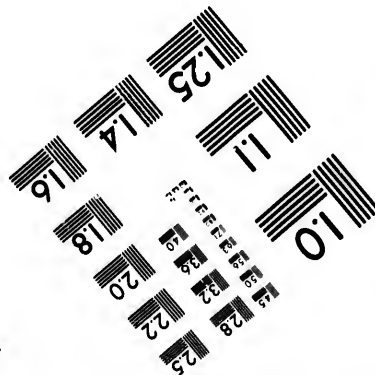
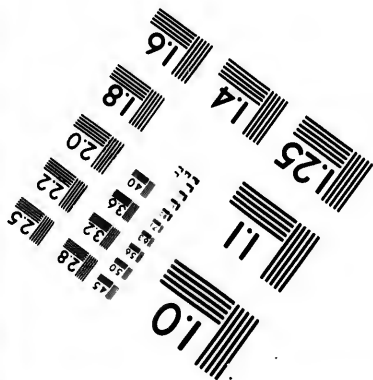
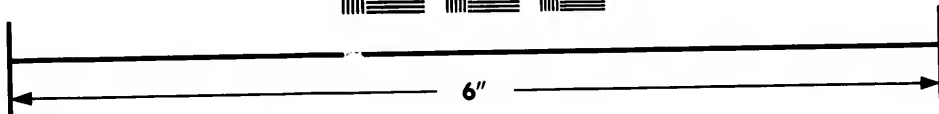
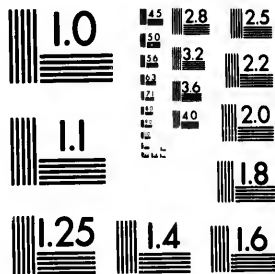


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CHAP. XVII.

"With melting heart and weeping eyes,
My trembling soul in anguish lies."

*A Visit to Beteger, another of the Feejee Islands,
with an account of the Religion, and customs of
the People of Feejee.*

After we had been a while on the island of Nirie, a chief from another of the Feejee islands called Beteger, came to us, and being much pleased with us, persuaded myself and one of my shipmates, Noah Steere by name, to go home with him. We took all the money we had collected and went. Beteger lies not far from Nirie, and we arrived there in a few hours. The people of this place were very fond of us, and the chief used to take us over his plantations and shew us his cane, and the produce he had growing.

While on these islands, some of our company having some pumpkin and watermelon seeds, and some corn, we planted them; but before they were ripe, or half grown, the ignorant savages picked them, and came to us to know what they should do with them.

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We told them that if they had let them alone until they had come to maturity, they would have been a good substitute for bread; but they said *sicingi*, that is, no.

The food of this country is, yams, potatoes, plantains, cocoanuts, bananas, taros, breadfruit, human flesh, an inferior kind of swine which they raise, &c. The breadfruit grows on trees fifteen or twenty feet high, and is as large as our middling sized pumpkins, and when ripe is yellow. They pluck it and boil it in pots made of clay, and then take out the core, and place it in a kind of vat fixed in the earth for the purpose; the women then, entirely naked, tread it down with their feet; and after putting on some plantain leaves, cover it with earth. After it is fermented, they take it out and make it into a kind of dumplings, called by them, *munities*.

When cultivating their lands, and in their other labours, about noon they generally have a hole dug in the ground, heated by a fire made in it; and after they clean out the coals and ashes, they lay in their dead bodies, human, if they have any for eating, if not, hogs, and also potatoes and yams. On these they place a covering of straw, and then bring on the hot ashes and earth. Af-

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ter a few hours they take out the flesh, &c. and each one receives his share.

Their method of tilling the ground, is by hand to dig up the earth with sticks sharpened, or levers; and then with their hands plant yams and potatoes. Plantains, and bananas are raised by separating and transplanting the scions each season; but about all the other fruits of these islands are naturally produced by the soil.

These savages are cannibals, and eat the bodies of their own malefactors, and all those of their prisoners: and as they were continually at war with some of the tribes around them, and the breach of their own laws in nearly every case was punishable with death, they generally had a supply of human flesh.

These wretches also eat vermin of almost every description; and if by pulling up a bush or weed, or by any other means, they meet with worms, they are as sure and quick to devour them as dung-hill fowls would be. One day the wife of a chief, having collected a number of lice in her hand from the head of her little son, she beckoned to the chief who was at a little distance, to come, and in his haste to possess himself of his game, hurried them too carelessly into his mouth.

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of this, it seems, one of the scampering rogues some how took the advantage, and made his escape from the grinders down the lane of the chief's throat, and there taking his post to good advantage, he unmercifully choaked the poor fellow. Notwithstanding the agony of the chief, Steere and myself could not avoid laughing at his flouncing; but this offended him much; and after he had obtained the better of the cruel little fellow in his throat, he called for his war club and was about to vent his rage on us for not being more solemn on so distressing an occasion. We thought then that the end of our days had come sure enough, and began to look for the fatal blow, which undoubtedly would have been given, had not a young chief, who was ever a friend to us, interceded in our behalf: by this means our lives were spared, and we escaped.

Their religion appears to be as follows; each tribe has a man, something like a priest, called Rombetty; and in the midst of their villages, they have a large building called Booree-curlow, that is, house of the Spirit, for the purpose of their religious devotion; where they worship the sun, moon, and stars. To this sanctuary the people retire every morning, led by their Rombetty, whom they follow promiscuously: at the house they appear very solemn and regular;

and apparently seriously retire after their service is ended.

In their devotion they have a kind of sacrament, using the root called on the Sandwich islands ava, but angooner in this country. In the first place they wash the root clean, and then chew it, and put it into a large plantain leaf, which is as big as a small tea table, which they lay in a hole in the ground, and then pour a small quantity of water to it, and rinse the substance out. This liquor the Rombetty serves out in small plantain leaves to his people, and as each one receives it, they all clap their hands and say mannon angooner, which is returning thanks to God in their way. After partaking of this they think they are happy, its effect being similar to that of laudanum.

Circumcision is a sacred rite among the natives of Feejee, and they circumcise their male children when young.

All their marriages are made by the parents when their children are in infancy; at which time the parties get together and have a great feast of the best the country affords, and partake of the angooner root: and after the young couple arrive to the age of maturity they live together. The chief is allowed eight or ten wives if he chooses.

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Adultery is punished with the death of both the offenders. If the husband expires before his wife, she is choked to death by putting a bark around her neck, and twisting it with a stick until she is dead, and they are buried together in the same grave; but if the woman dies first, the man is suffered to live unmolested. And, if the chief dies, having ten wives, they must all be choked to death and buried with him.

It is an abomination among them to sneeze or break wind; and if one of the lower class happens to do either, the cry is, armattee, armattee, that is, that he might die; but if one of the chiefs, or their wives, should thus happen to do, they say ambuller, ambuller, that is, that he might be well. But, one morning a wife of a chief being about to sneeze, she violently seized her nose to prevent it; but as humorous nature was not to be baffled in this way, there was in a different direction not a little disturbance; at this comical affair, Steere and myself could not well keep from laughing a little; but the chief was greatly offended, and was about to kill us immediately for our impudence, but a young chief interceded for us and we escaped his fury.

The men of these islands have no other dress but a strip of cloth about six inches

wide, and six feet long, bro't up between the legs, and then passing around the waist, with one end hanging down before and the other behind, called marrar. Their hair they burn or sear short, and erect in every direction, dressed with the white ashes of the bread fruit tree leaves, made into a kind of paste, and fixed among it.

The dress of the women, is a band about six inches wide, and long enough to pass around the waist, curiously worked of grass and bark of different colours, [called leeky. This they fix around their middle, with a lock of grass about six inches long hanging down before. Their head dress is the hair about six inches long fixed erect, scorched or burned with brands of fire to make it curl and keep its place; they then place the ash-paste over the whole head, which when dry appears like white hair powder. That their heads thus fixed may not be ruffled, or the dressing injured when sleeping, a stick curiously worked, of the size of a walking staff is placed about five inches from the ground on small crotches, and on this they lay their heads across not far from the back side of one of their ears, while the rest of the body lies on the ground, straw, or a mat, entirely naked.

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comely features in many instances, their hair black and naturally straight, and their skin of a copper colour, excepting in a single instance we saw one who was white among them, as Steere and myself were walking out; he was in company with a large collection, and I thinking he was an European, and being overjoyed, cried out, How fare you, shipmate? but the savages broke out in a great laughter, saying, taw haw, haw! haw, peppa longa Feejee, peppa longa Feejee; that is, white man of Feejee. Whether any others were white among them I never knew.

CHAP XVIII.

"Should vengeance still my soul pursue,
 Death and destruction I must rue,
 Yet mercy can my guilt forgive,
 And bid a wretched being life."

My dreadful sufferings at Feejee.

I was in a poor, lingering and debilitated state of health; some times I could eat of the produce of the country, and sometimes I could not relish it, and almost starved for food. I would go into the huts and look up to the baskets which hung on the ridge-pole of the houses with provisions in them to keep from the vermine,—look at the chief's wife and put my hand on my breast and say, sar-beur conur cooue, which is, I am hungry, and she would give a piece of yam or potatoe. But, one day when we were very hungry, we took a walk out to get some plantains, but came to a tree on which they were not ripe; and in order that we might have some to eat another day, we pulled off a few and buried them in the hot sand to ripen; but looking up we saw standing on a hill, a savage, and

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he made at us full speed with his war club; Steere run, but I being lame had to stay and take the worst of it: the savage came up and kicked me over, and kicked me after I was down, and left me for dead; he then dug up the plantains and carried and shewed them to the chief. But I, recovering, got up and went and entered my complaint likewise to him, but he also was angry with me and I could get no redress:

I continued growing weaker until my feeble limbs could no longer support me, and one day in walking out I fell and could not get up; at which the savages called Steere to my assistance, and he carried me into the chief's hut. Here I stayed a few days and fared as they did; but one day they smelling a noisome scent, laid it to a man in the hut, but he denying it, they charged it to me. The chief then ordered me to be carried out, and placed in a hut they had built for the purpose of putting in yams, but it had stood so long as to be much decayed.

For about five weeks I was unable a considerable part of the time, to go out of this hut, or even turn myself, and endured more than possibly can be expressed. All my bedding was only a hard brab map spread on the ground, on which, naked and without any covering I lay. When it rained the wa-

ter would pour upon me in streams, and the ground under me become mud, and the water around me be half deep enough to cover me. In this situation I was often obliged to lie, being unable to move or help myself. Night after night without any human being near me I have spent thus lying in the water and mud; while peals on peals of thunder, seemingly shook the very foundations of the earth, and unremitting streams of lightnings would seem as though volcanoes were bursting in every direction around me. When the storms ceased, and the water dried away from my bed, by day my naked emaciated body was bitten and stung with numerous insects, which constantly, on all days, never ceased to devour me. I was nearly blind with soreness of eyes, the use of one leg entirely gone, and distressingly afflicted with the gravel; which were my principal complaints, together with a general weakness through the whole system.

While lying in this situation these cannibals would often come and feel of my legs and tell me, peppa longa sar percolor en deeni, that is, white man you are good to eat. We had bullock's hides on board with their horns on, which the savages had taken, and I used to tell them if they would leave off eating their own flesh or human beings, God would send them such cattle as those hides

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were taken from; but they said they did not want them, for they should be afraid of them.

The women would also come and ask me when I was going to die, and I used to tell them, when the Lord should see fit to take me out of the world; and they would say if they were half so sick they should die right off. They asked me where I came from; and I told them from America, a land away out of sight; they then asked me if we had any women among us; I said yes; but they replied sicingi, that is, no; I then asked them where they thought we came from; and they pointed up to the sun, and said, peppa longa tooronga martinasinger, that is, white men are chiefs from the sun; I told them no, we had women in our country and came into the world as they did, and that their God was our God, and that one God was God over all; but they said our God was a greater God than their's. After we found they believed that our God was greater than their's, we endeavored to make them afraid; and told them if they killed us our God would be angry with them, and they would not conquer their enemies, nor raise any thing on their lands.

While confined in my hut the women would come and examine me, to see if I was

circumcised, and when they found that I was not, they would point their fingers at me and say I was unclean. They used to bring calabashes of water, roll me over, and wash the mud from my body, and by my request stream breast milk into my eyes to cure them.

That we might not lose our time, or dates, we kept the day of the week and month thus; we knew the day we were shipwrecked was the 20th of June; we, for then took a spear of grass, and for every day tied a knot, and for every Sunday tied two, one over the other. By this means we found out when Christmas came. On this day I told Steere we must have something better than common to eat; he then asked me what it could be? I told him to go out among the sugar canes, and knock over one of the chief's fowls, and take it, and pull up a handful of herbs, and tell the chief he wanted to make me some tea, and so borrow a pot of him, and make him think we wanted it for that purpose, while we should be cooking the fowl with it. Thus we had our feast, and felt as well, perhaps, as many would on the best dainties in America.

At length my eyes were some better, and my strength in some small degree restored. And, one day Steere travelling along the

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beach, discovered a canoe handy to be launched, and he informed me of it: I told him that I had a mat that we could make a lug sail of, and on a favorable hour we would try to launch the canoe and be off. Being ready, one night Steere came to me and said, "Sam. the savages are all asleep, and we will make an attempt to get away." He took me on his back and carried me down to the canoe: we took a calabash of water, some yams, breadfruit, and potatoes. We attempted to launch the canoe, but it fell off a log and partly broke in two. We got it off to a reef, but it leaked so bad as to be partly filled with water, and we found we must return. We had got back near the beach just as the savages were turning out in the morning. They ran and informed the chief, and he came in a great rage with his war club to kill us. We fell down on our knees and pleaded his clemency, and the young chief our friend, also begged that we might be spared, and finally we were forgiven, and I was returned to my hut.

