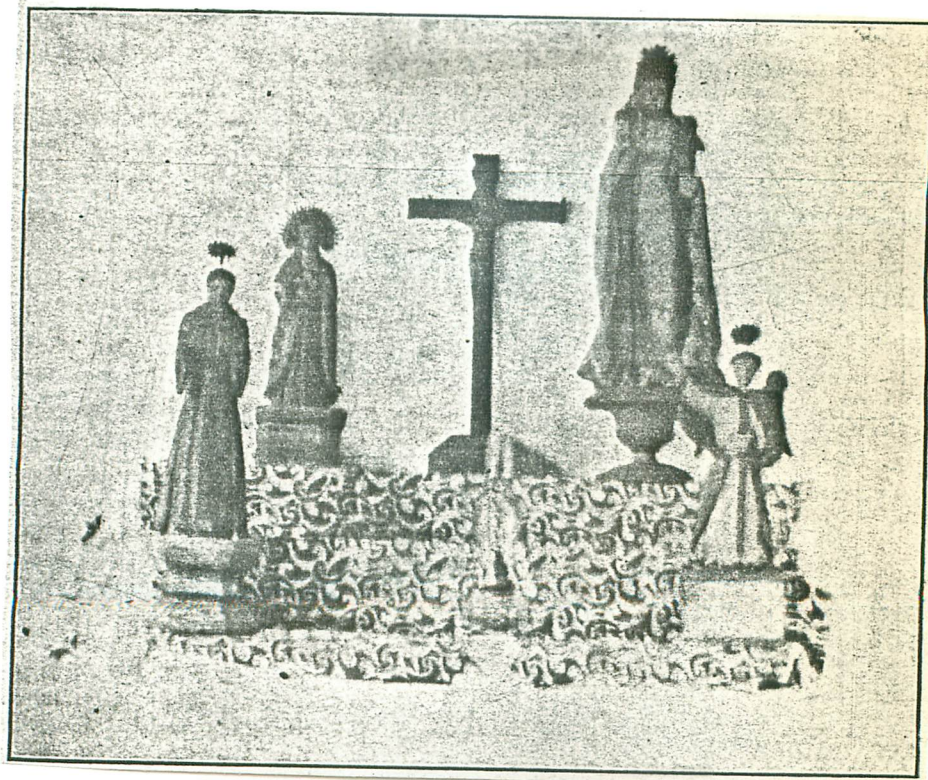
Speaking of religious conditions, there are some encouraging things to be noted. When Governor Leary came to Guam, he banished all the priests that he deemed unworthy and a menace; but the present Chamorro priest, José Palomo, although he had lived on the island for many years, was not among them. I was told by one who was here in Spanish times, that this old priest had opposed the oppressions of the Spanish priests; but had been powerless to do anything to relieve the people. After the departure of the Spanish priests he was given full charge of the Church in Guam, and has retained it ever since. He has been very friendly to the government, is kind to the people and beloved by them, and no-one has ever said a word against his moral character.

Since the American occupation, a Spanish priest and two helpers have come to Guam, and officially these priests have lived without reproach and while stories of their reaping profit from the ignorance and superstitions of the people are told, the Chamorros say that many of the old-time practices have disappeared.

One of the most hopeful signs is the sensitiveness to public opinion shown by the priests. In July 1906, an article from my pen was published in the Review, in which the practices of the Church in Guam were exposed. I believed, and still believe, that existing abuses should be exposed, fairly and kindly, but faithfully; for in no other way can public opinion in America be made effective to correct them. A bishop of the Roman Catholic Church in America sent a copy of the Review to the old priest and asked an ex-



PADRE JOSÉ PALOMO
The Roman Catholic priest in Guam



A household shrine of a Roman Catholic family in Guam.

planation. The priest, instead of correcting the abuses, thought he could serve his cause best by suing me for libel. The case was impossible and, after a conference, was called off. In this conference I told the priest that if he would show me any untrue statements in the article, I would correct them, but otherwise they must stand. Two minor mistakes were pointed out. In speaking of the Dominican Belts, it was said that the priests bless these once a year, but I was misinformed about this. "The belt is blessed only once; a thing can not be blessed twice." And in speaking of the money-box at the consecration of the image of the virgin, it was stated that this box was placed at the foot of the image, but it should have been, "this was placed below it, as the image is high up in a niche in the wall and the box could not be placed at its feet." All the superstitions about these belts and this image were not denied—they are evidently believed. The following statement was sent me by the priest, edited and condensed by me, but retaining as much as possible his own words:

"The Catholic Church, here as anywhere, teaches not less truth than any Christian sect, and the same good catechism that is used now was being taught before I was born, seventy years ago. We Catholics have the same creed everywhere and we adore one God alone as our catechism teaches us; we have no religion of Mary. We honor her with our

devotions and hymns, as Mother of Christ, true God and true man; but we have here even prayers and hymns composed by myself in honor of Christ.”

“No priest would do so foolish a thing as to throw an image into the sea and expect to find it afterward; for the raging waves would dash it to pieces against the reefs and the howling winds would sweep it away. It is impossible that a box should have been placed at the feet of the image after it had been saved, for it stands in a niche five meters from the floor and there is no ladder or steps for people to go up to put money in the box. The people are taught to come to the confessional with sorrow for sin and a resolution to amend and submission to fulfil the penance given by the confessor; and never a priest received anything in the administration of the sacraments of which penance is one. The priest does not charge for blessing the belt every year; the money received for the belt goes for other purposes, and only persons of good character can retain the belt. The age of persecution belongs to the past; the priest never approved of persecutions.”

It may be said that there is a very great difference between what is theoretically taught and the beliefs among the people. The charge to be made against the Roman Catholic Church in Guam is not that they have not taught some of the fundamental truths of Christianity, but that they have so obscured them by superstitious practises, idolatrous processions and the use of amulets that the latter have come to be held by the common people as the substance of their religion.

An intelligent Chamorro said to me: “Of course, the priests say that they do not receive money for pronouncing absolution, but we people believe that if we withhold our money when they ask for it we shall not receive forgiveness, and it is a common saying among us when one has done wrong: ‘No matter, I will take a dollar and go to the priest and be forgiven.’”

With reference to the article in question, one intelligent gentleman who has never been in our chapel, said: “The errors claimed to exist are insignificant; all important statements are admitted to be true.” Another gentleman, not a Protestant and not an attendant upon our services, sent me words expressing sympathy with the statements and the effort to correct these abuses, saying: “Every word of it is true.” He desires as many others do that these abuses and superstitions which exist shall be corrected, and the Roman Church, if it hopes to retain the good wishes of the most intelligent Chamorros, should address itself, not to annoying and hauling before the court those who tell the truth about her practices, but to correcting these abuses which have grown up in the past and emphasizing those things that are taught in the Holy Scriptures rather than the wearing of belts and amulets of old orders of monks and nuns, images and idol processions, burial in consecrated grounds and such things, which are opposed to the spirit and plain teachings of our Blessed Lord. Many Protestant Chamorros desired that the case should come to trial that they might go before the court and testify against the things from which they have suffered and their people are now suffering while they affirm that every word of the article is true. As I came away one young woman was engaged in translating the article into the Chamorro language so that those interested

might know just what had been said. We want to be perfectly fair in all we publish, although we know it is difficult to be so; for we do not desire to antagonize the Roman Catholic Church, but rather to correct wrongs, and thus to give the people of Guam a better opportunity to know the truth as it is in Jesus and believing in Him to "have life in His name."

The mission work has been growing apace. The schools are better attended and the pupils show progress in every department. The recent reopening of the training-school is a decided step in advance, although the missionary family there find their hands so full that very much must be left undone. One helper has been compelled to give up his work for a short time in order to attend to things temporal, and a clerk in the Pay Department, an earnest Christian man, appreciated so greatly the fine qualities of heart and mind of the gifted Ana Taitano that he sought her hand in marriage and they are together establishing an American Christian home. Other younger students will come on in time, but the work is greatly crippled just now.

The gospels, the Acts of the Apostles and the Psalms have been translated into the Chamorro language and are being printed by the American Bible Society, and a catechism of doctrine and practice is nearly ready and will be published soon. In this work of translation the Chamorro Christians have rendered invaluable assistance, and the books could not have been without their aid. Services are held every Sunday evening in the English language for the American public and are appreciated by a few. Indirectly the mission work has done much to create a healthful public sentiment among the Chamorros and its relation to the government is most pleasant and cordial.

