

HYMN.

By the Rev. G. Bryan.*

Sweet is the feast of Jesus' love,
And bright the banquet shines
Of things below and things above,
From Truth's exhaustless mines.

Pardon, and peace, and life, and light,
In holy paths abound;
And grace shall guide their footsteps right,
Who in those paths are found.

The lowly seek the living way,
And humbly walk therein,
Fast to the world of endless day,
And from the world of sin.

O, for the eagle's rapid wings,
To bear our spirits o'er
To the fair land of priests and kings,
To be enslaved no more!

How sweet to walk the courts above,
And full salvation see;
The purchase of Immanuel's love,
For thee, vain man, for thee!

YOUTH'S DEPARTMENT.

For the Colonial Churchman.

As the attention of the friends of Missions is now anxiously turned to that interesting territory, which takes within its limits the principal Islands of the Pacific Ocean, it will be interesting and instructive to peruse the following lively extract from "Bennet's Voyage round the World." The marks of civilization in those countries in which the inhabitants have so lately emerged from barbarism, cannot but interest the mind—"Are we not all brethren," and children of the same God?

One writer thus speaks of the Pitcairn Islanders, descendants from the crew of the *Bounty*.

O.

The only survivors of the first settlers are two aged Tahitian females, who possess some interest in association with the history of those islanders. The eldest, Isabella, is the widow of the notorious Fletcher Christian, and the mother of the first born on the island. Her hair is very white, and she bears generally an appearance of extreme age, but her mental and bodily powers are yet active. She appeared to have some knowledge of Captain Cook, and relates with the tenacious retrospect of age many minute particulars connected with the visit of that great navigator to Tahiti. The second, Susan Christian, is some years younger than her countrywoman Isabella. She is short and stout, of a very cheerful disposition, and proved particularly kind to us—indeed, I flattered myself that I had found favour in the sight of 'old Susan,' as she not only presented to me a native cloth, of brilliant colours, which she had herself manufactured, but, bringing a pair of scissors, insisted upon my taking a look of her dark and flowing hair, flowing profusely over her shoulders, and as yet but little frosted by the winter of life. This woman arrived on the island as the wife of one of the Tahitian settlers, and bears the reputation of having played a conspicuous part when the latter were massacred by their own countrywomen. She subsequently married Thursday October, the eldest son of Fletcher Christian, who died at Tahiti in 1831.

In person, intellect, and habits these islanders form an interesting link between the civilized European and unsophisticated Polynesian natives—They are a tall and robust people, and their features, though far from handsome, display many European traits. With the exception of George Adams, who

* From the Church of England Magazine.

is much fairer than any of his countrymen, the complexion of the adults does not differ in shade from that of the Society Islanders. Their hair also is invariably black and glossy, and either straight or gracefully waved, as with the last named people.—Their disposition is frank, honest, and hospitable to an extreme, and as is common to races claiming a mixture of European with Asiatic blood, they possess a proud and susceptible sense of mind. In conducting the most trivial affairs they are guided by the Scriptures, which they have read diligently, and from which they quote with a freedom and frequency that rather impair the effect.

A modest demeanour, a large share of good humour, and, an artless and retiring grace, render the females peculiarly prepossessing.

The children are stout and shrewd little urchins, familiar and confident, but at the same time well behaved. They are early inured to aquatic exercises, and it amused us not a little to see small creatures, two or three years old, sprawling in the surf which broke upon the beach; their mothers sitting upon the rocks watching their antics and coolly telling them to 'come out or they would be drowned;' whilst the older children, amusing themselves with their surfboards, would dive out beneath the lofty breakers, and, availing themselves of a succeeding series, approach the coast, borne on the crest of a wave with a velocity which threatened their instant destruction against the rocks; but, skilfully evading any contact with the shore, they again dived forth to meet and mount another of their foaming steeds.

The ordinary clothing of the men is little more than the maro or girdle of cloth worn by the most primitive Polynesian islanders.

The females commonly employ for their dress the native material they prepare from the bark of the paper—mulberry tree, stained with vegetable dyes, but as opportunities offer they substitute for this rude cloth the handkerchiefs and cotton prints of Europe. They wear the petticoat and scarf in the Tahitian style, and complete their toilette, after the manner of the same nation, by passing a girdle of the seared and yellow leaves of the Ti plant around their waist, placing flowers in their ears, and encircling their tresses with a floral wreath. Some few wear their hair short, but the majority permit it to flow over the shoulders in luxuriant ringlets.