In this situation I lay about three weeks longer; and during this time was awfully tempted with the devil; he told me that if I could die, it would be an end to all, and sometimes he made me believe it; but at other times I was of a different opinion, and attempted to pray, as follows; O Lord spare

my unprofitable life, and enable me to get off this savage island; and protect me once more over the boisterous ocean to my native country; and I will try by thy assistance to seek religion, and become what thou wouldst have me to be.

After this I was moved with the insinuations of satan again, and made to believe that all would be well with me, if I should then be dispatched to the world of spirits; and I put a piece of bark about my neck, and made an effort to hang myself, but was so weak that I could not get the bark over the ridge pole of the house, and was unable to accomplish my awful design.

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CHAP XIX.

" In every object here I see,
Something, my heart, that points to thee ;
Hard as the rocks that bound the strand,
Unfruitful as the barren sand,
Deep and deceitful as the ocean,
And, like the tides, in constant motion."

Visit Booyer, and return to Nirie.

At length the chief being about to set out on a journey, with his canoes, to the island of Booyer, another of the Feejees, Steere and myself prevailed on him to let us go with him ; and we arrived there on the evening of the same day, and were kindly received by the savages.

During our stay here, one morning a canoe came to this island, with one man in it, from one of the neighbouring islands, with whom the natives of this place were at war. He was mistrusted to be a spy, and the savages drew up around him, and after discoursing a

while with him, they found him to be a hostile chief, and with a club gave him a furious blow on one side of his head, and broke it to such a degree that his brains ran out at his ears. As we knew the cannibal custom of these wretches, we told them it was utterly wrong, and that God would be angry with them for eating their fellow beings: and to gratify us they agreed to bury the spy, and took him away professedly for that purpose. But, about four hours after I was in the chief's hut, and a piece of this human flesh rolled up in a plantain leaf, was sent in for the chief's wife, and she eat it. I told her what she had been eating; she denied it at first, but at length owned that the flesh was of the man that I saw killed.

The greediness of these people, and all cannibals, for human flesh is astonishingly great; and perhaps there is no evil habit so hard to be eradicated as this inhuman one. It has been known, that even after the practice has been renounced, and the persons christianized, still a lurking hankering appetite has remained a long time.

After being here some weeks, and seeing no prospect of getting off, the chief of Nirid arrived, and he persuaded us to go back with him to his island again.

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I was now on the spot where I first landed from the wreck, and fell in company with two of my other shipmates, Brown, who drifted from the wreck on the canoes, as is mentioned before, and a black fellow.

CHAP XX.

“ Hope now revives that I once more,
 Shall see my long'd for native shore.
 And all the powers of siccence fail,
 The raptures of my soul to tell.

*My departure from Nirie, to American Ship at
 Booyer.*

Seeing no other prospect of relief, we prevailed on the chief to let us have an old canoe that they had condemned, and we patched it up, and consulted with Brown and the black man, about going to the island of Booyer in search of a ship. John, the black man, agreed to go, but Brown said the expedition was too dangerous, and should decline going, and he went and joined the chief to whom he had belonged, to assist him to fight his battles, he being then at war.

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kets, and kill many of the opposite party, who had never injured them, and pleased their employers much. They were extremely afraid of a gun, and seldom would fire one themselves; and whenever they did, they would pull, and at the same instant drop the piece on the ground, and spring from it, that it might not kick them over, or turn its thunder against them.

The condition on which we obtained the old canoe, was, as the chief expected that I must die soon, Steere and John were to take me to the island of Booyer, and put me on board of a ship which he knew had gone there, and get knives, beads, sissors, and whales' teeth, and bring them to him as a present.

We having on board water, yams, and potatoes, and being ready to depart, the chief and the savages came down, and brought some angooner, and we partook with them in their sacrament, and they wished us good success.

One of the natives got into our canoe with us and piloted us over the reef, which lay about a mile and a half from the shore. He then with his war club, which they always carry with them, jumped overboard and swam to the shore. This was about nine o'clock

in the morning, and we stood on with the trade winds, running about five miles an hour, and at sunset we were out of sight of land:

We run on all that night with fresh breezes and squalls. The next morning we saw a canoe running down for us, and were much affrighted. The guy that held our mast failed, and our sail went overboard; it was with difficulty we spliced our guy and got our mast up again. By this time the canoe with the natives came up with us, and they seeing we were white men cried out, tau haw, haw haw, peppa longa na wanka matta, that is, the white men of the ship that was broke. They held up some provision that was cooked, and asked us if we were hungry? and if we wanted some meat? We told them no; for we were afraid of them, and did not choose to have them come on board of us.

We steered on about two hours longer, and Steere cried out, "Sam. I see a sail, I see a sail!" I told him that I guessed it was one of the savages' double canoes: but he said, no, for he could see her courses, and her top-sails. My eyes being sore at that time I could not see far; but after a little while having run on further, I could clearly discover a sail myself. We strove to make ahead as

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fast as we could, in order to fall in with the vessel if possible, but she sailed much faster than we, and soon left us at a great distance in the rear.

Being out of hopes of coming up with the sail we had seen, we looked away to the leeward and saw the land, which proved to be the island of Booyer. We steered on after the unknown sail, thinking it would be a good guide for us.

The vessel ran round the point of Booyer on the account of shoal water; and, we steered across, but had like to have been upset in the breakers; we got over the reef, but soon lost sight of the vessel, in consequence of the sun going down; but we looked away ahead and saw some mangrove bushes, and took them to be the land; but when we got up to them and finding them to be bushes, we run in among them, in order to make the canoe fast, and lie there all night.

My two shipmates lay down and went to sleep, and left me bailing out the water from the canoe with a calabash shell: about ten o'clock I got the water all out, and being weary and sleepy, not having slept any the night before, I put my hands on my knees and laid my head in them and fell asleep. How long I slept I know not; but when I

awoke the canoe had sunk. My shipmates awaking, cried out, "Sam. what did you let the canoe sink for?" The roots of the mangrove bushes prevented the canoe from going to the bottom. Steere and John climbed up on the bushes, in order to keep out of the water: but I being lame, and not able to climb, reached up and took hold of the haul-yard and pulled myself up; but at the top of high water, every sea that came, went over my head; between the seas I was just able to catch my breath; and in this situation, naked and distressed, I hung until morning, when the tide fell away and left the canoe bear. We bailed out the water, and hoisted our sail again.

Hearing the savages talk on the land, we were greatly alarmed, for fear they would come on board and rob us, and kill us; for we had on board all the money that we had collected at Nirie. But, about seven o'clock in the morning, the tide rose so that the canoe floated again, and we steered on round the island, in order to find the ship we saw the day before.

When we had sailed on about one and half hour, Steere cried out, "Sam. I see the vessels!" I looked up, and beheld them about two miles distant, and cast my eyes up

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heaven, and returned hearty thanks, though at the time I was a poor abandoned sinner.

We ran on to the nearest vessel, and it proved to be the brig Favourite of Port Jackson in New Holland, commanded by captain Camel, who commanded the letter of marque that I went on board of in India, and had the same chief mate, Arnold Fisk an American, son of Isaac Fiske of Cranston in Rhode Island.

My companions jumped up out of the canoe on board of the vessel; and being so overjoyed to find themselves once more out of the hands of the savages, they neglected to tell the ship's crew that I was lame, and wanted assisted assistance.

After being along side in the canoe a few minutes, one of the sailors looked over the side of the vessel, and said, "Shipmate, why don't you come on board, haven't you been there long enough without a shirt?" I replied that I had lost the use of a limb, and if I got on board I must have assistance. They immediately rove the man-ropes, and jumped down, and helped me up on board of the vessel.

I was an object of pity; the use of one leg entirely gone, so weak that I was not able to

stand, and my body burned with the scorching sun in such a manner, that I was blistered from the crown of my head, to the sole of my feet; even the rims of my ears were blistered.

My shipmates brought me a shirt, and pair of trowsers: and they brought us a bottle and gave us a drink of grog, and a chew of tobacco. I looked round, and thought if there was any heaven. I had got to one, in being out of the hands of savages, and on board of an European vessel.

Breakfast being ready, we went down and eat. We inquired what other two vessels those were in sight, and were told that one was the General Wellesley of London; and the other, brig Elizabeth of Port Jackson. We asked them what day of the month it was, and they told us; we overhauled our string of nots, and found we were correct with the exception of one day, which we had lost.

On board I fell in with Wm. Shaddock, who was cast away with us, and had got on board of the Favourite before us.

I stayed on board of this brig three days when she sailed, and we went on board of the General Wellesley.

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A few days after this, Steere and John agreed to take a canoe, with some of the natives of Booyer, and return to Nirie, to buy, or collect the remainder of the money of the brig Eliza, the vessel in which we were cast away, which was scattered among the savages there. For this purpose they took cloths, knives, sissors, beads, axes, chissels, and pieces of ivory made into the form of whales' teeth; but, before they left the vessel, Steere and John disagreed, and took each of them a separate canoe, with a number of the savages, and proceeded on their voyage, armed with muskets, spears, and clubs.

On their passage they fell in with some hostile natives of another island, in canoes, and armed with war clubs and spears, with whom they had a severe skirmish: their design was to possess themselves of the goods on board.

In the defence, John was killed with a spear thrown through his body; but Steere opening a brisk fire upon them, they were soon repulsed, and he went on his way without being further molested.

Steere succeeded in collecting a considerable sum of the money, and returned on board the General Well-sley, and joined Shaddock and myself.

We lay here about seven weeks, when we sailed round to the other side of the island where we fell in with the ship T—— of New York, captain Brumley; and we were sent on board of her, with all our money. The captain having a plenty of provisions was willing to receive us, and agreed to carry us where there was a consul, to be further provided for.

I knowing the boatswain, and several of the hands being men that I had sailed with before, I advised the boatswain, or some of the men to take charge of the money in my care; but they refused, for fear their chests would be broken open and robbed. But the captain took it into his care, agreeing to give it up when we should arrive in Canton.

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CHAP. XXI.

“ Adieu, ye cannibals, adieu,
 To happier shores I haste from you ;
 O that the pow’r of light divine,
 Into your savage souls may shine.”

Sail for China.

We continued on board of the T—— about three months before we sailed; when, being ready for sea, we weighed anchor, and proceeded for Canton.

After a pleasant voyage of six weeks, we arrived at Macoa, and after getting refreshments, and a pilot on board, we sailed and came to anchor eighteen miles below Canton.

The ship lay here some months, but capt. Rumley went immediately up to Canton in his boat, and here he saw the American consul (Edward Carrington, Esq. of Providence) and informed him that he had three men on board, who were shipwrecked on the Feejees, and told him of the money we had saved from the wreck, which was in his possession.

The consul advised that we and the money should be committed to his care, and we accordingly were placed on his hands, and the money was delivered to him. This was in July, 1809.

At first the consul appeared to be unwilling to believe but what I was an English man; but he was convinced to the contrary and used me with great kindness: and, my heart can never lose a tender affection for his great goodness to me in my bitter affliction.

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CHAP. XXII.

"For home I see my friends depart;
While I remain with heavy heart,
And drill through dull & cheerless trains,
Scarce preferable to savage scenes."

*My Shipmates sail for America, and I take a
Cruise with the Chinese against their En-
emies.*

Steere having the use of his limbs, and being able to do duty, went on board of the ship G——, captain Greenville, bound to Boston, and thus he succeeded to get home; but I, being lame, remained on the consul's hands a number of months longer. My other shipmate sailed for New York.

In the course of my stay here, the Chinese were at war, and they employed an English ship, called the Mercury, captain Williams: she was manned out by Europeans, and the consul put me on board of her as a gunner's assistant. Being ready for sea, we sailed; and cruising about the Chinese sea twenty four days, fell in with nothing of im-

portance. We returned again, and I was sent immediately on the consuls hands as before.

After about three weeks, the Ann and Hope of Providence, Rhode Island, arrived here, captain Daniel Olney, commander. This ship belonged to the same men, that the brig belonged unto, in which I was shipwrecked.

My heart rejoiced at this circumstance, and I was very sure in my mind now, of a passage home.

The ship lay here about six weeks before she was ready for sea: and, one morning as I was sitting in a door smoking, I saw captain Olney coming along, and being told that it was the last time he would be on shore before he sailed, I called to him, and asked him if he could give me a passage home? but he answered that he could not; as he had more hands than he had provision for already. This reply went to my heart like a naked sword.

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CHAP. XXII.

“ Distant regions now farewell,
To my native climes I sail :
Blow, ye winds, ye tempests cease,
Heav'n protect me o'er the seas.”

My return to America.

Not long from this, the Baltic of Providence arrived, commanded by captain Jonathan Aborn: he came up to Canton, and the consul informed him of me, and asked him if he knew such a person. Captain Aborn came and entered into conversation with me, to find where I belonged, and on his first speaking to me I called him by name, shook hands with him, and told him who I was,—that I was an apprentice to him when I was a boy, and that he was the first man that I sailed with. He asked me what my name was; I told him, and that I was his apprentice boy when he sailed out of Providence in Butler's employ. After recollecting me, he seemed to be much affected with my misfortunes, and told me to get ready, and go with him

down to his ship, and he would take me home.

My joy I cannot describe; I went with the captain on board of the ship, happy in the prospect of once more seeing my native country.