The watchword now is "better things," and we expect a steady growth along all lines which look to the political, moral and spiritual improvement of the people.



Ana Taitano, a native Christian teacher in Guam.

Document 1907M2

What “Being a Missionary” Means in Kusaie

Source: Article in The Friend, Honolulu, July 1907.

We consider it a privilege to be able to publish the following letter from Miss Jenny Olin, missionary of the American Board in the Carolines, to a friend in Honolulu. The tiny Pacific Islands have always seemed to us the hardest field in the world, requiring more real self-sacrifice than any other. Certainly the story told below with no thought of publicity gives an inner view of the life of these heroines who are enabling the rest of us to have a share in obeying our Great Captain's command to reach every creature with his Glad Tidings by sending them forth.—Ed.

Kusaie, Caroline Islands,
March 18, 1907.

As you see, I am still at Kusaie, and see no prospect of leaving it in the near future. That sounds as if I wanted to leave it, but I do not. However, there has been talk of moving the whole mission to the low islands, and if that ever is done, I shall probably go with it. But in my opinion it will not be for the betterment of the school. Meanwhile I am here, and likely to stay for some time.

I arrived here Sept. 11, 1905, nearly two years ago, and Miss Hoppin left by the same steamer, according to previous arrangement. When I got here the carpenters were putting the finishing touches to a small house built out of the debris of one old house and four or five others. This house is the one we are still occupying, and to judge from the way things don't move, probably shall continue to occupy for the rest of our existence as the Girls' School of Kusaie. It is a little cottage, about 16 x 30, containing two rooms and an attic, and surrounded on three sides by a wide veranda. In the attic the girls sleep, all but six, who flow over into the room which they use during the day for a school room, and general living room. My bed occupies the front veranda and our dining table another corner of it. You know it is healthy to sleep of doors, but with as much rain as we have, especially when the wind helps drive it in everywhere, I sometimes wish I had a place where I might keep out of it. The front room of the cottage is Miss Wilson's and my sitting room, but it often has to be used for other purposes, owing to the smallness of the house.

Miss Wilson has a little shanty to herself, about 10 x 12, with a thatched roof. She slept at first in our sitting room, but the girls make so much noise turning over in the

night, that she got no rest at all, and was growing very nervous, so about a year ago we had this little shed put up for her.

I have one little cubby hole to myself; a part of the veranda, 10 x 6, being inclosed. In this I have my dressing room, my writing table, and all the sewing materials for the school. If you think it's not crowded, just come and see. But it is better than nothing at all.

Beyond the house proper is a little dolly house kitchen. You know my arms are pretty long. Well, I can stand in front of the fire, and reach nearly everywhere in that kitchen. When two persons are inside it, it is full, and if more come in they overflow. Strange to say, it is not nearly as hot as one might expect. It has two doors, and two window holes, for there are no windows, only blinds to keep out the rain, and it is not ceiled overhead. The girls have their own cooking shed and eating house which is only a roof and a floor. In rainy weather it is wet and disagreeable, and at any time the chickens think it was made especially for them. Thus we have lived nearly two years now, and yet I am no grayer and no thinner than when you saw me on my way down.

If you ask me what we do, and how we manage I hardly know. The nervous strain of working in this way is great, and probably both Miss Wilson and I will begin to show it very soon. In fact I think we do already. But the constant noise is something terrible and yet the girls are not excessively noisy. It is only that there are too many of them for the place. We have forty-one girls living in the house with us, and two young men who spend most of their time here except nights. Also one small boy who comes to school every day, making forty-four pupils in all. This is less than we had before, but I do not think we could find sleeping space for one more. Of these, twelve come under Miss Wilson's teaching. The other thirty-two are Marshallese and have seven recitations daily, using three languages beside English; and sewing class every afternoon for nearly two hours, beside doing my part of the household work. Add to this Sabbath School on Sunday, meetings with the girls and a weekly meeting with the Kusaiens, and I think you will realize that my time is fairly well filled. Do you remember once telling me that at boarding school you had to have recreation day on Monday to get rested after Sunday? I sometimes have the same spirit, after I have had a Wednesday evening meeting, a Thursday afternoon meeting with the girls, a two hours' class with the superintendents of the various Sunday Schools on Kusaie, topped off with a preaching service an hour or more long, in which I am expected to find and impart the next Sunday's sermon to all the four preachers for the day. These last two on Friday.

When Friday night comes I am usually limp. But it is only every other week that I have the girls, the other one Miss Wilson takes them, but the Kusaien work is all my own. I tried to drop it a while back, but they did not think they could possibly get along without help and there is no-one else to help them at this time.

In a week from today I go to Lelu to meet the mail steamer. That is the regular bi-monthly program. We have a little shanty there, but I generally sleep out of doors even there. Now it is time for school, so goodbye.—

Jenny Olin.

Document 1907M3

Nauru, past and present, by Rev. Delaporte

Source: Articles in The Friend, Honolulu, June to Sept. 1907.

“Nauru as it was, and it is now.

...
Prisoners of war were cruelly dealt with. They were slowly put to death. In a cunning way, to prolong their agony as long as possible, they were cut to pieces. First the ears, then nose, then fingers and toes and then the large limbs were cut off. If a prisoner was fortunate enough to have a relative or a member of his own tribe in the victorious district his life would be spared, but he became the slave of his particular relative or tribesman.

The natives were always glad to have a white man to assist them in their wars. Many escaped convicts from Australia and New Caledonia were only too willing to engage in such work. As the white men were permitted to go anywhere on the island without molestation, many would abuse the liberty and act as spies for the people in the district in which they had their abode. The wants of the people in those days, when the Gospel of Christ had not yet wrought a change in their hearts, consisted of three articles only: gin, guns and tobacco. It was therefore profitable for the white trader or beachcomber to encourage and even foster war. Gin was a great factor in those, as a trader once said to us, “Good old days.”

Not so very long ago a certain trader in his drunken fits would insist on shooting at the people. One day he seriously wounded two Bushmen which, however, he had to pay for with his life. He died a fearful death. Another white man shot the father of one of my present teachers, seemingly without any cause whatever.

Perhaps it will interest you to hear that the price of a cannon was from 100 to 150 fatted pigs, while a musket could not be bought for less than 15,000 to 30,000 cocoanuts, which represents a value of \$150. The present Mission Station is in part built on such cannons.

That the natives were anxious to get guns and ammunition, the following account will prove:

An American whaler had arrived off the northern point of Nauru and, as usual, many canoes went out to the vessel to buy guns and gin. Captain Potts, which seems to

have been the name of the doomed man, refused to sell anything and especially the two G's, to the people of that particular district, and enraged them by telling them that he would only sell to their deadly enemies, the Meneñ people. This brought the excitement of the people to the boiling point. A conference was held and it was decided to kill the captain and crew and plunder the vessel. A few of the natives were afraid and left the ship but the rest killed the officers and crew, plundered the ship, cut the rigging and set her adrift.

Another ship was taken in this manner: The captain had ill-treated some natives on board of his ship. He claimed that they had stolen some hardware. The natives swore vengeance. Next day a party of natives went on board with a peace offering, consisting of pigs, fowls and nuts. The captain was willing enough to make peace as he was in need of fresh provisions. After a while one of the leaders told him that he knew where the stolen axes and nails were hid and that he would gladly bring them there, and also point out the thieves to him. Nice young girls, a dance and a big feast were promised also and the old captain could, of course, not withstand such temptations. The cunning old chief took him in his canoe and ashore they went. He was hardly ashore when hundreds of natives overpowered him and literally tore the poor man to pieces.

When the captain did not re-appear on board of the ship, part of the crew came ashore to look for him. They, however, met with the same fate. At last the natives went aboard the vessel, killed the remainder of the crew and officers and plundered the ship.