These people subsist chiefly on vegetable food. Yams, which are abundant, and of excellent quality, form their principal dependence; and next to these the roots of the mountain taro (*arum costatum*), for the cultivation of which the dry and elevated character of the land is so well adapted. Coconuts, bananas, sweet potatoes, pumpkins, and watermelons, are also included among the edible vegetables, but of breadfruit they obtain only a scanty crop, of very indifferent quality. They prepare a common and favourite food with grated coconuts and yams pounded with bananas to a thick paste, which, when enveloped in leaves and baked, furnish a very nutritious and palatable cake called 'pilai.' On two days in the week they permit themselves the indulgence of animal food, either goat's flesh, pork, or poultry, while the waters around the coast afford them a sufficient supply of fish. They cook in the Tahitian manner, by baking in excavations in the earth filled with heated stones; the fuel they employ is usually the dried husks of the coconut.

The elder members of the Pitcairn Island family are but indifferently educated, scarcely any of them being able to write their own name, though most can read. For some years past an Englishman, named George Nobbs, has resided on the island and officiated as schoolmaster to the children, who, in consequence, exhibit a proficiency in the elements of education highly creditable both to their own intelligence and to the exertions of their teacher. George Adams had commenced instructing himself in writing but a few months before our arrival, and a journal which he had kept for that length of time, and which he put into my possession, displays much progress in the art. The few books they possess have been obtained from

sailors visiting their shores, and are chiefly of a religious tenour. Some volumes, also, which were removed from the *Bounty*, are still preserved in the house formerly occupied by the patriarch John Adams.

The English and Tahitian languages are spoken with equal fluency by all the islanders excepting the two Tahitian females, who speak little else than their native dialect, and are perhaps in the sad predicament of having partly forgotten that. They converse in English with some of the imperfections peculiar to foreigners; and this may be partly attributed to their usually discoursing in Tahitian with one another, as well as to practice among their British visitors of addressing them in broken English the better to be understood, a delusion into which most fall upon their first intercourse with this people.—They nevertheless pride themselves upon an accurate knowledge of the language of their fathers, and not only aim at its niceties, but also indulge in the more common French interpolations, as *faux pas*, *fracas*, *sang froid*, &c.

They were early and well instructed in the pure doctrine of the Christian religion, by their revered forefather John Adams, and it is to be sincerely hoped that no fanaticism may ever intrude upon their present simple and sensible worship of the Creator, nor the intemperate zeal of enthusiasts give them a bane in exchange for that religion,

Whose functions is to heal and to restore,

To soothe and cleanse, not madden and pollute.*

Their Sabbath is now observed upon the correct day, or that according with the meridian of the island, which was not the case in 1814 when Sir T. Staines visited the spot, and found John Adams and his small community preserving Saturday as the day of rest; an error which had arisen from the circumstance of the *Bounty* having made the passage from England to Tahiti by the eastern route, without any correction of time having been made to allow for the day, apparently gained by this course.

MISSIONARY ANECDOTE.

BELIEF OF WITCHCRAFT IN CAFFRARIA, SOUTH AFRICA.

A Wesleyan missionary furnishes the following horrid incident:—

Only this evening, the news of a poor Fingoo being murdered was brought to me. The kraal where this act took place was about four miles from the station. To be assured of the truth of the statement, I rode to the place, and found it was true: already they had burnt two houses; and the people of the place were pulling down the other houses of the kraal, belonging to the friends of the murdered man. I inquired whether it was really true that a man had been murdered: they answered with much apparent composure, and as if approving of the deed, "Oh yes, he is dead: he has been bewitching people:" and when requested to know particulars, they stated that the man was sitting at the door of his house in the evening, when suddenly a number of men made their appearance, running over the hill toward the place.—The man, thinking some peril was coming upon him, fled: the party followed him—put a thong round his neck—and brought him back to his house; demanding of him in the most threatening way, all the bewitching stuff which he had. The poor creature, thinking to escape death, went into his house, and brought out a wild dried fruit, called by the colonists the bitter-apple, and which is used by the natives as an emetic: they demanded what use he made of that, he replied, "With this I bewitch men and cattle." This being laid by, they called for more; when he went again into his house, and brought out a piece