I found on board a number of hands I was acquainted with when I was a boy, and I fared uncommonly well, on any thing the ship afforded.

At length all things being ready, in January, 1810, we sailed for the United States of America. After being out a few days, it was discovered that our provisions were short, and all hands were put on an allowance, but I fared as well as the others.

Our passage was favourable: and, we touched at an island, where we lay a few days and got a number of turtles, and a few goats, which were a great help to lengthen out our provisions.

“ Little do the happy know,
How to feel for sons of wo;
They have pleasure, flatt'ring peace;
Strangers unto keen distress.

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But, with all their glowing glee,
 Never yet these once did see,
 Half the pleasure and the bliss,
 Which does now my heart possess.

I have felt the load of grief;
 Far from every kind relief;
 Naked, sick, alone, and lame,
 Far from every tender name:

Now to see a prospect rise,
 To behold my native place;
 Gives a pleasure, I believe,
 Thousands never can conceive.

None but those who long have known,
 Rending sorrow pressing down,
 Ever can have power to tell,
 Raptures which I now do feel.

Now I sail from regions wild,
 Where my nether springs were chill'd;
 Now the winds shall waft me o'er,
 To my happy native shore.

I have seen the world abroad,
 Plow'd the briny ocean road;
 Now my soul transported chimes,
 Happy, happy native climes.

Could Americans but guess,
 Half the blessings they possess,
 They would view their native clime,
 Crown'd with heaven's highest gifts.

Now I hope to see again,
 Long estrang'd Fredonia's plain ;
 Mortal tongues can never show,
 Pleasures like to those I know.

After a passage of about five months and a half, from China, round cape Good Hope we arrived safe at Newport in Rhode Island. We tarried here one day and then pressed up the river to Providence, and arrived there on the ninth of June.

Thus, after an absence of almost six years I once more beheld the land of Fredonia, having seen numerous, distant, and extremely different regions of this world, with thousands of their inhabitants. The field for reflection, arising from but a little acquaintance with the state of many such parts of the earth is great: how many of our fellow beings, with the exception of speech, scarcely can be said to be before the beasts of the wilderness in improvements:—naked, uncivilized, and preying on their own flesh. What a change, when the holy principles of the religion of Jesus shall possess the hearts of all men!

My return being by Cape Good Hope, with some others I can say, "I have been round the world."

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The kind attention of captain Aborn to me, and his bringing me once more to the place of my nativity, may I ever be grateful to heaven for; and so long as my heart shall beat, the name of Aborn will be dear to me.

The hands were discharged, and I was sent to the hospital, where I expected to be restored to my health again. I remained here a number of days without hearing any thing of my friends; but one day sitting in my door, a man came up and spake to me, saying, "How fare you Sam? I looked, but did not know him; thinking it could not be any one that I had ever sailed with; but seeing a scar on his temple, I knew him; he was my brother.

Our meeting was quite affecting, and after the first impulse of our passions had a little subsided, my brother informed me that my mother was dead, and in her grave, which excited in me the most cutting and painful reflections, and such as I pray no other one may ever be suffered to lay a foundation to experience.

My father had gone to the southward to Charleston; my two eldest sisters

were married, and one of them had gone some distance in the country. Hearing of my arrival, my brother and youngest sister had come to Providence to see me.

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CHAP. XXIV.

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“ Fortune condescends to smile,
Prospects now my woes beguile,
Joy springs up, and hopes revive,
Many a pleasant day to live ;
But a sad reverse I know,
Pain and sickness lay me low ;
Yet this cup this Lord did bless,
Jesus pitied my distress,
Brought me first his love to know,
Gave a taste of heaven below.”

A lottery prize, and a severe fit of sickness.

I continued in the hospital about three months, but did not recover my health ; I was unable to work for my support, or even to walk.

I had a small sum of money, and with a part of it I bought a ticket in the Smithfield Academy lottery, which in autumn drew a prize of five hundred dollars : I then made a contract with A. Waterman to board with him two years, and went and lived at his house in Smithfield.

In the latter part of this time I went to Boston, and was in the hospital there fifteen weeks, under the care of skilful physicians, hoping to gain the use of my limbs; or, if possible, to obtain some help from medical skill; but I received no benefit, and returned to Waterman's again.

Late in autumn, 1812, I went into the Arkwright Factory in Cranston, hoping to be able to do a little something to save my prize money, be comfortable and out of idleness.

I continued there until the latter part of February, 1813, but was able to do no more than merely earn my board.

While in this factory I had to walk to my board two or three hundred yards over a bridge, daily, and in all weathers; thus going from a warm stove into the cold, chilly and wet weather, and then returning, much fatigued, was very prejudicial to my health. I took a bad cold, and was taken down with a fever; and on one of my hips a large and painful sore gathered, by some, called a carbuncle, or thistelo. My sufferings were extreme, and it was considered impossible for me to survive; preparations were made to dress me for the grave, the house appointed for all the living, and at one time it wa

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thought that my spirit had departed. With this distressing illness I was confined fifteen weeks, before I was restored to something like my former feeble state of health. But, notwithstanding, the extremity of this sickness, it was, undoubtedly, blessed for the greatest good to my precious soul; and was closely connected with the greatest mercy of heaven to me.

The greatest afflictions which we meet with, are often productive of the greatest blessings which we experience. Sickness is one of the means which God often makes use of, to bring souls to the knowledge of his son Jesus Christ. Indeed, it appears that nothing but some deep distress, and that repeated, will bring some people to consideration; and that their souls may not be lost, we suffers the sorrows of death to get hold of them. And such sorrows, even the deepest troubles, when sanctified, are far better for us, than all the pleasant things of this world, with an unthankful heart we are suffered to possess the tender mercies of heaven. Whatever, as means, effects our turning to God, we should bless his name unfeignedly, and always, in whatever condition of existence we may be in, use our utmost endeavour to learn to resign.

CHAP XXV.

"Lord, obediently I'll go,
 Gladly leaving all below ;
 Only thou my leader be,
 Jesus, I would follow thee.
 Long I've urg'd a wretched course,
 Straying farther growing worse ;
 From my childhood to this day,
 I have press'd the downward way.
 Thus I still had rush'd along,
 Harden'd with the giddy throng,
 Had not God, in sore distress,
 Show'd the misery of my case."

My Christian Experience.

In giving the account of the work of grace
 on my poor immortal soul, it will be necessary
 to go back ; and some things may here be
 mentioned, which have been touched upon
 in the preceding chapters.

It possibly may be the case, that the relation
 of my conversion from the kingdom of darkness,
 may not, in some particulars, correspond
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who are real christians: it is my opinion that scarcely any two give exactly the same account on every point; but in this, I think, all agree, all can say, who love our Lord Jesus Christ, "One thing I know, that, whereas I was blind, now I see." We may be led by different means, but every child of God is led through Christ to him; and all who know that their Redeemer lives, know that they once were dead in trespasses and in sins, and that they were saved by the free grace of God in Christ.

I shall endeavour to give an unadorned statement of the mercy which God for Christ's sake alone, has had on me a perishing sinner. My greatest desire is, that God may be glorified; and, for this end, I would speak of his goodness, to the children of men.

And, kind reader, who ever thou art, while you are here beholding what the Lord has done for me, remember the words of Christ to Nicodemus, when he said unto him "Except a man be born again, he cannot see the kingdom of God." This is a subject of the first and most momentous importance for every one to attend unto.

But, to proceed. At the time when I was sick at Havana with the yellow fever,

being about seventeen years of age, my sins were brought like mountains before me, and I verily believed that if I died in the state that I then viewed myself to be in, I must be forever miserable. I made the Lord many promises, that if he would raise me up again, and restore my health, by the assistance of his grace, I would lead a new life; and the Lord looked in mercy upon me, heard my cry, and granted my request. But, alas! soon were all my promises broken.

My repentance was like to the morning cloud, and early dew, which soon do disappear, too common for sick beds. Was it not for the long suffering goodness, and the forbearance of heaven, what would become of the poor soul that can trifle with his promises to Almighty God?

I went on; when in gales of wind, or any peculiar danger, I still made fair promises till I had so many times broken them, that I was actually afraid to make any further engagements.

At length when shipwrecked among canibals, stripped of all my clothes, naked, and exposed to rays of the burning sun by day and chilling dews by night; sick, hungry, faint, and helpless, I again renewed my vows to God, and once more promised, that if he

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would spare my unprofitable life, and protect me over the boisterous ocean to my native land, I would seek and serve the Lord in faithfulness. I was so ignorant of God, and myself, as not to think that he was every where present, and that I could serve him there as well as at home.

The Lord was pleased, in tender mercy, to spare my life, and bring me to see my beloved native country again. At Providence, when my shipmates carried me on shore, and helped me on to the wharf, I there on my knees for a short space lifted up my heart in thanks to God.

My heart being unrenewed, I had not a proper sense of God's mercies, and the obligations I was laid under for all his benefits to me; I still went astray. The promises I made when among the savages, I soon forgot, and pursued the slippery paths of sin.

While I continued at Providence, there was a great reformation at Bristol, where I frequently visited, and attended meeting: I heard the converts express their joys, and relate their experiences, and my mind was again arrested by the Mighty Spirit of God; but, to my sorrow, I grieved the Heavenly Father by still continuing in ungodly company, and pursuing wrong practices.

At length, in my distressing sickness, occasioned by the cold which I took at the Arkwright factory, my sins again were brought like mountains before me and I was brought to a realizing sense that I stood on slippery rocks, while fiery billows roll'd beneath. My pain of body and soul was inexpressible, and seemed impossible to be endured.

Here suffer me to remind my kind reader, how extremely improper, and dangerous it appeared to me to put off and delay a preparation for death, till we are laid upon a bed of languishing sickness; and have we not reason to fear, that this is the case with a great many? While in health and prosperity, they put far away the evil day, and when sickness and distress come upon them, and death, the king of terrors stares them in the face, the great concerns of the soul, like mountains of lead roll upon them: this is often too powerful for the strength of the well, and how poorly circumstanced is the sick, and dying sinner, to endure the pangs of pungent conviction! then the arrows of the Almighty are within them, the poison whereof drinketh up their spirits; the terrors of God do set themselves in array against them.

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clearly to my view; and though I knew it was in the power of God to snatch such a rebel as I, from eternal burnings; yet I could not think the blessed God would condescend to have mercy on me, who had so many times made vows and promises, and as often broke them.

While in the midst of my distress, both of soul and body, one morning a pious and godly woman, Mrs. Potter by name, (since dead,) came to visit me, and as she opened the door and came in she called me by name, and asked how I did? I answered that I was very poorly. She replied, "I perceive it, and I do not think you are long for this world."

I told Mrs. Potter that I thought I could not continue long in the condition I was then in. She then asked me if I wished her to pray with me? My heart being too full to answer in words, I expressed my willingness by a sign with my head.

This holy and humble daughter of Abram kneeled down by the side of my bed, and with uplifted hands and heart, she prayed in good earnest for me: it really appeared as though she had power with God and that her wrestling, like Jacob, she prevailed in my behalf.

After this she gave me some exhortation, and promised to visit me again; which she often did during my sickness, to my great comfort and satisfaction.

To visit the sick is a religious duty, clearly set forth in the word of God, and when properly performed, is often blessed, both to the sick and the well. When low, pained and confined, the presence of a friend may be strictly considered according to the words of the wise man, when he saith, "iron sharpeneth iron: so a man sharpeneth the countenance of his friend." Those who have been confined, know the satisfaction of a visit from a cheerful and pious friend; it seems to bind up their wounds, and heal their sorrows.

The visits of God's people to the sick, especially to the suffering sheep of the flock of Christ, he receives as being done to himself. A little advice and prayer on such occasions, if regulated by prudence, should always be attended to, excepting in some peculiar cases, which very seldom occur.

On the same day that Mrs. Potter visited me, Rev. Benjamin Sabin called to see me, and after having some conversation with me respecting the state of my mind, he read, a

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explained on, the twentieth chapter of the gospel written by St. Matthew, and this gave me to understand that there was a fullness in God to save me, though I came in at the eleventh hour. It now being necessary for him to depart, he prayed with and for me, and gave me the parting hand.

The next day Mr. Davis called to see me, and after conversing, and praying with me, he sung the following

HYMN.

Why should we start and fear to die !
 What tim'rous worms we mortals are !
 Death is the gate to endless joy,
 And yet we dread to enter there.

The pains, the groans, the dying strife,
 Fright our approaching souls away,
 And we shrink back again to life,
 Fond of our prison and our clay.

Or if my Lord would come and meet,
 My soul would stretch her wings in haste,
 Fly fearless through death's iron gate,
 Nor feel the terrors as she past.

Jesus can make a dying bed,
 Feel soft as downy pillars are,

While on his breast, I lean my head,
And breathe my life out sweetly there.

He gave me to understand, that I must pray for myself; but it really appeared to me that I was such a sinner that if I attempted to pray, my prayers would not reach higher than my head.

After he left me, I remained without any essential alteration three or four days: till at length, on the twenty-ninth of March, 1813, while lying and meditating on death, judgment and eternity, and so weak in body that I could scarcely be heard from my bedroom to the kitchen, the Lord broke in upon me with the light of his reconciled countenance, and swept my load of guilt away. My strength was so renewed, as that I could shout the high praises of God; the neighbors heard my triumphs of joy, and flocked in to behold a wonder of mercy.

Some appeared to have but a light opinion of my raptures, and bade me be still; but I exhorted them to seek the Lord while he might be found, and to call upon him while he is near. Like Bartimeus I cried but the louder, or with the more zeal, for the objections against me.