The Nauru native was never a cannibal, but he was very cruel and treacherous. I think that it was in 1892, about three years after the Germans had taken possession of the island, when on a calm day a large Gilbert Island canoe, filled with men, women and children, was seen off the island. Two Nauru canoes went out to see what was the matter. They found that these Gilbert Islanders had drifted away from their island 400 miles east. They were nearly starved. Theirs was a large sailing canoe and quite helpless in a calm and strong current. When the Nauru men saw the little money and other things these poor creatures had, they killed every one of them. They brought among other things a number of Gilbert Bibles ashore, thus proving that the unfortunate people in the Gilbert canoe were Christians. "Vengeance is mine, said the Lord." On the very same day a trading schooner hove in sight. Three or four boats loaded with white traders and natives went on board. Gin and whiskey flowed freely. On account of the strong current and dead calm the schooner had nearly drifted out of sight of the land. The traders and natives, after imbibing faithfully, went towards evening into their boats to return to the island. They pulled away from the ship and all but one boat were never heard of. They drifted and drifted and at last reached the Solomon Islands, where their wasted bodies made a feast for the cannibals. Thus on the same day God punished Nauru for murdering the poor starved castaways. One of these murderers acted as a kitchen helper to the writer's wife afterwards. Not very long ago one of these murderers became a member of the Church, a "new creature in Christ Jesus." Truly "His blood cleanseth from all unrighteousness." One of the most pathetic sights we saw in our House of God was when a certain chief kneeled beside a young woman whose mother

he had murdered some years before, to receive baptism. Old things have passed away. The old tribal hatred is gradually passing away, a few years ago the people of one district would not even mingle in Church with the people of a former antagonistic tribe. The chief of Ewa is the friend of the chief of Meneñ, the Bush Queen has buried the hatchet and is at peace with chief Auweyeda. Even Degout and the mighty Tsim have smoked the pipe of peace. The government has taken the guns out of their hands, but the Gospel has taken the hatred out of their hearts.

FISHING AS IT USED TO BE DONE ON NAURU.

When the rainy season was over great joy prevailed among the hungry people. Little fish had been caught during the whole season. As the people live principally on coconuts and fish, they missed the latter very much. The high surf and heavy westerly gales prevented the frail canoes from launching out upon the deep. But now, as the wind had gone back to the right quarter, north to east, all was well. For three days the fishermen would watch the ocean. They could now live on the beach only, away from wife and children. Women had to keep away from the beach.

On the third day the whole fleet of canoes would proceed to sea. No attempt to fish near the beach was made. The first step was to hunt up drifting logs, of which there generally were many far out at sea. Around these logs most of the valuable fish gathered. While on their way the fishermen were not permitted to speak, only incantations were chanted.

When near a log, two or three fish, never more, would swim towards the canoe. The "eani" had sent them to find out whether the fishermen were good or bad men. If a fish found that a man who had not separated himself from his wife during the past three days was in the canoe, they would not jump in the peculiar net, called "Ihibon," which was held up, but if all was well, they would.

...

Document 1909M1

A word on Nauru, by Rev. O. H. Gulick

Source: Article in The Friend, Honolulu, June 1909.

Many of our readers have within a few days received a copy of the Eighth Annual Report of the Pleasant Island Mission, issued by Rev. Ph. A. Delaporte and printed in good shape, on the Nauru Mission Press, and giving a bright review of the work accomplished on the little phosphate island.

By the **S.S. Makura** via Sydney, a letter from Mr Delaporte of date Nauru, April 10, was received, a part of which, together with an account of the Dedication of the Nauru Protestant Church, is given below:

“Since January we have not had a drop of rain, and our island looks fearfully dry. The time for the rainy season is past and gone. So far as man can tell, there is no hope for continued rain until November. However, the good Lord will send us a shower when we really need it. He has not permitted us hitherto to suffer thirst.

I have written fully in my letter of March 19, and I trust that both tanks and a donkey will reach us in due time. Once more you will have our hearty thanks.”

Dedication of the Nauru Protestant Church.

March 28, 1909, will long be remembered by the friends of the Mission on Nauru.

In January we tore down part of the old church, repaired the rest and use it now as a school-house. We then decided not to ring our large bell until the new beautiful church edifice should be completed.

Our Sabbath morning services had been held beneath the trees, in the interior of the island near the famous lagoon. The conch shell was used during those months to call the people to worship. It was grand to conduct services in the bush, but rather far from the mission.

On Sabbath morning, March 28, it seemed as if the whole native population had turned out to rejoice with us in dedicating our House of Prayer.

The Church newly painted and decorated for the occasion looked pretty, and our hearts began to beat fast when we saw the throng waiting for the doors to be opened. How anxious the people were to get in and how orderly they were! At half-past nine o'clock the first bell rang and the doors were opened. It took the united forces of Mrs. Delaporte, Miss Linke and our seven deacons to seat the people. There were present

Chinese, natives from Kusaie, Pingelap, Mokil, Ponape, Truk, Mortlocks, Marshall Islands and our own people. Nauru natives, perhaps 1,100 human beings. All had come to thank God for his goodness. The Governor, the Representatives of the Pacific Phosphate Co. Ltd., and Jaluit Company and a number of other white gentlemen and ladies were present, too. What other island in Micronesia could furnish such a mixed congregation?

A choir of 112 voices sang the hymns of the day, while the writer told the story of the Nauru Mission in three languages, i.e. in Nauru, English and German.

We had printed Church Calendars for the day, which were printed in three languages, the Nauru, English and German and which contained also a translation of the Act of Dedication.

Our joy was only subdued because none of our supporters in the home land could be present. When that great congregation sang "Old Coronation" it seemed like heaven to us. I know that our choirs in the home land sing better, but never more earnestly.

We believe that many dedicated themselves anew to the Lord that morning. After Miss Linke's solo we took up the last offering for the building.

Two weeks before the dedication I had asked the people to make one more effort to help pay the debt of \$541.00 still resting on the Church on March 1, which debt had increased by March 28 to \$602. (Paints, oil and wages for March.) We know that it would be almost an impossibility for the people to give more on account of the drought. But, oh, the joys, as the deacons took up the offering, we heard the silver dropping into the plates and afterwards we could offer a prayer of consecration over five plates full of silver mixed with a few gold pieces to vary the color. As we counted the money after the service we found that we had received \$211.75. Just think of it! A congregation of natives on a coral island gives in a single collection \$164.50. The white gentlemen very kindly contributed \$47.25. Thus we received a grand total of 847 Marks or in United States coin \$211.75.

Praise God that we were able to dedicate the Church free from debt, for which the special donation of \$500 of the Honolulu friends, we had in all \$711.75 on hand, which, after deducting \$602 paid out for the building, leaves a balance of \$109.75 to be applied towards liquidating the debt on the Mission Buildings. Hallelujah. Thus we can reduce the latter debt to \$661.36. People who absolutely have nothing except a few coconut palms, and even these failing them this year of drought, give out of this extreme poverty the magnificent sum of \$1,971.50 towards a church edifice which cost \$3,223 to build. Last Sabbath we baptised 19 infants and on Good Friday we gathered for the first time around the Lord's Table in remembrance of His death. May many be born again in the Nauru Protestant Church.

In April we resumed the publication of our Monthly Church Paper, of which I enclose a copy. It contains among other things an account of the veteran Missionary, Dr. Bingham's life and death.

Yours in His service,
Ph. A. Delaporte.

Documents 1909M2

Death of Mr. Walkup—Sinking of the Hiram Bingham II

Source: Articles in The Friend, Honolulu, October 1909.

1. Mr. Delaporte's Letter.

On May 4 in the morning, the **Hiram Bingham**, on her way from Ocean [Banaba] Island to Butaritari with ten souls on board, was still forty-five miles from the latter place. The wind was light and Mr. Walkup thought he could reach land that day with the use of his engine. He accordingly went below to oil it and get it ready. It seems that all the natives were also below, with the exception of an Ocean Island boy, who was at the wheel.

A squall came up, but he gave Mr. Walkup no warning until it was very close. Mr. Walkup got his oil-skins and rushed on deck, but his orders to the man at the wheel, and his efforts to cast off a sheet, were of no avail. The vessel capsized, or rather lay on her beam-ends. They did what they could to right the ship, but seem to have been unable to right her. In a short time the sun was shining brightly. The boat was on the lower side of the house, but worked itself loose, and with it came two oars and pins.