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The elements seemed to be changed, and this passage of scripture came fresh in my mind, viz, "Ask, and it shall be given you, seek and ye shall find; knock and it shall be opened unto you: for every one that asketh, receiveth: and he that seeketh, findeth: and to him that knocketh, it shall be opened."

It appeared to me that there was a fullness in Christ enough to save a lost and perishing world of mankind; and if any were cast off at the great day of accounts, when all must appear before the tribunal bar of God to give an account of the deeds done in the body, the blame must eventually be on their own shoulders. It appeared that God had so laid the plan of salvation, that it was free, and all that would come, might come and partake of the water of life freely.

I felt at this time such a resignation to the will of God, that I dared not pray to be restored to my former health, nor to be taken away; but my prayer was, O Lord, not my will, but thine be done.

I remained much in this state until the 22d of May following, in which time I recovered my health so far, as that by the grace of God, I went forward in the ordinance of

baptism, administered by Rev. J. Winch, and made a publick profession of religion.

To make a publick profession of the christian religion, is a solemn thing, and never will be an honour and ornament to me, unless I adorn that. I am not insensible of my need of daily assistance to live to the glory of God. And may the Lord enable me to overcome every besetting sin, and to work out my salvation with fear and trembling.

I have lost the days of my youth and vigour, in the service of the enemy of souls, and now I have but a poor palsied body to render as a living sacrifice to God. How just it would have been, had I been left to perish in my sins, but how unsearchable are the riches of Christ! and as a brand plucked from the fire, may I but live a life always governed by his holy and blessed precepts.

But should it ever be suffered to be the case, that I should come short too often, yet never may any be so unwise, as from such an unhappy circumstance, to think true religion not of divine origin, nor of the greatest importance.

“ God of my life on thee I call,
And humbly at thy feet I fall.

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When the great waterfloods prevail,
Leave not my trembling heart to fail.

The billows swell, the winds are high,
Clouds overcast my wintery sky ;
Out of the depths in thee I call,
My fears are great, my strength is small.

Does not thy sacred word proclaim
Salvation free in Jesus' name ?
To him I look and humbly cry,
O Lord protect when danger's nigh.

Amidst the roaring of the sea
My soul still hangs her hopes on thee ;
Thy constant love, thy tender care,
Is all that saves me from despair.

Dangers of every shape and name
Attend the followers of the Lamb,
Who leave the world's deceitful shore,
And leave it to return no more.

Though tempest toss'd and half a wreck,
My Saviour through the floods I seek,
Let neither winds nor stormy rain
Force back my shattered bark again.

Friend of the needy, unto thee
I ever will direct my plea ;
Does not thy word still fix'd remain,
That " none shall seek thy face in vain."

That were a grief I could not bear,
 Didst thou not hear and answer prayer;
 But a prayer hearing, answering God
 Supports me under every load."

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CHAP. XXVI.

“Checker’d are the scenes of life,
Now we’ve joy, anon have grief;
Vanity of vanities,
Mingles with all earthly joys.
Groaning here beneath our load,
Rest alone we find in God,
Sick or weary, poor or faint,
Christ can happy the saint.
Those who once the Lord have known,
Cannot rest when he is gone,
Nor can any have his peace,
But resigning all for grace.”

A few Occurrences, and Conclusion.

Being again able to be abroad, under serious disadvantages, I found it necessary to endeavour to exercise what little prudence and economy I possessed, to live without being a burden to my friends. My health was such as that I could not do any work of consequence for my support; and the probability is, that I shall continue almost a helpless cripple through life. The use of one of my

legs is so gone, as that there is no prospect of my ever having it restored to me again.

Through the expense of my sickness, and other means, my money began to run short, and I spent the summer of 1813, and a part of the autumn following, among my friends and relations; and late in the fall I went to a sister's in Thompson, where I spent the winter.

In the spring of 1814, I went to Bristol, and went to school about six months.

My palsied leg being like a dead weight about me, and all hopes being given up of its recovery, about this time a skilful surgeon of Providence, advised me to have it amputated, believing it would be much for my comfort and benefit. Accordingly a number of my friends contributed about twenty dollars for the purpose; but, not being able to procure enough more for the expense, I gave up the idea.

I called on those who had given for amputation, and told them that I was obliged to relinquish the proposed operation for the want of more money, and offered to return them what I had received, but no one would accept of it again, and I retained it for other uses.

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Late in autumn of this year, I visited in the country, and in the winter following returned to Bristol, and in the spring of 1815, went to work with a sailmaker, where I could busy myself a little.

About this time, at Bristol, I took passage on board the brig *Friendship*, for Martinico. I made this voyage for the benefit of my health, which was in some small degree relieved, but my lameness continued as before.

On this voyage I carried a little property, sometimes called a venture, to make some advance upon; but the market being uncommonly supplied, it was rather of a disadvantage to me.

The following winter I spent at Gloucester, living with a brother and going to school. The spring and summer of 1816, I spent among my friends and acquaintance until July, when I visited my twin-sister, married and living in Cheshire, whom I had not seen for about fifteen years.

Arrangements being now made for the publishing my narrative, it occasioned me a number of journeys to different parts of New England. The subscriptions, and assist-

ance which I have liberally received from many, and of the first characters, I feel a gratitude for, and would respectfully acknowledge.

All classes of people have been exceeding kind to me in my affliction, scarcely a heart, or hand has been shut against me, but have administered to my necessities, as opportunities have presented.

The last winter, of 1816-17, I have boarded at Cheshire, in the family of my sister; but now, like a pilgrim, I have neither house nor home; but would, in the best way that providence shall present, like a dependant creature on God, seek a subsistence among my fellow beings.

Thus the reader has seen the run of the events of my life, and has had a brief account of the varied scenes experienced by an unfortunate man.

I have not a wish to justify any thing wrong in any part of my life; but have abundant reason to be humble before God and man, for much which surely has been improper at many times. When I was young, I was suffered too much to ramble at my own pleasure, as can never but be injurious to

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youth; and it is my sincere advice to children, not to think they are men, when young, and knowing but a little of the world. Much will it be for the happiness of the rising generation, to be regulated by their superiors, taking advice from those who are elder than they.

Children may think it a hardship to be restrained, but for the want of it, in them is often laid a foundation for the worst of evils in riper years.

I warn children to honour and comfort their parents, that it may be well with them: the tears of parents, wrung out by the disobedience of ungodly children, are bottled in heaven; and in repentance, or deep affliction, will cause floods, with great bitterness, to flow from the eyes of those who are so abandoned as to thus abuse the means of their existence.

Because parents may be poor, and not respectable in every particular, is no excuse for children to slight them. If they are poor, they may be virtuous, and their poverty but makes it the more necessary for them to be comforted by their beloved offspring; if they are not so honourable as as could be

wished, the vices of their children will sink them the deeper in disrespectability.

There is no excuse for children not to possess a filial heart. Abuse, and neglect of parents is a crime ranking with those of the first magnitude.

What would I not give that I could but once more see my mother in this world, that I might unfold the feelings of my heart to her. I hope all will forgive the foibles of my youth, and also all my errors of older life.

Brother SAILORS, from my youth I have been acquainted with your avocation. I have realized your pleasures, and your fears and sorrows; I have seen something of your successes, but much of the misfortune incident to a seaman's life. The dangers of the seas are many, but those who remain upon our happy shores are not their own keepers; whether on land, or on the boisterous ocean, God alone can keep us safety. He that rides upon the stormy skies, and thunders when he pleases, can calm the raging roaring waters. His wonders are to be seen in the deep, and men of your profession are highly privileged with the voice of God and his providence. Seeing then your depend

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ance on God, and the greatness of his power, be persuaded by the love which I have for you, and your dearest peace, to fear his name. May you never be so imprudent as to lightly use his great and terrible name; for he will not hold him guiltless that taketh his name in vain. Is it not too often the case, that what is called swearing, becomes like a second nature with some of you? On one hour, while pleasantly riding on the ocean, the most inconsistent oaths are heard: on the next, when death and destruction rise in dreadful forms, that same tongue, which was just before blaspheming the God of heaven, now in the bitterest cries, is beseeching the same God for help; my affectionate brothers, these things ought not so to be.

Profane swearing is an evil of all others, one that can afford a reflecting person the least fancied satisfaction. It is also inconsistent with the gentleman and so important a part of the community as you are, and never fails in any one of whatever rank, to let his reputation down to the dust, in the minds of all good and considerate men. It has such an unreasonable appearance, for any mortal, who must drop his body for worms to eat up or to be otherwise consumed, and whose immortal spirit must fall disembodied into the hands of Almighty God, not to reverence him with the most respectful

language, that whosoever can trifle with his name, ought in justice to sink into the lowest contempt among rational beings, that any creature in this world can be hurled into by the united disdain of all mankind.

But, dear sirs, I am not a stranger to the power of habit, I do not say the power of temptation; for I cannot see any thing among beings of sense, that can be originated by them, that can tempt a dying creature to swear; but the habit is so powerful, and Satan who ever is your enemy, is so ready at your elbow, that without exertion, you will most likely continue in the use of this bane of civilized society, till your tongue is silenced by death. Then make the attempt, try to break the charm, it can be overcome.

Swearing is but the scum of depravity, overflowing from the rising of the heart against our Maker, and must always leave a sting behind when ever reflection takes place.

If you would overcome this foolish and insipid sin, avoid those things which will have a natural tendency to excite it. Satan well knows that this is a God provoking and Heaven daring crime, and that the MOST HIGH will make a signal display of his wrath against it. Hence you may expect that the enemy of mankind will be ever lay-

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ing the most fatal snares to entangle you in this wickedness.

I know of nothing that so readily introduces this sin as intemperance. If you would avoid this damning vortex, be temperate in the use of ardent spirits. When the natural spirits of life are not inflamed by strong drink, it is impossible for the enemy to obtain that advantage over you, as he may with ease when you have not been careful to keep out of his snare. Guard against every thing that may disturb the peace of a happy sailor. Love and reverence God, who is always good to you; have an affection for your fellow men; and that you may be excited to this, become well acquainted with the HOLY BIBLE; this book shews us the great mercy of God unto us, and unveils our obligations to each other, and if we take it for our guide, we shall love and adore our heavenly parent, and regard all his people as children of the same family.

You are a numerous and respectable part of our fellow citizens; your calling is of great consequence to the world; without your services America could not maintain her tide of national glory; and as is your importance, so may your happiness be.

May you truly become the subjects of the

kingdom of heaven, and exercise all the graces of true religion ; may your rights be ever protected, until you have crossed the narrow sea of life, and are safe, and forever blessed on the blissful shores of immortality.

I will now close in a song composed for my

BROTHER SAILOR.

Ye sons of the main that
Sail over the flood,
Whose sins are high mountains
That reach up to God,
Remember the short voy'ge
Of life soon will end ;
O come brother sailor
Make Jesus your friend.

Look a-stern on your life see
Your way mark'd with sin ;
Look a-head see what torments
You'll soon founder in ;
The hard rock of death will
Soon beat out your keel ;
Your vessel and cargo
Will all sink to hell.

Lay by your old compass,
'Twill do you no good,
It ne'er will direct you
The right way to God ;
Mind your helm brother sailor

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And don't fall asleep,
Pray and watch night and day lest
You sink in the deep.

Spring aloft brother sailor
The braeze now is fair ;
Trim your sails to the wind and
Those torments you'll clear ;
Your leading star Jesus
Keep full in your view,
And you'll weather the dangers,
He'll guide you safe through.

Remember th' old captain
The devil straightway,
The crew that you sail'd with
Will lead you astray ;
Depart their black colours,
Come under the red,
Where Jesus is captain,
To conquest be led.

His standard unfurl'd see,
It waves through the air,
Volunteers are a coming
From far off and near ;
Now is the time brother sailor
No longer delay,
Embark now with Jesus,
Good wages he'll pay.

The bounty he'll given when
The voy'ge doth begin,

Is justification
 And freedom from sin :
 Good wages he'll give while
 You sail on the way,
 And at length you will anchor
 In heaven's broad bay.

In the regions of glory
 Forever you'll ride,
 Free from quick-sands and dangers
 And sins' heavy tide ;
 The waves of temptations
 Will cease there to roar,
 And the hoarse breath of bores
 Dismast thee no more.

Your tarpawl and watchcoat
 No longer you'll wear,
 But robes of bright glory
 All shining and fair ;
 A crown on thy head that
 Will dazzle the sun,
 And from glory to glory
 Eternally run.

John
 Levi E
 David
 John R
 Joseph
 Sylvan
 Luther
 Samuel
 Henry
 Azel S
 Thoma
 Henry
 H. C. M
 W. Jef
 Nathan
 Elizabe
 Otis Jo
 John R
 James S
 W. Wi
 Jam es
 Edward
 James
 C. H. P
 Alfred S
 O. S. C
 Stephen
 Spencer
 James P

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John Stephens	Otis Martin
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John Carnes	Cornelius Forster
Russell Potter	Joseph France
Henry Trumbull	Deborah Dennis
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Edward Burrows	Anson Read
Charles Windsor	Benajah Allen
R. Jackson	Lemuel Ross
S. Dorr	Stephen Eddy

John
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Willa
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J. E.
John
Edwa
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Isaac
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Otis
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S. S.