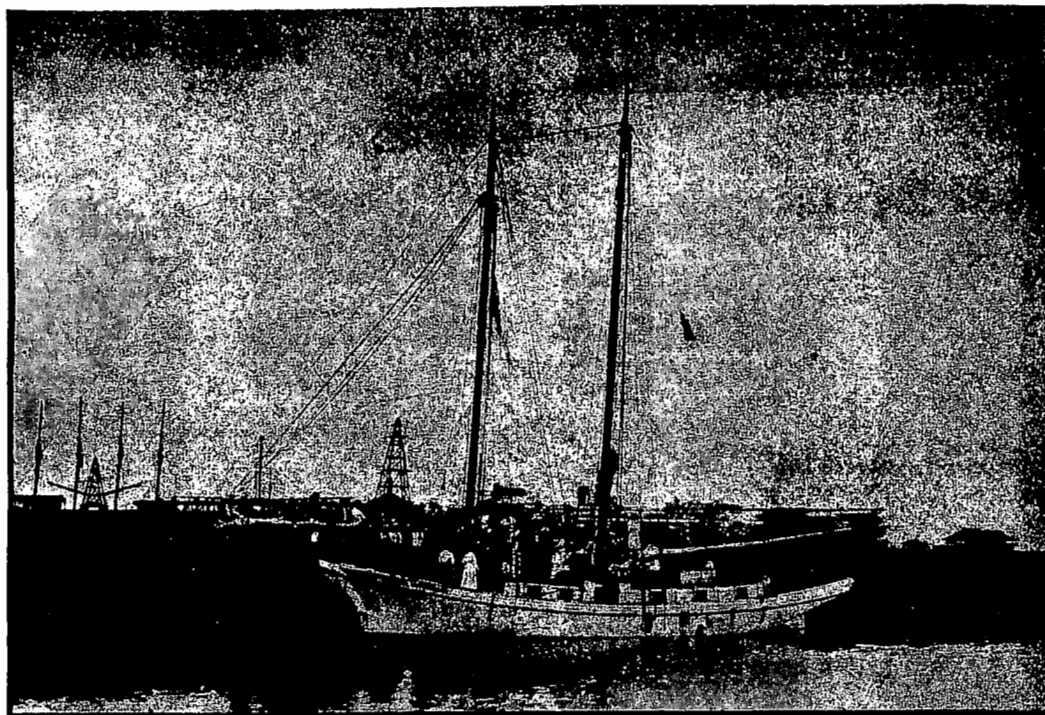
Quite a little food and cocoanuts came to the surface, but Mr. Walkup allowed them to take only a five-pound tin of dried apples and a few cocoanuts, as they were confident of reaching land. It seems the boys were afraid of the floating gasoline. They cut the weather lanyards with a small scissors that came to the surface in the chest of the little girl that was with them. Then afterwards they made a sail of a piece of cloth from the same source. They remained by the ship until about 2 o'clock, when they gave it up. They pulled until sometime on May 6, when they sighted Butaritari, getting near enough to see the beach and saw a steamer entering the passage. It seemed that Mr. Walkup wished them to pull for a place about fifteen miles distant, where is a mission station. In trying to do this, they were caught by a strong current, and swept away.

By this time the boys got so weak that they were no longer able to pull and then rigged a sail with the cloth and an oar. When they saw that it was impossible for them to reach Butaritari, they tried to get to Tarawa, and continued in these efforts until they sighted the lights on Ebon, on the night of the 25th. The next morning they were seen

by some canoes that were out fishing, as they were rapidly carried past the island. They were towed into the passage and received first assistance from a Mr. Evarts, a trader.

Mr. Walkup was without a hat, and covered with sores. He recognized Mr. Heine, Dr. Rife's teacher at Ebon, but was delirious most of the time. He seemed to be getting along well, until the morning of the 29th when he was not able to talk as well, and unable to take his food. Mr. Heine says that he found his mouth swollen. He died about midnight and was buried the next day, Sunday, in the presence of the whole population. The natives are all doing well, but at last reports could not walk yet. The money that was on board the **Hiram Bingham** went down with her.

Thus ended a 'well spent life.' Bro. Walkup did for twenty-nine years 'what he could' for those poor islanders. May he rest in peace.

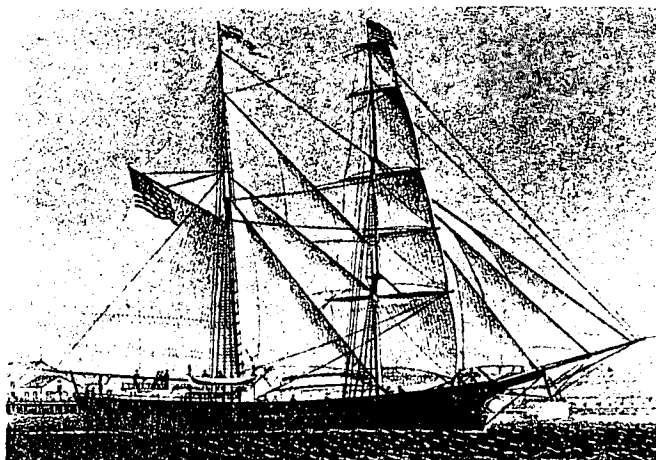


The Hiram Bingham II.

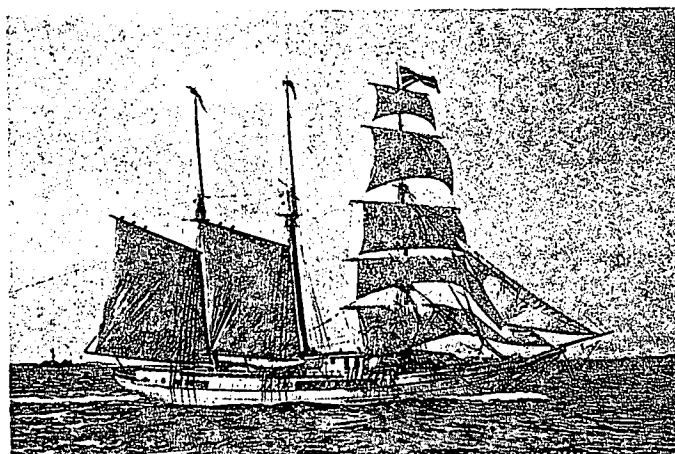
2. The Hiram Bingham.

In another column Mr. Delaporte tells the story of the loss of this missionary schooner. A catastrophe of this sort tells the tale of inadequate equipment to meet the exigencies of manipulating a sailing vessel in tropical seas. If Captain Walkup had had with him another able seaman of experience, the deck would not have been left in charge of a native lad too ignorant to note the approaching squall and give the alarm. The caution of one man must give way under long stress and strain. Again if the vessel had been constructed like many modern yachts practically uncapsizable or had contained air chambers so as to be unsinkable the end might have been different. The narrative is an

unusually sad one. Any of a half dozen contingencies might have changed the result but all conspired to exact one more noble life, a sacrifice to the greatest cause on earth. Captain Walkup was a devoted missionary, rugged, brave, open-hearted, unthinking of self, a true crusader. His task was hard and thankless. It would be difficult to conceive a lonelier work, or one of greater self-denial and unattractiveness. But he loved it for its very unloveliness, had no conception of his own heroism, did his duty as his greatest privilege, endured to the very end and has gone to his reward. Such a life is not wasted. It has passed into the ever accumulating weight of glorious humanity which constitutes the world's richest inheritance. We are nearer to the final goal of mankind on earth because of such a simple heroic life.



Morning Star II, a hermaphrodite brig built in 1866.



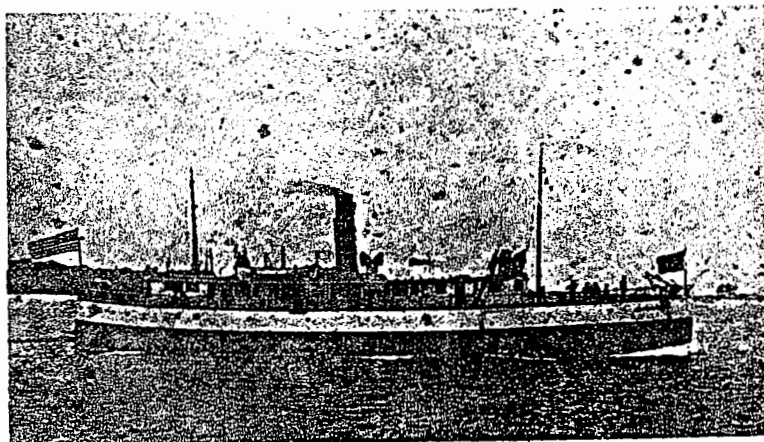
Morning Star IV, an auxiliary barkentine built in 1884.