Thom
Daru
Aldin
M. La
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D. A.
Danie
Samu
Zache
Louis
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 Benoni Stone
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 Diadama M'Intire
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 Ebin Wilmouth
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 Thomas Rathbone
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 Augustus Green
 Hiram Wilmarth
 John Remington
 Freeman ~~Ke~~
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 Isaac Aldrich
 Jonathan Smith
 Welcome Arnold
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 Stephen Davis
 Rueben Hopkins
 Henry Carr
 George Mann
 Gilbert Read
 Lewis Stone
 Ichabod Thayer
 Alanson Adams
 Pawtucket.
 Banai Brown
 Sterry Jencks
 Wm. Guarden
 Arnold Peters
 Gideon Gray
 Daniel Bennet
 Stephen Baker
 John Kennedy
 Miller Mason
 Job Russell
 Barzillai Dean
 Robert Anderson
 Peter Ruans
 John B. Read
 Edward Jencks

Whip
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 Simon
 Georg
 Luthe
 Willia
 John
 J. B.
 Natha
 Samu
 James
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 Josep
 Geo.
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 Simon

 Zenas
 E. Da
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 Peace
 Juda
 Patien
 Dian
 Noble
 Ezra
 Willia
 Melin

 Mark
 Samue

Whipple Wilkinson
 Gideon Crowell
 Reuben Ramsay
 Leonard Barnes
 Martin Patt
 Simon Wilson
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 J. B. Jencks
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 E. Daggett
 Elnathan Jones
 Peace Gifford
 Juda Williston
 Patience Williston
 Dian Gifford
 Noble Allen
 Ezra Allen
 William Cole
 Melinda Mason
Mendon.
 Mark Colvin
 Samuel Capron

Nathan Mowry
 Ezkiel Fowler
 Thomas Williams
 Zacheus Colvin
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 Allice Wilbour
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 Aaron Williams
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Smithfield.
 Hannah Dexter
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Joseph Mathewson, Jr.	Halsey Eddy
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James Luther	Martin Tift
Peter Ballou	Lyman Emerson
Jane Dalrymple	Stephen Lasell
Ezekiel Comstock	<i>Glocester.</i>
Israel Mateson	Jerimiah Collins
James C. Smith	Jeremiah Patterson
Ahab Read	Jonah Down
Deborah Shelton	Hezekiah Smith
Lawton Taber	Gordon Brown
Farnum Harris	Job Armstrong
Andrew Waterman	<i>Warren.</i>
Welcome Aldrich	Joseph Short
Simon Patt	<i>Swanzey.</i>
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James Johnston	Isaac Smith
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<i>Hartford.</i>	<i>Hardwick.</i>
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John Foster	<i>Chatham.</i>
R. Comstock	James Crowell
Christopher Fenner	Seth Harding
Hugh Cole	<i>Sandwich.</i>
Darius Knight	Jesse Barlow

Steph
Hora
Jesse
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Philip
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Syria
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Natha
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Willia
Rober
Gilber
Wm.
John S
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<i>Dennis.</i>	E. M. Cornell
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<i>Bellingham.</i>	L. Dean
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John Standish	John Bucklin
Draon Carpenter	Stephen Tuttle

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Pardon Allen	Jennings B. Congdon
<i>Valley Falls.</i>	<i>Residence not known</i>
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<i>Ware.</i>	Charles Wescott
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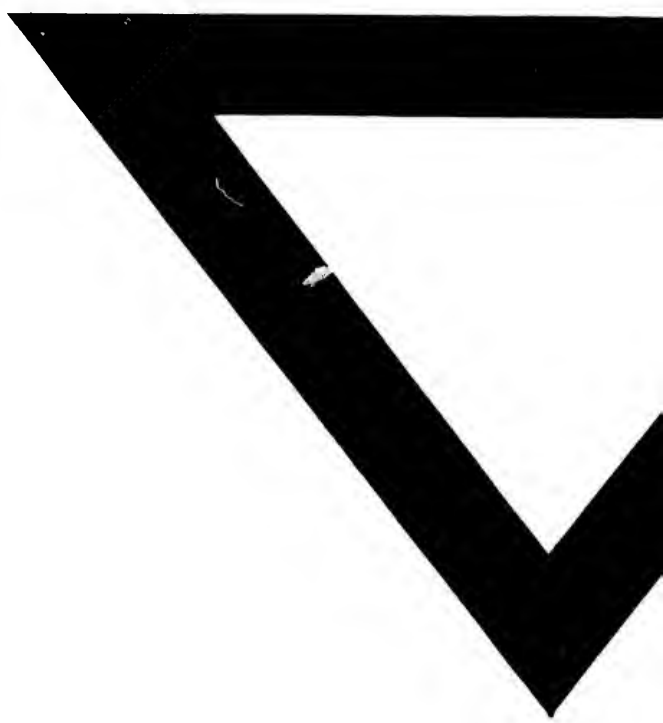
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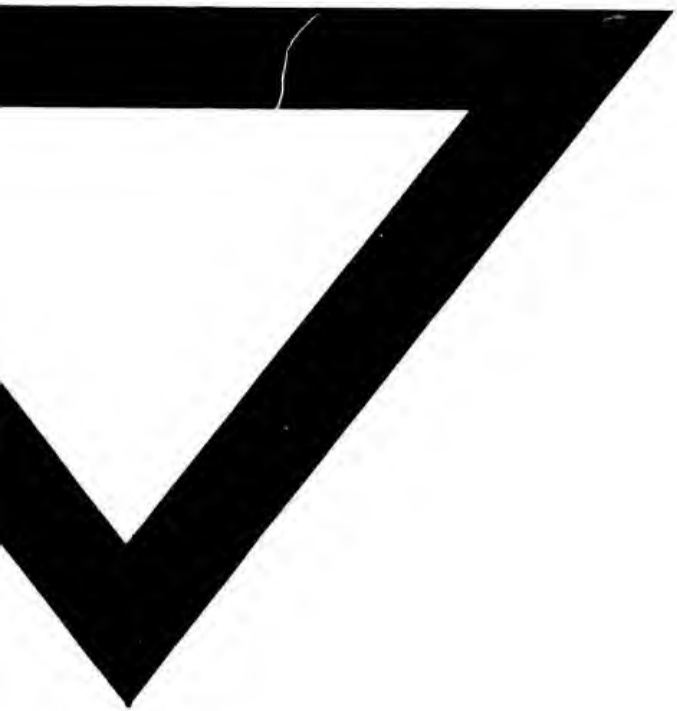
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Besides these Moreahs, common among all the tribes, they have a very extraordinary one on the island of Owhyhee, at Tohoi bay, which is very large, and the roof covered with human skulls, the white appearance of which, is discoverable at a great distance; but otherwise it is like the others.

Their manner of tilling the earth, is much like other uncivilized nations, worthy of particular observations; their soil is very fertile; potatoes, cabbage, melons, yams and other produce, grow luxuriantly, and all seasons of the year.

The Sandwich islands are eleven in number, extending from lat. 18° 54', to 22° 15', and from long. 150° 54', to 140° 26', W. They are, Owhyhee, which is the largest and about 300 miles in circumference, and on the mount Mouna Roa, in three peaks 16020 feet high and always covered with snow; on this island are about 150,000 inhabitants—Mowee, next in size to Owhyhee and lies N. of it; it is 162 miles in circumference and perhaps contains 70000 people, in a very savage state—Ranai, N. W. of Mowee, contains about 24000 inhabitants—Moree — Tahowrowa — Morotoi — Waehoa — Atooi — Neeheehow — Oreehoua — and Tora. Nearly all these islands are inhabi

and the number must be great, and very noticeable. Besides these mention is made of another, lying to the W. S. W. of Tahora, the soil low and sandy, and visited only for the purpose of catching turtle and fowls. No others are named, and it is likely that none exist in that neighbourhood.

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CHAP. XII.

"I long was pleas'd with airy schemes,
 And spent my life in idle dreams ;
 While I for bliss'd did phantoms chace,
 In running ever, lost the race."

A second trip to the North-west coast.

But, after a few days from our first visiting the emperor, we saw a ship lying off the harbour, and I called my men, took my canoe and went off to her, and found her to be the Hamilton of Boston, captain Porter ; and he being short of hands, took me and my shipmates into his service, and agreed to give me 12 dollars a month and to raise my wages if he could obtain no hands from the Vancouver on the North-west coast, which belonged to the same owners. We stopped at Wahoo a few days for provisions and water, and then pursued our voyage, and after a short passage arrived at Tadisco. We tarried here a few days, and traded, and after obtaining wood and water, sailed for Millbank Sound ; thence to queen Charlotte's islands, and from thence to Nootka Sound.

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From this place we went to Classet. Here myself and some of the crew were sent on shore for wood; and, the Indian girls came with some berries to trade with us, and one of our shipmates went round the point to trade with them out of our sight. At this time the ship fired a gun; and there being many canoes along side, we thought there was trouble on board, and sprung into our boat and put off; but on looking back, we saw the man that traded round the point, swimming for the ship, with the Indians following after in a canoe, and shooting arrows at him. We immediately put about our boat, and went to his assistance, but crossing a reef we came nigh upsetting, and were in confusion: some were for firing at the Indians, but I thought it not best, for fear of killing our men in the water; but when we came within a few rods of him the canoe left him, and we picked him up, but found him badly wounded with the arrows. We carried him along side of the ship, and the sailors seeing what was done, as soon as we had got him out of the boat, flew in a great rage to the gun chest, and with muskets opened a brisk fire on the numerous innocent creatures about the ship and killed a great many.

The next morning a canoe came along with an old woman who had brought

her daughter, that was wounded the day before from the ship, to have her wounds dressed. We found her wounds to be mortal, and the captain's clerk gave her freely of laudanum only, to lull her pains; she died about five days after.

In consequence of this unpleasant affair, the Indians were afraid, and refused to trade, but sent off a flag of truce to inform us that they would again open a trade with us, provided we would send an officer to lie off in one of their canoes, which the captain agreed to do; but they had a plot in their heads to take our ship if possible, all the while; the captain's clerk went into one of the canoes and lay off. They came on board of our ship and were trading, when the old chief gave a shout for all to leave the ship, and for the canoe to run away with the captain's clerk; but luckily we took the old chief's sister, and the young chief, and two or three others.

The savages offered the clerk no injury and on the next morning sent a flag of truce to exchange prisoners; provided we would meet them half way. To this we agreed, and myself and five others of the crew were sent armed to meet them; they also sent a large war canoe with the clerk, and two other canoes to convoy her. After making toward

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them, they hauled off so far from our ship that we could but just discover her port holes: but at length the exchange was effected, and I was glad; for we were too much in their power, if they had been disposed to have risen upon us.

The next day we got under weigh, and traded up and down the coast for several weeks, and then ran into Tadisco, and met the Vancouver and Pearl. I now asked the captain to raise my wages according to agreement, but he declined: I then asked to be discharged, and it was granted. I then went on board of the Pearl as a passenger, and embarked for the Sandwich islands, and after a favorable passage arrived there.

CHAP. XIII.

"Thou Lord the Pilot's part perform,
 And guide and guard me thro' the storm;
 Defend me from each threat'ning ill,
 Control the waves, say, "Peace, be still."

Third time to the North-west coast; a trip to Koriac, and the coast of California.

But, after few weeks the ship O'cain arrived, and I shipped on board of her for the North-west coast again, and after a very rough passage we arrived safe at New Archangel. Here our captain agreed with the Russian governour to go to Koriac, and there take a number of Indians and their leather canoes, and go to the coast of California to catch otter, of which we were to receive one half.

We had a long passage to Koriac, and very heavy winds. We spent the winter at this place, having heavy gales and very cold weather.

In the spring we took 120 Indians and 75

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canoes on board, and being ready for sea, sailed for the coast of California. After a pleasant passage we arrived. We dispatched our Indians in their canoes in a party on their business.

While on this coast, being short of provisions, we sent a boat on shore on an island to procure seals; which we obtained, and also a great quantity of fowls' eggs. In this place we discovered a curiosity worthy of noticing here: it appeared that there had been formerly on this island a volcano, and where the eruption broke out and ran into the sea, it formed an arch about twenty feet high, and in some places five or six rods wide, and about half a mile long. It was open towards the water, and had an aperture at the other end in the top of the mountain, something like the top of a chimney. We walked under this arch on a dry bottom; and, anxious to see, over head the melted lava had run down and cooled, and hung in the form of icicles.

We sailed from the bay where we first put in, to another, and thence to an island. At the latter place we saw hundreds of sea elephants of a very uncommon size. They lay on the beach exposed to the flies, by which means numberless reptiles were produced in their flesh, especially on their backs.

While here captain Hudson arrived in a vessel which was built on one of the Sandwich islands; and I being sick, took my discharge from the O'cain, with an order on the owners at Boston for my wages; and took passage for the Sandwich islands; and after a long passage arrived at Waahoo. I went on shore, and after a few weeks recovered my health again.

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CHAP. XIV.

“Sailing from land to land,
 Let stupid mortals know,
 The waves are under God's command,
 And all the winds that blow.”

A trip to Canton, and Port Jackson.

Capt. Perry arriving in the ship Maryland, (which was formerly a sloop of war) from the coast of Peru, and being bound to Canton, I entered on board as a passenger, and embarked. We arrived at one of the Bashee islands, inhabited by Spaniards, where we stayed a few weeks. After obtaining supplies, we sailed, and touched at another island in the Chinese sea. Here we procured buffaloe, and other refreshments. We sailed again, and after a favourable passage arrived at Macao, a Portuguese settlement. Here we took a pilot and proceeded on; but, I left the Maryland and went to work on board of the Dorothea; but at length fell in with an English letter of marque, belonging to Port Jackson, captain Camel, and entered on board of her. We sailed and passed through a strait, where we stopped for refreshment;

and after a long passage we arrived at New Holland and came to anchor in Port Jackson.