Appendix 1

Missionary Mission—Missionary vessels

PERIOD	NAME VESSEL	CAPTAIN	REMARKS
July-Nov 1852	Caroline	Holdsworth	Chartered.
May 1855	Belle	Handy	Chartered.
Aug 57-Jan 58	Morning Star	Moore	Trip #1.
Jul 58-Jan 59	" "	Brown	Trip #2.
Aug 59-Jan 60	" "	"	Trip #3.
Jun 60-Oct 60	" "	Gelett	Trip #4.
May 61-Aug 61	" "	"	Trip #5.
Jun 62-Nov 62	" "	"	Trip #6.
Jan 63-May 63	" "	"	Trip #7.
Jun 63-Sep 63	" "	"	Trip #8.
Nov 63-Apr 64	" "	"	Trip #9.
Sep 64-Jan 65	" "	James	Trip #10.
Jul 65-Dec 65	" "	"	Trip #11. Sold.
May 66-Dec 66	Pfeil	Zeigenhirt	Chartered.
Jul 67-Jan 68	Morning Star II	Bingham	
Jan 68-Dec 68	" "	Tengstrom	
Jul 69-Oct 69	" "	"	Shipwrecked.
Jan 70-Jun 70	Anne Porter	Davie	Chartered.
Jul 70-Oct 70	Annie	Babcock	Chartered.
Jul 71-Jan 72	Morning Star III	Matthews	
Jul 72-Nov 72	" "	Hallett	
Jun 73-May 74	: " "		
Jul 74-Feb 75	" "	Gelett	
Jun 75-Feb 76	" "	Colcord	
...			

PERIOD	NAME VESSEL	CAPTAIN	REMARKS
Oct 82-Jan 83	Morning Star III	Bray	
Jun 83-Feb 84	" "	Garland	Shipwrecked.
84-85	Jennie Walker	?.	Chartered.
May 85-Sep 85	Morning Star IV	Bray	Quick return
Oct 85- ...	" "	"	and back.
86-...	" "	"	
87-...	" "	"	
1887	Kapiolani	Worth	Chartered.
...			
1900-...	Robert W. Logan	Worth	Truk area.
1892-1898	Hiran Bingham	Walkup	Gilbert Is.
1890-1900	Morning Star IV	...	
1900	Queen of the Isles	Hitchfield	Chartered.
1900-03	...	...	Chartered.
1904-...	Morning Star V	Garland	
...			
1901	Carrie & Annie	Foster	
...?	Robert W. Logan II ...		
...-1909	Hiram Bingham	Walkup	Shipwrecked.
Etc.			



Morning Star V, ex-Sunbeam, a steamer bought in 1904.

Name	Service record	Dep.
ABCFM Missionaries		
1. Rev. Luther H. Gulick	M.D. born Honolulu. Arr. Pohnpei 1852. To Ebon 1859. Died USA 1892.	1862
2. Mrs. Louisa Lewis Gulick	On leave 1857-59. Died USA 1894.	1862
3. Rev. Albert A. Sturges	Born 1819. Arr. Pohnpei 1852. Ebon 1860. Back Pohnpei 1861 & 1871. Died 1887	1884/5?
4. Mrs. Susan Thompson Sturges	Born 1820. Arrived Pohnpei in 1852 & 1862. Absent 1871-74. Died 1893.	1881
5. Rev. Benjamin G. Snow	Born 1817. Arrived Kosrae 1852. To Ebon 1862. Died 1880.	1878
6. Mrs. Lydia Buck Snow	Born 1820. On leave 1878-80? Died 1887.	1882
7. Rev. Edward T. Doane	Born 1820. Arr. Pohnpei 1855. Ebon 1857. Back Pohnpei 1865. Absent 1874-?	1890
8. Mrs. Sarah Wilbur Doane	Rev. deported to Manila. Died Honolulu 1890. Mrs. #1 died Hon. Feb. 1862.	1861
9. Mrs. Clara Strong Doane	Mrs. #2 arrived Pohnpei 1865	1872
10. Rev. George Pierson	M.D. born 1826. Arrived Kosrae 1855, To Ebon 1857. Died USA 1895.	1859
11. Mrs. Nancy Shaw Pierson	Born 1828. Same postings as above. Died USA 1892.	1859
12. Rev. Hiran Bingham, Jr.	Born Hawaii 1831. Arr. Abaiang 1857. Absent 1864-67. Visits made 1866-72.	1864/72
13. Mrs. Minerva Brewster Bingham	Born 1834. Died 1903.	1903
14. Rev. Ephraim P. Roberts	Born 1825. Arr. Pohnpei 1858. Recalled 1861 for misbehavior. Died USA 1893.	1861
15. Mrs. Myra Farrington Roberts	Born 1835. Arr. Pohnpei 1858.	1861
16. Rev. Joel F. Whitney	Arrived Ebon 1871. To Kosrae 1879.	1881
17. Mrs. Louisa Bailey Whitney	Idem.	1881
18. Rev. Frank E. Rand	Arrived Pohnpei 1874. On leave 1888-90. To Kosrae 1890.	1894
19. Mrs. Carrie Foss Rand	Arrived Pohnpei 1874. Went to Japan in 1887. To Kosrae 1890?	1894
20. Rev. Robert W. Logan	Arrived Pohnpei 1874. To Mortlocks 1879. To Chuuk 1884/5. Died Moen 1887.	1887
21. Mrs. Mary Fenn Logan	Followed husband. On leave 1888-89. To Gilberts 1899, where she died.	+ 1899
22. Rev. Horace J. Taylor	Arrived Abaiang 1874. On leave 1875-77?	1883
23. Mrs. Julia Rudd Taylor	Died Abaiang 1874.	† 1874
24. Mrs. Jennie Rudd Taylor	Arrived Abaiang 1877. Died 1881.	† 1881

Name	Service record	Dep.
25. Rev. Edmund M. Pease	M.D. Arrived Ebon 1877. To Kosrae 1879. Leave 84-85, 94-95. Ebon 1894. Visitor.	1897
26. Mrs. Harriet Sturtevant Pease	Ebon (1877-84, 86-94). Kosrae (1979-84). On leave 1984-85.	1894
27. Rev. Alfred C. Walkup	Abaiang (1880-82), Ebon (1882-84), Kosrae (1884-88). Visitor 1889-1909.	† 1909
28. Mrs. Lavinia Barr Walkup	Idem. Died Kosrae 1888.	† 1888
29. Miss Lillian S. Cathcart	Arrived Kosrae 1881. Departed 1885, or maybe 1886 or 1887.	1885?
30. Rev. Albert S. Houston	Arrived Pohnpei 1882. Died 1899.	1884
31. Mrs. Elizabeth Danskin Houston	Idem.	1884
32. Miss Jennie E. Fletcher	Arrived Pohnpei 1882. To Kosrae 1890. Died 1906.	1897
33. Miss Annette A. Palmer	Pohnpei (84-90, 1900-06), Kosrae (90-93). Leave (97-00). Marsh. (93-97). Later Mrs. Cole.	+ 1906
34. Miss E. Theodora Crosby	Arrived Pohnpei 1886. Leave 1889-94. Later Mrs. Bliss. Wrote book on the Mission.	1898
35. Miss Lydia E. Hemingway	Kosrae (1886-87).	1887
36. Miss Sarah L. Smith	Arrived Kosrae 1886. Married Capt. Garland.	1901
37. Miss Lucy M. Ingersoll	M.D. Pohnpei (1887-89).	1889
38. Mr. Daniel J. Treiber	Chuuk (1887-89).	1889
39. Mrs. Rose Standish Treiber	Idem.	1889
40. Miss Alice C. Little	Kosrae (1888-92), Marshalls (1892-95).	1895
41. Rev. Alfred Snelling	Arrived Chuuk 1888. Became independent of ABCFM 1896. Died at sea 1905.	† 1905
42. Mrs. Elizabeth Weymer Snelling	Arrived Chuuk 1888. Left 1905?	1905?
43. Rev. John J. Forbes	Arrived Pohnpei 1889. Soon died there.	† 1889
44. Mrs. Rachel Crawford Forbes	Arr. Pohnpei 1889. To Kosrae 1889. Born Montreal, Canada. Left 93 or 94.	1893?
45. Miss Lucy M. Cole	Arrived Pohnpei before 1890.	?