While at this place, one day when at work on deck, there came a young man and inquired if there were any Americans on board, and was informed of me. He gave me a call, and after a little conversation I found he had lived in the neighbourhood of my father, and informed me that my parents, and brothers and sisters were recently well, which was very satisfying to me.

After a while I fell in with an American brig belonging to Providence, commanded by E. H. Corey. In this vessel was an Englishman, that wanted to get into the British service, and with him I effected a change, and went on board the American brig.

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CHAP. XV.

"I ne'er on death or danger thought,
But still kept dashing on ;
And thus my own destruction sought :
From clime to clime I've run."

Sail for the Faejee Islands.

On the first of May 1806, we sailed from Port Jackson, and after a passage of twelve days arrived at Tongataboo. While lying here there came two men to us, John Husk, and Charles Savage, and stated that the Port-au-prince, an English letter of Marque, had been taken by the savages, and all the hands massacred, excepting 21, and they were two of the survivors; but the others were on different islands. These men wanted a passage, and we received them on board. They also informed us that a chief by the name of Torki intended to rise on us. Great numbers of the natives came along side, and we had a profitable trade with them for a number of days.

On the 16th of May, it being calm, we could not get under way, and there came

140 canoes of savages along side and went to trading: at length the chief, who had laid his plans to take us, made his appearance, and we permitted him to come on board. We kept every man to his arms; but soon one of the Englishmen who knew their signs and language, told our captain that a signal was given to attack us; he asked by whom, and was told by Torki the chief, who was setting on the taffil rail. The captain then pointed a pistol at him, at which he fell off backward, and went on board of his canoe. At this time I was unwell, but was called from below by the captain, and directed to set on the hen coop with a brace of pistols and a cutlass, and not let my weakness be observed, for I was hardly able to walk. The savages were soon dispersed, and we got immediately under way.

At this place we purchased quite a number of canoes to carry to the Feejee island to purchase Sandal wood. This wood is of great value in India, and is burnt there before the gods, in an offering of sweet incense; and the most pleasant fans are made of it; the oil of this wood is a perfume, very delightful, and is a rich fragrance for furniture. Our voyage to the Feejee island was principally to procure this article. We touched at a number of islands, and on the 20th of June were nigh the place to which we were bound.

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CHAP. XVI.

"Tho'tless of danger, all at ease,
We calmly rode upon the seas ;
But in one sudden, fatal hour,
The scenes were changed."

*Shipwreck near the Feejee Islands, and our first
getting on shore at Nirie.*

On the 20th of June 1808, being in S. lat. 17, 40 ; E. long. 179, at about eleven o'clock P. M. the man who had the look out on the fore-castle, seeing breakers but just a head, cried out with the greatest vehemence, and gave us the alarm : I then was sick in my bunk below, but with the others I jumped out ; but before we could get on deck the vessel struck on the rocks. We caught the axe and cut away the rigging, and the masts went over the side ; and as they fell broke our whale boat in pieces ; but we got the long boat out and put the money in it. to the amount of 34,000 dollars ; the navigating implements, muskets, a cask of powder and balls, cutlasses, and some of our clothes : we also lashed two canoes together, and John Husk, and Wm. Brown, went on board of

them to keep them astern of the long boat and heading the seas, while the rest of us went into the long boat. Our fears were great, that if the vessel went to pieces, we should be killed by the timbers. The violence of the swell and the sea running high, set the canoes a surging, which parted the line they were made fast with, and they went adrift, and Husk being an excellent swimmer, said to Brown I must bid you a good bye and swim to the wreck, and he was seen no more; but Brown stayed on the canoes and drifted with them, and fortunately three days after was drove on the shore of the island of Booyer, and six months after met us at Nirie. We lay by the wreck all night in the long boat, and when day light appeared in the morning, we saw the island of Nirie, one of the Feejees, about nine miles distant from us, and we took our two remaining boats and steered for it. The natives seeing us coming, came down in great numbers with their implements of war, such as bows and arrows, spears and war clubs, and gave us to understand that they would not injure us if we would give them what we had in our boats; and on the condition of our lives being spared, we let them take the whole. While the natives were carrying their spoil up to the village, I being sick was lagging along behind, when one of them came up to me, and took off my hat, in

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which was my pocket book which contained my protection and other papers ; but I gave them to understand that if they would let me retain my papers, they might freely have my hat and pocket book ; but they took the papers and rolled them up and put them thro' the holes in the rims of their ears and wore them off. They then took from me my jacket, trowsers and shirt, but I could not see what they wanted them for, for they were all naked, and never wore any clothes of consequence. I now was left naked, but was not much ashamed, for all around me were in the same condition. As I drew nigh the village where the officers and the rest of the crew were gone, and were eating of the produce of the island, I saw a great awkward savage have the captain's silk coat, trying to put in on for a pair of breeches or trowsers ; I went up to him and took and put in on myself, and then took it off and handed it to him, and he put it on and wore it off ; and, notwithstanding my situation I could not but smile for a moment at his ignorance. I found all my shipmates in the same naked situation with myself. The captain endeavored to encourage us, and told us that he would try to prevail on the chief to let us have the long boat ; and after about one week he procured it and started off with his two mates, and two others, having first collected as much of the money from the

savages as they could, in all about 6000 dollars.

When they sat off, the captain called us down to the boat, gave us our charge, and shook hands with us. He told us that he was going to the island of Booyer in hopes of finding a ship lying there; and if he did he would be back in the course of a week and take us off; he ordered us to collect what money we could from the savages, and take care of it, which we endeavored to do, though it was attended with considerable difficulty, for it was scattered extensively among the ignorant natives.

On parting with the captain, no tongue can tell my feelings; I then reflected on my past conduct, especially in disregarding my mother, and leaving her as I had done. I retired to a cocconut tree, and sat down under it gave vent to a flood of tears.

Those who went with the captain, were Billy Ellekin chief mate, Seth Barton second mate, Charles Bowen a son of judge Bowen on the Mohawk river and nephew of doctor Bowen of Providence, and John Holden.

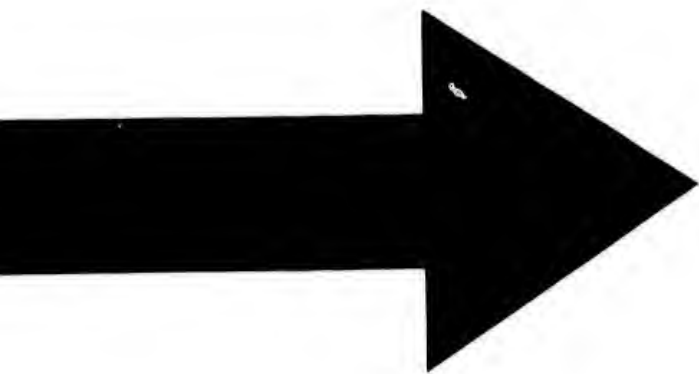
The captain found an American ship Booyer, but did not return so soon as was expected, and not until after I was gone from

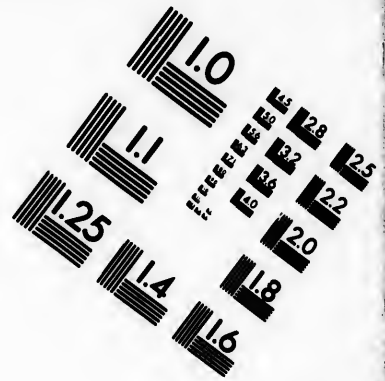
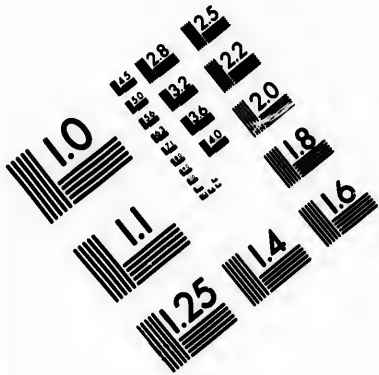
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Nirie. He, however, at length came back, but succeeded only to bring off his boy. The savages opposed him, and two of those with him were killed, and several wounded. He sailed for Canton, but before he arrived he put into port in distress, took charge of a Spanish ship, was cast away and died.

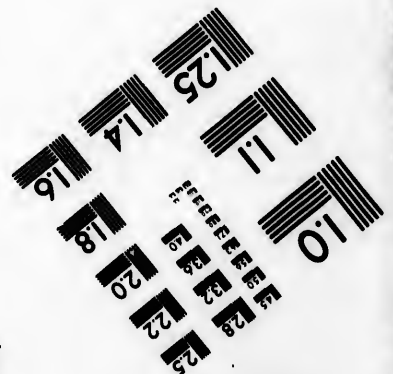
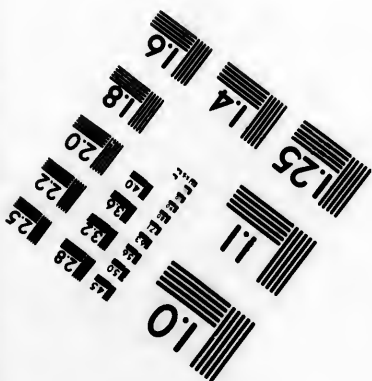
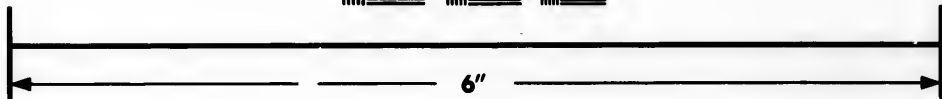
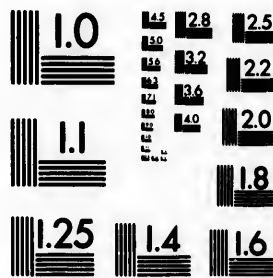
Charles Savage, who was with us when we first landed in this melancholly place, could speak the language of this people, and was of great use to us as an interpreter.







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the bread fruit tree leaves, made into a kind of paste, and fixed among it.

The dress of the women, is a band about six inches wide, and long enough to pass around the waist, curiously worked of grass and bark of different colours, called *lecky*. This they fix around their middle, with a lock of grass about six inches long hanging down before. Their head dress is the hair about six inches long fixed erect, scorched or burned with brands of fire to make it curl and keep its place; they then place the ash-paste over the whole head, which when dry appears like white hair powder. That their heads thus fixed may not be ruffled, or the dressing injured when sleeping, a stick curiously worked, of the size of a walking staff is placed about five inches from the ground on small crotches, and on this they lay their heads across not far from the back side of one of their ears, while the rest of the body lies on the ground, straw, or a mat, entirely naked.

These people are well shaped, and of comely features in many instances, their hair black and naturally straight, and their skin of a copper colour, excepting in a single instance we saw one who was white among them, as Steere and myself were walking out; he was in company with a large collection, and I thinking he was an European, and

being overjoyed, cried out, How fare you, shipmate? but the savages broke out in a great laughter, saying, *taw haw, haw haw, peppa longa Feegee, peppa longa Feegee*; that is, white man of Feegee. Whether any others were white among them I never knew.

CHAP. XVIII.

“Should vengeance still my soul pursue,
 Death and destruction I must rue,
 Yet mercy can my guilt forgive,
 And bid a wretched being live.”

My dreadful sufferings at Feegee.

I was in a poor, lingering and debilitated state of health; some times I could eat of the produce of the country, and sometimes I could not relish it, and almost starved for food. I would go into the huts and look up to the baskets which hung on the ridge-pole of the houses with provisions in them to keep from the vermine,—look at the chief's wife and put my hand on my breast and say, *sh-beur conur cooue*, which is, I am hungry, and she would give a piece of yam or potatoe. But, one day when we were very hungry, we took a walk out to get some plantains, but came to a tree on which they were not ripe; and in order that we might have some to eat

another day, we pulled off a few and buried them in the hot sand to ripen ; but looking up we saw standing on a hill, a savage, and he made at us full speed with his war club ; Steere run, but I being lame had to stay and take the worst of it : the savage came up and kicked me over, and kicked me after I was down, and left me for dead ; he then dug up the plantains and carried and shewed them to the chief. But I, recovering, gat up and went and entered my complaint likewise to him, but he also was angry with me and I could get no redress.

I continued growing weaker until my feeble limbs could no longer support me, and one day in walking out I fell and could not get up ; at which the savages called Steere to my assistance, and he carried me into the chief's hut. Here I stayed a few days and fared as they did ; but one day they smelling a noisome scent, laid it to a man in the hut, but he denying it, they charged it to me. The chief then ordered me to be carried out, and placed in a hut they had built for the purpose of putting in yams, but it had stood so long as to be much decayed.

For about five weeks I was unable a considerable part of the time, to go out of this hut, or even turn myself, and endured more than possibly can be expressed. All my bedding was only a hard crab nap spread on

the ground, on which, naked and without any covering I lay. When it rained the water would pour upon me in streams, and the ground under me become mud, and the water around me be half deep enough to cover me. In this situation I was often obliged to lie, being unable to move or help myself. Night after night without any human being near me I have spent thus lying in the water and mud; while peals on peals of thunder, seemingly shook the very foundations of the earth, and unremitting streams of lightnings would seem as though volcanoes were bursting in every direction around me. When the storms ceased, and the water dried away from my bed, by day my naked emaciated body was bitten and stung with numerous insects, which constantly, on all days, never ceased to devour me. I was nearly blind with soreness of eyes, the use of one leg entirely gone, and distressingly afflicted with the gravel; which were my principal complaints, together with a general weakness through the whole system.

While lying in this situation these cannibals would often come and feel of my legs and tell me, *peppa longa sur pereolor en deeni*, that is, white man you are good to eat. We had bullock's hides on board with their horns on, which the savages had taken, and I used to tell them if they would leave off eating their own flesh or human beings, God would

send them such cattle as those hides were taken from; but they said they did not want them, for they should be afraid of them.

The women would also come and ask me when I was going to die, and I used to tell them, when the Lord should see fit to take me out of the world; and they would say if they were half so sick they should die right off. They asked me where I came from; and I told them from America, a land away out of sight; they then asked me if we had any women among us; I said yes; but they replied *sicingi*, that is, no; I then asked them where they thought we came from; and they pointed up to the sun, and said, *peppa longa tooronga martinasinger*, that is, white men are chiefs from the sun; I told them no, we had women in our country and came into the world as they did, and that their God was our God, and that one God was God over all; but they said our God was a greater God than their's. After we found they believed that our God was greater than their's, we endeavored to make them afraid; and told them if they killed us our God would be angry with them, and they would not conquer their enemies, nor raise any thing on their lands.

While confined in my hut the women would come and examine me, to see if I was circumcised, and when they found that I was

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not, they would point their fingers at me and say I was unclean. They used to bring calabashes of water, roll me over, and wash the mud from my body, and by my request stream breast-milk into my eyes to cure them.

That we might not lose our time, or dates, we kept the day of the week and month thus; we knew the day we were shipwrecked was the 20th of June; we, for then took a spear of grass, and for every day tied a knot, and for every sunday tied two, one over the other. By this means we found out when Christmas came. On this day I told Steere we must have something better than common to eat; he then asked me what it could be? I told him to go out among the sugar canes, and knock over one of the chief's fowls, and take it, and pull up a handful of herbs, and tell the chief he wanted to make me some tea, and so borrow a pot of him, and make him think we wanted it for that purpose, while we should be cooking the fowl with it. Thus we had our feast, and felt as well, perhaps, as many would on the best dainties in America.

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At length my eyes were some better, and my strength in some small degree restored. And, one day Steere travelling along the beach, discovered a canoe handy to be launched, and he informed me of it: I told him that I had a mat that we could make a lug-sail of, and on a favorable hour we would

try to launch the canoe and be off. Being ready, one night Steere came to me and said, "Sam. the savages are all asleep, and we will make an attempt to get away." He took me on his back and carried me down to the canoe: we took a calabash of water, some yams, breadfruit, and potatoes. We attempted to launch the canoe, but it fell off a log and partly broke in-two. We got it off to a reef, but it leaked so bad as to be partly filled with water, and we found we must return. We had got back near the beach just as the savages were turning out in the morning. They ran and informed the chief, and he came in a great rage with his war club to kill us. We fell down on our knees and pleaded his clemency, and the young chief our friend, also begged that we might be spared, and finally we were forgiven. and I was returned to my hut.

In this situation I lay about three weeks longer; and, during this time was awfully tempted with the devil: he told me that if I could die, it would be an end to all, and sometimes he made me believe it; but at other times I was of a different opinion, and attempted to pray, as follows; O Lord spare my unprofitable life, and enable me to get off this savage island; and protect me once more over the boisterous ocean to my native country; and I will try by thy assistance to

seek religion, and become what thou wouldst have me to be.

After this I was moved with the insinuations of satan again, and made to believe that all would be well with me, if I should then be dispatched to the world of spirits; and I put a piece of bark about my neck, and made an effort to hang myself, but was so weak that I could not get the bark over the ridge pole of the house, and was unable to accomplish my awful design.

CHAP. XIX.

**"In every object here I see,
Something, my heart, that points to thee;
Hard as the rocks that bound the strand,
Unfruitful as the barren sand,
Deep and deceitful as the ocean,
And, like the tides, in constant motion."**

Visit Booyer, and return to Nirie.

At length the chief being about to set out on a journey, with his canoes, to the island of Booyer, another of the Feegees, Steere and myself prevailed on him to let us go with him; and we arrived there on the evening of the same day, and were kindly received by the savages.

During our stay here, one morning a canoe came to this island, with one man in it, from one of the neighbouring islands, with whom the natives of this place were at war. He was mistrusted to be a spy, and the savages drew up around him, and after discoursing a while with him, they found him to be a hostile chief, and with a club gave him a furious blow on one side of his head, and broke it to such a degree that his brains ran out at his ears. As we knew the cannibal custom of these wretches, we told them it was utterly wrong, and that God would be angry with them for eating their fellow beings: and to gratify us they agreed to bury the spy, and took him away professedly for that purpose. But, about four hours after I was in the chief's hut, and a piece of this human flesh rolled up in a plantain leaf, was sent in for the chief's wife, and she eat it. I told her what she had been eating; she denied it at first, but at length owned that the flesh was of the man that I saw killed.

The greediness of these people, and all cannibals, for human flesh is astonishingly great; and perhaps there is no evil habit so hard to be eradicated as this inhuman one: it has been known, that even after the practice has been renounced, and the persons christianized, still a lurking hankering appetite has remained a long time.

After being here some weeks, and seeing no prospect of getting off, the chief of Nirie arrived, and he persuaded us to go back with him to his island again.

I was now on the spot where I first landed from the wreck, and fell in company with two of my other shipmates, Brown, who drifted from the wreck on the canoes, as is mentioned before, and a black fellow.

CHAP. XX.

“Hope now revives that I once more,
Shall see my long’d for native shore.
And all the powers of science fail,
The raptures of my soul to tell.”

*My departure from Nirie, to an American Ship
at Booyer.*

SEEING no other prospect of relief, we prevailed on the chief to let us have an old canoe that they had condemned, and we patched it up, and consulted with Brown and the black man, about going to the island of Booyer in search of a ship. John, the black man, agreed to go, but Brown said the expedition was too dangerous, and should decline going, and he went and joined the chief to whom he had belonged, to assist

him fight his battles, he being then at war.

Some of our men were so unwise, as to go with the natives into their battles with muskets, and kill many of the opposite party, who had never injured them, and pleased their employers much. They were extremely afraid of a gun, and seldom would fire one themselves; and whenever they did, they would pull, and at the same instant drop the piece on the ground, and spring from it, that it might not kick them over, or turn its thunder against them.

The condition on which we obtained the old canoe, was, as the chief expected that I must die soon, Steere and John were to take me to the island of Booyer, and put me on board of a ship which he knew had gone there, and get knives, beads, scissors, and whales' teeth, and bring them to him as a present.

We having on board water, yams, and potatoes, and being ready to depart, the chief and the savages came down, and brought some angooner, and we partook with them in their sacrament, and they wished us good success.

One of the natives gat into our canoe with us and piloted us over the reef, which lay about one mile and a half from the shore. He

then with his war club, which they always carry with them, jumped overboard and swam to the shore. This was about nine o'clock in the morning, and we stood on with the trade winds, running about five miles an hour, and at sunset we were out of sight of land.

We run on all that night with fresh breezes and squalls. The next morning we saw a canoe running down for us, and were much affrighted. The guy that held our mast failed, and our sail went overboard ; it was with difficulty we spliced our guy and got our mast up again. By this time the canoe with the natives came up with us, and they seeing we were white men cried out, *taw haw, haw haw, peppa longa na wanka matta*, that is, the white men of the ship that was broke. They held up some provision that was cooked, and asked us if we were hungry ? and if we wanted some meat ? We told them no ; for we were afraid of them, and did not chuse to have them come on board of us.

We steered on about two hours longer, and Steere cried out, "Sam. I see a sail, I see a sail !" I told him that I guessed it was one of the savages' double canoes : but he said, no, for he could see her courses, and her topsails. My eyes being sore at that time I could not see far ; but after a little while having run on further, I could clearly discover a

sail myself. We strove to make ahead as fast as we could, in order to fall in with the vessel if possible, but she sailed much faster than we, and soon left us at a greater distance in the rear

Being out of hopes of coming up with the sail we had seen, we looked away to the leeward and saw the land, which proved to be the island of Booyer. We steered on after the unknown sail, thinking it would be a good guide for us.

The vessel ran round the point of Booyer on the account of shoal water, and we steered across, but had like to have been upset in the breakers; we got over the reef, but soon lost sight of the vessel, in consequence of the sun going down; but we looked away ahead and saw some mangrove bushes, and took them to be the land; but when we gat up to them and finding them to be bushes, we run in among them, in order to make the canoe fast, and lie there all night.

My two shipmates lay down and went to sleep, and left me bailing out the water from the canoe with a calabash shell: about ten o'clock I gat the water all out, and being weary and sleepy, not having slept any the night before, I put my hands on my knees and laid my head in them and fell asleep. How long I slept I know not; but when I

awoke the canoe had sunk. My shipmates awaking, cried out, "Sam. what did you let the canoe sink for?" The roots of the mangrove bushes prevented the canoe from going to the bottom. Steere and John climbed up on the bushes, in order to keep out of the water; but I being lame, and not able to climb, reached up and took hold of the haul-yard and pulled myself up; but at the top of high water, every sea that came, went over my head; between the seas I was just able to catch my breath; and in this situation, naked and distressed, I hung until morning, when the tide fell away and left the canoe bear. We bailed out the water, and hoisted our sail again.

Hearing the savages talk on the land, we were greatly alarmed, for fear they would come on board and rob us, and kill us; for, we had on board all the money that we had collected at Nirie. But, about seven o'clock in the morning, the tide rose so that the canoe floated again, and we steered on round the island, in order to find the ship we saw the day before.

When we had sailed on about one and half hour, Steere cried out, "Sam. I see the vessels!" I looked up, and beheld them about two miles distant, and cast my eyes up to heaven, and returned hearty thanks, though at that time I was a poor abandoned sinner.

We ran on to the highest vessel, and it proved to be the brig favorite of Port Jackson in New Holland, commanded by captain Camel, who commanded the Letter of Marque that I went on board of in India, and had the same chief mate, Arnold Fisk an American, son of Isaac Fisk of Cranston in Rhode Island.

My companions jumped up out of the canoe on board of the vessel; and being so overjoyed to find themselves once more out of the hands of savages, they neglected to tell the ship's crew that I was lame, and wanted assistance.

After being along side in the canoe a few minutes, one of the sailors looked over the side of the vessel, and said, "Shipmate, why don't you come on board, haven't you been there long enough without a shirt?" I replied that I had lost the use of a limb, and if I got on board I must have assistance. They immediately rove the man-ropes, and jumped down, and helped me up on board of the vessel.

I was an object of pity; the use of one leg entirely gone, so weak that I was not able to stand, and my body burned with the scorching sun in such a manner, that I was blistered from the crown of my head, to the sole of

my feet ; even the rims of my ears were blistered.

My shipmates brought me a shirt, and pair of trowsers : and they brought us a bottle and gave us a drink of grog, and a chew of tobacco. I looked round, and thought if there was any heaven, I had got to one, in being out of the hands of savages, and on board of an European vessel.

Breakfast being ready, we went down and eat. We enquired what other two vessels those were in sight, and were told that one was the General Wellesley of London ; and the other, brig Elizabeth of Port Jackson. We asked them what day of the month it was, and they told us ; we overhauled our string of nots, and found we were correct with the exception of oneday, which we had lost.

On board I fell in with Wm. Shaddock, who was cast away with us, and had got on board of the Favorite before us.

I stayed on board of this brig three days, when she sailed, and we went on board of the General Wellesley.

A few days after this, Steere and John agreed to take a canoe, with some of the natives of Booyer, and return to Nirie, to buy,

or collect the remainder of the money of the brig *Eliza*, the vessel in which we were cast away, which was scattered among the savages there. For this purpose they took cloths, knives, scissors, beads, axes, chissels, and pieces of ivory made into the form of whales' teeth; but, before they left the vessel, Steere and John disagreed, and took each of them a separate canoe, with a number of the savages, and proceeded on their voyage, armed with muskets, spears, and clubs.

On their passage they fell in with some hostile natives of another island, in canoes, and armed with war clubs and spears, with whom they had a severe skirmish: their design was to possess themselves of the goods on board.

In the defence, John was killed with a spear thrown through his body; but Steere opening a brisk fire upon them, they were soon repulsed, and he went on his way without being further molested.

Steere succeeded in collecting a considerable sum of the money, and returned on board of the *General Wellesley*, and joined Shaddock and myself.

We lay here about seven weeks, when we sailed round to the other side of the island, where we fell in with the ship *T—* of New York, captain Brumley; and we were

sent on board of her, with all our money. The captain having a plenty of provisions, was willing to receive us, and agreed to carry us where there was a consul; to be further provided for.

I knowing the boatswain, and several of the hands being men that I had sailed with before, I advised the boatswain, or some of the men to take charge of the money in my care; but they refused, for fear their chests would be broken open and robbed. But the captain took it into his care, agreeing to give it up when we should arrive in Canton.

CHAP. XXI.

“Adieu, ye cannibals, adieu,
To happier shores I haste from you;
O that the pow’r of light divine,
Into your savage souls may shine.”

Sail for China.

We continued on board of the T—— about three months before we sailed; when, being ready for sea, we weighed anchor, and proceeded for Canton.

After a pleasant voyage of six weeks, we arrived at Macoa, and after getting refresh-

ments, and a pilot on board, we sailed and came to anchor eighteen miles below Canton.