Name	Service record	Dep.
?? Mr. & Mrs. Worth	In Chuuk (1887-?). Captain of Kapiolani.	?
46. Miss Rose M. Kinney	Arrived Chuuk 1890.	1897
47. Miss Ida C. Foss	Arrived Kosrae 1890. Mokil (1896-97). Leave, 1897-1900. To Pohnpei 1900, or earlier.	1906
48. Miss Jessie R. Hoppin	Kosrae (1890-1905). Leave (1905-08). Banaba (1908-13)., Jaluit (1914-38)..	1938
49. Rev. Irving M. Channon	Kosrae (1890-1905). Leave 1905-08). Banaba (1908-13).	1913
50. Mrs. Mary Goldsbury Channon	Idem.	
51. Rev. Carl Heine	From Australia. Jaluit (1890-1909?). Ebon (ca. 1909+). Died in Marshall Is.	† 1944
52. Miss Annie E. Abell	Kosrae (1892-98). Leave (1898-99?).	1901
53. Miss Louisa E. Wilson	Kosrae (1893-1910).	1910
54. Rev. Francis M. Price	Chuuk (1894-99). Leave (1899-1900). Guam (1900-07).	1907
55. Mrs. Sarah Freeborn Price	Idem.	1907
56. Rev. Clinton F. Rife	M.D. Kosrae (1894-1906). Majuro (1906-12).	1912
57. Mrs. Isadora Roté Rife	Idem.	1912
58. Rev. Louis M. Mitchell	Arrived Butaritari from Hawaii 1895. Converted to Roman Catholic and recalled 1896.	1896
59. Mrs. Ruth Mahoe Mitchell	Idem.	1896
60. Capt. George I. Foster	Chuuk (1895-1900). Capt. of R.W. Logan II . Married Rev. Logan's daughter.	1900
61. Miss Beulah Logan	Arrived Chuuk 1897. Married Captain Foster. Later became Mrs. Tuthill.	1900
62. Miss Jenny Olin	Born in Sweden. Kosrae (1905-11?).	1911?
63. Miss Jane D. Baldwin	Chuuk (1898-1908 or 1911). Then to Kosrae. Retired 1930 but stayed Kosrae until 1940.	1940
64. Miss Elizabeth Baldwin	Chuuk (1898-1908). Kosrae (1908-1930). Sister of above. Died 1939.	† 1939

Name	Service record	Dep.
65. Rev. Martin L. Stimson	Chuuk (1898-1906). Guam (1906-1907).	1907
66. Mrs. Emily Hall Stimson	Idem.	1907
67. Rev. Philip A. Delaporte	Nauru (1899-1915).	1915
68. Mrs. Salome S. Delaporte	Idem.	1915
69. Miss Mary A. Channel(l)	Guam (1900-02).	1902
70. Rev. Edward E. Hyde	Chuuk (1900-01).	1901
71. Mrs. Mabel Selleck Hyde	Idem.	1901
72. Rev. Thomas Gray	Pohnpei (1900-196?). Liebenzellars replaced ABCFM on Pohnpei ca. 1907.	1906?
73. Mrs. Leta Danby Gray	Idem. Daughter of # 54-55.	1906?
74. Rev. Arthur C. Logan	Guam (1902-03). Guam again, as of 1912 to perhaps 1922. son of #20-21.	1903
75. Mrs. Alice Price Logan	Idem.	1903
76. Rev. Albert A. Jagnow	Chuuk (1903-07).	1907
77. Mrs. Maria Gliewe Jagnow	Idem.	1907
78. Rev. Herbert E. B. Case	Guam (1905-10).	1910
79. Mrs. Ada Rogers Case	Idem.	1910
80. Rev. ? Graham (or Grant)	Guam, as of 1905? Departure date unknown. Ref. a book by Mary Stevens.	?
81. Mrs. ? Graham (or Grant)	Idem.	?
82. Miss ? Linke	Nauru, before 1909. Nothing known for sure.	?
83. Rev. Frank J. Woodward	Banaba (1911-12). Abaiang (1912-15).	1915
84. Mrs. Marion Wells Woodward	Kosrae, ca. 1909. Abaiang (1912-15).	1915
85. Rev. Charles H. Maas	Born in Germany. Majuro (1912-18).	1918
86. Mrs. Matilda Maas	Born in Denmark. Majuro (1912-18).	1918
87. Rev. Richard E. G. Grenfell	Banaba (1912-15). Abaiang (1915-16).	1916

Name	Service record	Dep.
88. Mrs. Grenfell	Banaba (1912-15). Abaiang (1915-16).	1916
89. Rev. A. L. Luttrull	A Baptist. Guam (1925-28).	1928
90. Rev. D. Tenison	A Baptist. Guam (1928+).	?
91. Rev. George C Lockwood	Jaluit (1928-32).	1932
92. Mrs. Eleanor Lockwood	Idem.	1932
93. Miss Eleanor Wilson	Kosrae (1936-40). Leave (1940-46, 1951-53, 55-56). Marshalls (1946+).	1962
94. Rev. Clarence F. McCall	Kosrae (1936-40).	1940
95. Mrs. Cora Campbell McCall	Idem.	1940
96. Rev. Anna Dederer	Arrived Chuuk and Mortlocks in 1935. To Majuro 1954. Was Liebenzeller before WWII.	1961
97. Mr. Chester Terpstra	Arrived Pohnpei before 1953 No other information available.	?
98. Mrs. Terpstra	Idem.	?
99. Rev. Fred Skillings	Born in Kosrae, half-breed. Had married King John's sister. Served locally, ca. 1936.	?
100. Mr. Harold F. Hanlin	Marshalls as of 1947. Went on leave in 1950. Still in Marshalls in 1966.	?
101. Mrs. Mary Ruth Martin Hanlin	Idem.	?
102. Miss Lela Morgan	Pohnpei as of 1952.	?
103. Mr. Robert C. Loomis	Marshalls (1952-59).	1959
104. Mrs. Ruby Loomis	Idem.	1959
105. Miss Louise Meebold	Marshalls (1952-53).	1953
106. Miss Lucy B. Lanktree	Marshalls (1954-57).	1957
107. Miss Ida May Woodbury	Marshalls (1958-60).	1960

Name	Service record	Dep.
108. Rev. Charles J. Bailey	Marshalls (1960-61).	1961
109. Mr. Elden M. Buck	Marshalls, as of 1963. Still there in 1966.	?
110. Mrs. Mary A. Hanlin Buck	Idem.	?
111. Mr. Donald S. Daughy	Marshalls, as of 1963. Still there in 1966.	?
112. Mrs. Kathleen McCormick Daugh.	Born in Nigeria. Marshalls, as of 1965. Still there in 1966.	?
113. Mr. William Hilton II Petry	Marshalls, as of 1964. Still there in 1966.	?
114. Miss Julia M. Rahib	Marshalls, as of 1966. Was to marry Mr. Petry.	?
115. Mr. Tuck Wah Lee	Born Hawaii. Marshalls, as of 1965.	?
116. Mrs. Alice Panole Lee	Idem.	?
117. Mr. Robert C. Smith	Marshalls, as of 1965.	?
118. Mrs. Barbara Schuerch Smith	Idem.	?
119. Mr. Stephen C. Evans	Marshalls, as of 1966.	?
120. Mrs. Charlotte Freeman Evans	Idem.	?
121. Mr. Thomas J. Chilton	Marshalls, as of 1966.	?
Hawaiian Missionaries (HMB)		
1. Rev. Berita Kaaikaula	Pohnpei (1852-59). Died at Pohnpei on 13 January 1859.	† 1859
2. Mrs. Debora Kaaikaula	Pohnpei (1852-59).	1859
3. Rev. Daniel(a) Opunui	Pohnpei (1852-53). Died Kosrae 1853.	1853
4. Mrs. Doreka(?) Opunui	Pohnpei (1852-53).	1853
5. Rev. Kamahahiki	Pohnpei (1855-57).	1857
6. Mrs. Doreka Kamahahiki	Idem.	1857
7. Rev. J. W. Kanoa	Kosrae (55-57). Abaiang (57-65, 73-74). Butaritari (65-66, 67, 74-96). Kosrae (1866-67).	† 1896
8. Mrs. Kaholo Kanoa	Idem. Rev. Kanoa left ABCFM in 1886. Died Butaritari 1896.	1896?

Name	Service record	Dep.
9. Rev. ? Kankaule	Ebon, as of 1857?	?
10. Mrs. Kanakahole	Idem.	?
11. Rev. J. H. Mahoe	Abaiang (1857-58, 67-68). Tarawa (1858-67). Butaritari (1869-70). Died Kauai 1891.	1870
12. Mrs. Olivia Mahoe	Idem.	1870
13. Rev. D. P. Aumai	Abaiang (1858-68).	1868
14. Mrs. Maui Aumai	Idem.	1868
15. Rev. Rev. H. Aea	To Ebon 1860. To Majuro 1869. Left 1871. Died 1872.	1871
16. Mrs. Debora Aea	Idem. Died 1871.	† 1871
17. Rev. Rev. M. George Haina	Tarawa (1860-67, 74-76, 77+). Abaiang (1867-74, 76-77). Died 1886	† 1886
18. Mrs. Kaluahine Haina	Idem.	?
19. Mr. & Mrs. Tutekea	Left Abaiang in 1872. Nothing else recorded.	1872?
20. Mr. & Mrs. Tekauene	Left Abaiang in 1872. Nothing else recorded.	1872?
21. Rev. David Kapali	Ebon (1862-64, 67-73). Namorik (1865). Jaluit (1865-67, 73-80).	1880
22. Mrs. Tamara Kapali	Idem.	
23. Rev. W. P. Kapu	Abaiang (1863-68). Tarawa and Tabiteuea (1868-93). Died Honolulu 1896.	1893
24. Mrs. Maria Kapu	Idem.	1893
25. Rev Kaelemakule	Namorik (1865-70). Died 1870.	† 1870
26. Rev. Robert Maka	Butaritari (1867-79, 1883). Leave (1879-83). Died Oahu 1907.	1883
27. Mrs. Mary M. Kelau Maka	Idem.	1883
28. Rev. G. Leleo	Tabiteuea (1868-71). Nonouti (1871-76). Abaiang (1876-84). Died Honolulu 1899.	1884
29. Mrs. Leleo	Idem.	1884
30. Rev. D. Kanoho	Tarawa 1869-71). Marakei & Butaritari (1871-80, 83-94). Leave (1880-83). Died 1896	1894
31. Mrs. Rachel Kailihao Kanoho	Idem.	1894

Name	Service record	Dep.
32. Rev. J. D. Ahia	Tarawa (1869-70). Abaiang (1870-72).	1872
33. Mrs. Ahia	Idem.	1872
34. Mr. Moses Naukanaelo	Was in Maiana in 1871. No other information.	?
35. Rev. S. Kahelemauna	At Mili from 1870 until his death in 1876.	† 1876.
36. Rev. H. B. Nalimu	Tabiteuea (1871-82).	1882
37. Mrs. Keahiloa Nalimu	Idem.	1882
38. Rev. T. Kaehuaea	Nonouti from 1871 until unknown date.	?
39. Mrs. Kaehuaea	Idem.	?
40. Rev. William Nehemia Lono	Maiana (1871-82, 85-94). On leave (1882-85). Died Hawaii 1911.	1894
41. Mrs. Julia Lono	Idem.	1894
42. Rev. Solomon P. Kaaia	Namorik (1871-73). Arno (1873-82). Was at Tabiteuea in 1889.	?
43. Mrs. Kanoko Kaaia	Idem.	?
44. Rev. S. W. Kekuewa	Majuro (1873-83). Ref. Bryan's "Life in the Marshall Is."	?
45. Mrs. Miriama Kekuewa	Idem.	?
46. Rev. Solomon Kahea Maunaloa	Abaiang 1880-81). Died 1885.	1881
47. Rev. Z. S. K. Paaluhi	Tabiteuea (1887-90). Died 1904.	1890
48. Mrs. Emma Paaluhi	Idem.	1890
49. Rev. Martina Lutera	Abaiang (1887-90). Died Kauai 1908.	1890
50. Mrs. Harriet S. H. Lutera	Idem.	1890
51. Rev. John Nua	Butaritari (1892-95). Died Honolulu 1916.	1895
52. Mrs. Julia Haweleku Nua	Idem.	1895
53. Rev. David Kaai	Abaiang (1892-95). Died Molokai 1919.	1895
54. Mrs. Paalua Makekau Kaai		1895

Name	Service record	Dep.
55. Rev. Daniel Punua Mahihila	Maiana (1892-1904). Still living in 1937. Last Hawaiian missionary in Micronesia. In	1904
56. Mrs. Sara Mahihila	1917, the London Missionary Society officially took over the whole of the Gilberts.	1904
Liebenzeller Missionaries		
1. Rev. Ernst Wiese	Pohnpei (1906-19?).	1919?
2. Mrs. Elfriede Kohrig Wiese	Pohnpei (1907-08). Died Pohnpei 1908.	† 1908
3. Rev. Wilhelm Siebold	Pohnpei (1906-19?). See Weichel below.	1919?
4. Rev. Ernst Dönges	Chuuk (1907-19?). Served on Toloas.	1919?
5. Mrs. Gertrude Klinger Dönges	Arrived Chuuk in 1909.	?
6. Rev. Rudolf Mäder	Chuuk (1907-14, 26+). Served on Toloas. On leave (1914-26).	?
7. Mrs. Rosa Loosli Mäder	Arrived Chuuk in 1908.	1914
8. Miss Mina Karer	Pohnpei (1907+)	?
9. Miss Lina Lueling	Pohnpei (1907+). Became Mrs. Wiese #2.	1919?
10. Miss Kathe Weichel	Pohnpei (1908+). Became Mrs. Seibold.	1919?
11. Miss Elise Zuber	Chuuk (1909-19, 26-44). On leave (1919-26).	† 1944
12. Miss Emma Manteufel	Chuuk (1909+)	?
13. Rev. Adam Syring	Pohnpei (1910-19).	1919
14. Mrs. Johanna Polster Syring	Pohnpei (1912-19).	1919
15. Rev. ? Hugenschmidt	Pohnpei (1910-13).	1913
16. Mrs. ? Hugenschmidt	Idem.	1913
17. Rev. Karl Becker	Chuuk (1910-19?) Was on Fefan in 1913.	1919?
18. Rev. Ernst Uhlig	Visited all missionas in 1912. Left 1919, returned 1926.	?

Name	Service record	Dep.
19. Rev. Karl Häusser	Arrived Chuuk, ca. 1913.	1919
20. Miss Paula Krämer	Idem.	1919
21. Miss Anna Schneider	Idem.	1919
22. Rev. Otto Joswig	Arrived Chuuk ca. 1927. Sometimes in Japan, also in Mortlocks. Left after 1937.	aft. 1937
23. Rev. Wilhelm Länger	Japan (1927-29). Palau (1929-34, 37-41). On leave 1934-37.	1941
24. Mrs. Länger #1	Died Japan 1934.	1934
25. Mrs. Länger #2	Arrived 1937. Died Palau 1941.	† 1941
26. Miss Lydia Müller	Chuuk (1930+).	?
27. Rev. Hans Rattel	Chuuk (1932+).	?
28. Rev. ? Siemer	Palau (1930-38).	1938
29. Mrs. ? Siemer	Idem.	1938
30. Rev. Wilhelm Fey	Palau (1933+). Still there in 1941.	?
31. Mrs. Fey	Idem.	?
32. Miss Hildegard Thiem	Palau (1935-40, 52+). On leave (1940-52). Still in Palau in 1959.	?
33. Miss Hermine Rittmann	Palau (1935-41).	1941
34. Miss Anna Dederer	Chuuk and Mortlocks (1935-53. Majuro (1954-61) Became ABCFM during WWII.	1961
35. Rev. Richard Neumaier	Chuuk (1935-48). Was in Hall Islands from 1937 to about 1942.	1948
36. Rev. Wilhelm Kärcher	Mortlocks (1937-43). Chuuk (1943-52). On leave 1952-54). Still in Chuuk in 1959	?
37. Mrs. Kärcher	Arrived 1937? Left 1959	1959
38. Rev. Erwin Pegel	Mortlocks (1955+). Still there in 1959.	?
39. Mrs. Pegel	Idem.	?

Name	Service record	Dep.
40. Miss Ingelore Lengning	Palau (1955+). Still there in 1959.	?
41. Rev. Hermann Becker	Palau (1935+). Still there in 1959.	?
42. Rev. Edmund Kalau	Palau (195659). Yap (1959+). Still Yap in 1959.	?
43. Mrs. Kalau	Idem.	?
44. Miss Annaliese Stüber	Chuuk (1957+). Still there in 1959.	?
45. Rev. Wilhelm Baer	Palau (1958-60).	1960
46. Rev. Peter Ermel	Chuuk (1959+)	?
47. Mrs. Ermel	Idem.	?
48. Rev. Ernst Seng	Chuuk (1959+). Still there in 1977.	?
49. Mrs. Anna Dore Seng	Idem.	?
50. Rev. Siegfried Neumaier	Was in Chuuk in 1977.	?
51. Rev. Curt Gustafson	Arrived at Palau before 1973.	?
52. Mrs. Colleen Gustafson	Idem.	?
53. Rev. Lee Brown	Arrived at Yap before 1973.	?
54. Mrs. Madeline Brown	Idem.	?
55. Rev. Harald Gorges	Arrived at Yap before 1978.	?
56. Mrs. Hannalore Gorges	Idem.	?
57. Rev. Klaus Müller	Arrived at Chuuk before 1979?	?
58. Mrs Ulrike Müller	Idem.	?
59. Miss Dorothy Baamer	Arrived at Yap before 1979.	?
60. Miss Carolinda Laaken	Arrived at Yap in 1978.	?

Name	Service record	Dep.
61. Miss Doris Eberhardt	Arrived at Yap in 1979. Still there when I visited in 1983.	?
62. Rev. Roland Rauchholz	Arrived at Chuuk before 1980?	?
63. Miss Elisabeth Reumann	Arrived Palau before 1980. Still there in 1983.	?
64. Rev. ? Seitz	Arrived Palau before 1980.	?
65. Mrs. Hermine Seitz	Idem.	?
66. Rev. Paul Murdoch	Arrived Chuuk before 1981.	?
67. Mrs. Maria-Louisa Murdoch	Idem.	?
68. Rev. Norman Dietsch	Arrived Chuuk before 1982?	?
69. Rev. Heinz Hengstler	Arrived Yap 1982.	?
70. Mrs. Hengstler	Idem.	?
71. Rev. Gert Rosenau	Arrived Palau before 1983?	?
72. Mrs. Elke Rosenau	Idem.	?

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- 1 Ed. note: During the 1930s, there was a Japanese Protestant missionary named Rev. HIRATA Hajime in charge of the Jabwor Training School in Jaluit. During World War II, there were at least two Japanese Protestant missionaries who came to the islands, for instance, Father YAMAGUCHI Shokichi in Chuuk, and Father TANAKA Kanezo in Pohnpei. The latter was accompanied by his wife (ref. Akinori).

Appendix 3

References to the Micronesian Mission in the *MISSIONARY HERALD*

for the 1862-1923 period

Source: Missionary Herald published in Boston, Massachusetts. LC# MCF 01109 no. 29+ AP.

Editor's notes: Hard copies of all issues to modern times (1960s) are kept at the New England Deposit Library, in Allston, south of Cambridge, Mass. I did not have time to review the issues for 1923 onwards. Suffice to look through the indexes of those issues for the words "Micronesia" and "Micronesian Mission."

MCF copies and also hard copies are available at the following places: Boston Athenaeum (vols. 1-109 only); Congregational Library, Boston; Cornell U., Ithaca, NY; Trinity College, Hartford, Conn.; Hartford Seminary Foundation, id.; Yale U. Divinity School; perhaps also at Hawaii Children's Missionary Society Library.

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- Etc., etc.

Appendix 4

Specimens of Micronesian languages (1866).

1. In Appendix to Rev. Bingham's book entitled: "Story of the Morning Stars."

The Lord's Prayer in the Gilbert Island language.

Tamara are i karawa, e na tabuaki aram. E na roko ueam: E na tauaki am taeka i aon te aba n ai aron tauana i karawa. Ko na ananira karara ae ti a tau iai n te bon aei. Ao ko na kabara ara buakaka mairoura n ai arora nkai ti kabara te buakaka maironia akana ioawa nako ira. Ao tai kairira nakon te kaririaki, ma ko na kamaiuira man te buakaka; ba ambai te uea, ao te maka, ao te neboaki, n aki toki. Amene.

The Lord's Prayer in the Marshall Island language.

Jememuij i lon, en kwojarjar etom. En itok am ailin. Jen komonmon ankil am i loi enwot dri lon. Ranin, letok non kim kijim ranin: im jolok amuij jerawiwi, enwot kimuij jolok an armij jerawiwi jen kim. Im jab tellok non mon, ak drebij kim jen nana. Bwe am ailin, im kajur, im wijtak in drio. Amen.

The Lord's Prayer in the Kusaican language.

Papa tumus su in kosso, E'los oal payi. Togusai lalos tuku. Orek ma nu fwalu, ou elos oru in kosao. Kite kit len si ini ma kut mono misini: A nunok munas nu ses ke ma koluk las, oanu kut nunok munas sin met orek ma koluk ni ses. A tiu kol kit kut in mel, a es kit la liki ma koluk, tu togusai lalos, a ku, a mwolanu, ma patpat. Amen.

First verse of "There is a Happy Land" in the Ponapean language.

"Uaja kajalelia,
Meto, meto,
Uaja en ani man,
Marain, marain;
Ar kaul mekajalel,
Jijuj kom kamauri kit,
Kitail kaul laut er kaul,
Kaul meature."

2. In Appendix to Theodora Crosby Bliss' "Micronesia."

John 3:16—"God so loved the world," etc.

Gilbert Islands.

Ba E tauri'a aomata te Atua n te aro are E ana Natina ae te rikitemanna iai, ba e aona n aki mate ane onimakinna, ma e na reke i rouna to maiu are aki toki.

Marshall Islands.

Bwe kin an Anij yokwe lol, E ar letok juon wot Nejin E ar keutak, bwe jebrewot eo ej liki E en jab joko, a en mour in drio.

Caroline Islands.

Kosrae:—Tu God el lunsel fwalu ou ini, tu el kitamu Mwen siewunu isusla natal, tu met e nu kemwu su lalalfuni k'el elos tiu mise, a moi lalos mapatpat.

Ponape:—Pue Ket me kupura jappa ie me aki to ki Na ieroj eu, pue me pojon lai, en ter me la, a en me maur jo tuk.

Chuuk:—Pue an Kot a tane fanfan mi rapur, ie mi a nanai na an Lamlam, pue monson mi luku i ra te pait mual la, pue ra pu uera i manau samur.

Appendix 5

The correspondence of Rev. and Mrs. Roberts

Sources: Article in The Journal of Pacific History, Vol. 3; the papers are to be found in the Oregon Historical Society Library, Portland, Oregon.

Note: These missionaries served in Pohnpei from September 1858 until July 1861.

Papers of Ephraim P. and Myra Roberts of Ponape, 1857-1865

Recently received at the Oregon Historical Society Library, a gift of their descendants, are the journals and letters of Ephraim Peter and Myra (Farrington) Roberts, A.B.C.F.M. missionaries to Micronesia. The Roberts were stationed at Shalong, Ponape, from September 1858 to July 1861, replacing the Luther Halsey Gulicks who had established the mission there in 1852. Among the papers is E. P. Roberts' lively journal of the voyage around the Horn from Boston to Honolulu on the **Eliza & Ella** in the winter of 1857-58, and from Honolulu to the Caroline Islands in the summer of 1858 on the missionary packet **Morning Star**.

Myra Roberts kept a detailed personal journal during the three-year stay in Micronesia, which she sent home in instalments to her family and friends in Maine and which the family preserved. Among correspondence, 1858-1865, are letters to the Roberts from Hiram Bingham Jr., Elias Bond, Titus Coan, Samuel C. Damon, Edward P. and Sarah Doane, Charlotte Dole, Jonathan S. Green, Luther H. and Louise L. Gulick, David B. and Sarah Lyman, George and Nancy A. Pierson, Benjamin G. Snow, A. A. Sturges, and Charles H. Wetmore.

Discontinuing their services with the American Board, the Roberts returned to Honolulu on the **Morning Star** in July 1861. From there they sailed to the Pacific Northwest, via San Francisco, and a few years later took up a homestead near The Dallas, Oregon.

The Roberts Papers have been inventoried and catalogued, and may be used for research at the Library.

Jean Brownell

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