The ship lay here some months, but capt. Brumley went immediately up to Canton in his boat, and here he saw the American consul, and informed him that he had three men on board, who were shipwrecked on the Feegees, and told him of the money we had saved from the wreck, which was in his possession.

The consul advised that we and the money should be committed to his care, and we accordingly were placed on his hands, and the money was delivered to him. This was in July, 1809.

At first the consul appeared to be unwilling to believe but what I was an Englishman; but he was convinced to the contrary, and used me with great kindness: and, my heart can never lose a tender affection for his great goodness to me in my bitter affliction.

CHAP. XXII.

"For home I see my friends depart ;
While I remain with heavy heart,
And drill through dull & cheerless trains,
Scarce preferable to savage scenes."

*My Shipmates sail for America, and I take a
Cruise with the Chinese against their En-
emies.*

STEEER having the use of his limbs, and being able to do duty, went on board of the ship G——, captain Grenville, bound to Boston, and thus he succeeded to get home ; but I, being lame, remained on the consul's hands a number of months longer. My other shipmate sailed for New York.

In the course of my stay here, the Chinese were at war, and they employed an English ship, called the Mercury, captain Williams : she was manned out by Europeans, and the consul put me on board of her as a gunner's assistant. Being ready for sea, we sailed ; and cruising about the Chinese sea twentyfour days, fell in with nothing of importance. We returned again, and I was sent immediately on the consuls hands as before.

After about three weeks, the Ann and

Hope of Providence, Rhode Island, arrived here, captain Daniel Olney commander. This ship belonged to the same men, that the brig belonged unto, in which I was shipwrecked.

My heart rejoiced at this circumstance, and I was very sure in my mind now, of a passage home.

The ship lay here about six weeks before she was ready for sea : and, one morning as I was sitting in a door smoking, I saw captain Olney coming along, and being told that it was the last time he would be on shore before he sailed, I called to him, and asked him if he could give me a passage home ? but he answered that he could not, as he had more hands than he had provision for already. This reply went to my heart like a naked sword.

CHAP. XXIII.

“Distant regions now farewell,
 To my native climes I sail :
 Blow, ye winds, ye tempests cease,
 Heav'n protect me o'er the seas.”

My return to America.

NOT long from this, the Baltic of Providence arrived, commanded by captain Jonathan Eborn : he came up to Canton, and the consul informed him of me, and asked him if he knew such a person. Captain Eborn came and entered into conversation with me, to find where I belonged, and on his first speaking to me I called him by name, shook hands with him, and told him who I was, — that I was an apprentice to him when I was a boy, and that he was the first man that I sailed with. He asked me what my name was ; I told him, and that I was his apprentice boy when he sailed out of Providence in Butler's employ. After recollecting me, he seemed to be much affected with my misfortunes, and told me to get ready, and go with him down to his ship, and he would take me home.

My joy I cannot describe ; I went with the captain on board of the ship, happy in
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the prospect of once more seeing my native country.

I found on board a number of hands I was acquainted with when I was a boy, and I fared uncommonly well, on any thing the ship afforded.

At length all things being ready, in January, 1810, we sailed for the United States of America. After being out a few days, it was discovered that our provisions were short, and all hands were put on an allowance, but I fared as well as the others.

Our passage was favourable: and, we touched at an island, where we lay a few days, and got a number of turtles, and a few goats, which were a great help to lengthen out our provisions.

“Little do the happy know,
How to feel for sons of wo ;
They have pleasure, flatt’ring peace ;
Strangers unto keen distress.

But, with all their glowing glee,
Never yet these once did see,
Half the pleasure and the bliss,
Which does now my heart possess.

I have felt the load of grief ;
Far from every kind relief ;

Naked, sick, alone, and lame,
Far from every tender name :

Now to see a prospect rise,
To behold my native place ;
Gives a pleasure, I believe,
Thousands never can conceive.

None but those who long have known,
Rending sorrow pressing down,
Ever can have power to tell,
Raptures which I now do feel.

Now I sail from regions wild,
Where my nether springs were chill'd ;
Now the winds shall waft me o'er,
To my happy native shore.

I have seen the world abroad,
Plow'd the briny ocean road ;
Now my soul transported chimes,
Happy, happy native climes.

Could Americans but guess,
Half the blessings they possess,
They would view their native cliffs,
Crown'd with heaven's highest gifts.

Now I hope to see again,
Long estrang'd Fredonia's plain ;
Mortal tongues can never show,
Pleasures like to those I know.

After a passage of about five months and a half, from China, round cape Good Hope, we arrived safe at Newport in Rhode Island. We tarried here one day and then pressed up the river to Providence, and arrived there on the ninth of June.

Thus, after an absence of almost six years, I once more beheld the land of Fredonia ; having seen numerous, distant, and extremely different regions of this world, with thousands of their inhabitants. The field for reflection, arising from but a little acquaintance with the state of many such parts of the earth is great : how many of our fellow beings, with the exception of speech, scarcely can be said to be before the beasts of the wilderness in improvements :— naked, uncivilized, and preying on their own flesh. What a change, when the holy principles of the religion of Jesus shall possess the hearts of all men !

My return being by cape Good Hope, with some others I can say, "I have been round the world."

The kind attention of captain Eborn to me, and his bringing me once more to the place of my nativity, may I ever be grateful to heaven for ; and so long as my heart shall beat, the name of Eborn will be dear to me.

The hands were discharged, and I was sent to the hospital, where I expected to be restored to my health again. I remained here a number of days without hearing any thing of my friends; but one day sitting in my door, a man came up and spake to me, saying, "How fare you Sam?" I looked, but did not know him; thinking it could be no one that I had ever sailed with; but seeing a scar on his temple, I knew him; he was my brother.

Our meeting was quite affecting, and after the first impulse of our passions had a little subsided, my brother informed me that my mother was dead, and in her grave, which excited in me the most cutting and painful reflections, and such as I pray no other one may ever be suffered to lay a foundation to experience.

My father had gone to the southward to Charlestown; my two eldest sisters were married, and one of them had gone some distance in the country. Hearing of my arrival, my brother and youngest sister had come to Providence to see me.

- CHAP. XXIV.

"Fortune condescends to smile,
 Prospects now my woes beguile,
 Joy springs up, and hopes revive,
 Many a pleasant day to live ;
 But a sad reverse I know,
 Pain and sickness lay me low ;
 Yet this cup the Lord did bless,
 Jesus pitied my distress,
 Brought me first his love to know,
 Gave a taste of heaven below."

A lottery prize, and a severe fit of sickness.

I CONTINUED in the hospital about three months, but did not recover my health ; I was unable to work for my support, or even to walk.

I had a small sum of money, and with a part of it I bought a ticket in the Smithfield Academy lottery, which in autumn drew a prize of five hundred dollars : I then made a contract with A. Waterman to board with him two years, and went and lived at his house in Smithfield.

In the latter part of this time I went to Boston, and was in the hospital there fifteen weeks, under the care of skillful physicians, hoping to gain the use of my limbs ; or, if

possible, to obtain some help from medical skill ; but I received no benefit, and returned to Waterman's again.

Late in autumn, 1812, I went into the Archright Factory in Cranston, hoping to be able to do a little something to save my prize money, be comfortable and out of idleness.

I continued here until the latter part of February, 1813, but was able to do no more than merely earn my board.

While in this factory I had to walk to my board two or three hundred yards over a bridge, daily, and in all weathers ; thus going from a warm stove into the cold, chilly, and wet weather, and then returning, much fatigued, was very prejudicial to my health ; I took a bad cold, and was taken down with a fever ; and on one of my hips a large and painful sore gathered, by some, called a carbuncle, or thistelo. My sufferings were extreme, and it was considered impossible for me to survive ; preparations were made to dress me for the grave, the house appointed for all the living, and at one time it was thought that my spirit had departed. With this distressing illness I was confined weeks, before I was restored to so unlike my former feeble state of health. Notwithstanding, the extremity of t

ness, it was, undoubtedly, blessed for the greatest good to my precious soul; and was closely connected with the greatest mercy of heaven to me.

The greatest afflictions which we meet with, are often productive of the greatest blessings which we experience. Sickness is one of the means which God often makes use of, to bring souls to the knowledge of his son Jesus Christ. Indeed, it appears that nothing but some deep distress, and that repeatedly, will bring some people to consideration; and that their souls may not be lost, he suffers the sorrows of death to get hold of them. And such sorrows, even the deepest troubles, when sanctified, are far better for us, than all the pleasant things of this world, if, with an unthankful heart we are suffered to possess the tender mercies of heaven: Whatever, as means, effects our turning to God, we should bless his name unfeignedly for, and always, in whatever condition of existence we may be in, use our utmost endeavour to learn to resign,

CHAP. XXV.

"Lord, obediently I'll go,
 Gladly leaving all below ;
 Only thou my leader be,
 Jesus, I would follow thee.
 Long I've urg'd a wretched course,
 Straying farther, growing worse ;
 From my childhood to this day,
 I have press'd the downward way.
 Thus I still had rush'd along,
 Harden'd with the giddy throng,
 Had not God, in sore distress,
 how'd the misery of my case."

My Christian Experience.

IN giving the account of the work of grace
 on my poor immortal soul, it will be necessa-
 ry to go back ; and some things may here be
 mentioned, which have been touched upon
 in the preceding chapters.

It possibly may be the case, that the rela-
 tion of my conversion from the kingdom of
 darkness, may not, in some particulars, cor-
 respond with the experience of every one,
 who are real christians : it is my opinion
 that scarcely any two give exactly the same
 account on every point ; but in this, I think,
 all agree, *all can say*, who love our Lord Je-
 sus Christ, "*One thing I know, that, whereas*

I was blind, now I see." We may be led by different means, but every child of God is led through Christ to him; and all who know that their Redeemer lives, know that they once were dead in trespasses and in sins, and that they were saved by the free grace of God in Christ.

I shall endeavour to give an ungarnished statement of the mercy which God for Christ's sake alone, has had on me a perishing sinner. My greatest desire is, that God may be glorified; and, for this end, I would speak of his goodness, to the children of men.

And, kind reader, who ever thou art, while you are here beholding what the Lord has done for me, remember the words of Christ to Nicodemus, when he said unto him "Except a man be born again, he cannot see the kingdom of God." This is a subject of the first and the most momentous importance for every one to attend unto.

But, to proceed. At the time when I was sick at Havannah with the yellow fever, being about seventeen years of age, my sins were brought like mountains before me, and I verily believed that if I died in the state that I then viewed myself to be in, I must be forever miserable. I made the Lord many promises, that if he would raise me up a

gain, and restore my health, by the assistance of his grace, I would lead a new life ; and the Lord looked in mercy upon me, heard my cry, and granted my request. But, alas ! soon were all my promises broken.

My repentance was like to the morning cloud, and early dew, which soon do disappear, too common for sick beds. Was it not for the longsuffering goodness, and the forbearance of heaven, what would become of the poor soul that can trifle with his promises to Almighty God ?

I went on ; when in gales of wind, or any peculiar danger, I still made fair promises, till I had so many times broken them, that I was actually afraid to make any further engagements.

At length when shipwrecked among cannibals, stripped of all my clothes, naked, and exposed to rays of the burning sun by day, and chilling dews by night ; sick, hungry, faint, and helpless, I again renewed my vows to God, and once more promised, that if he would spare my unprofitable life, and protect me over the boisterous ocean to my native land, I would seek and serve the Lord in faithfulness. I was so ignorant of God, and myself, as not to think that he was every where present, and that I could serve him there as well as at home.

The Lord was pleased, in tender mercy, to spare my life, and bring me to see my beloved native country again. At Providence, when my shipmates carried me on shore, and helped me on to the wharf, I there on my knees for a short space lifted up my heart in thanks to God.

My heart being unrenewed, I had not a proper sense of God's mercies, and the obligations I was laid under for all his benefits to me; I still went astray. The promises I made when among the savages, I soon forgot, and pursued the slippery paths of sin.

While I continued at Providence, there was a great reformation at Bristol, where I frequently visited, and attended meeting: I heard the converts express their joys, and relate their experiences, and my mind was again arrested by the Mighty Spirit of God; but, to my sorrow, I grieved the Heavenly Dove by still continuing in ungodly company, and pursuing wrong practices.

At length, in my distressing sickness, occasioned by the cold which I took at the Archright factory, my sins again were brought like mountains before me and I was brought to a realizing sense that I stood on slippery rocks, while fiery billows roll'd beneath. My pain of body and soul was in-

expressible, and seemed impossible to be endured.

Here suffer me to remind my kind reader, how extremely improper, and dangerous it appeared to me to put off and delay a preparation for death, till we are laid upon a bed of languishing sickness ; and have we not reason to fear, that this is the case with a great many ? While in health and prosperity, they put far away the evil day, and when sickness and distress come upon them, and death, the king of terrors stares them in the face, the great concerns of the soul, like mountains of lead roll upon them : this is often too powerful for the strength of the well, and how poorly circumstanced is the sick, and dying sinner, to endure the pangs of pungent conviction ! then the arrows of the Almighty are within them, the poison whereof drinketh up their spirits : the terrors of God do set themselves in array against them.

Again my former promises were brought clearly to my view ; and though I knew it was in the power of God, to snatch such a rebel as I, from eternal burnings ; yet I could not think the blessed God would condescend to have mercy on me, who had so many times made vows and promises, and as often broke them.

While in the midst of my distress, both of soul and body, one morning a pious and godly woman, Mrs. Potter by name, (since dead,) came to visit me, and as she opened the door and came in she called me by name, and asked how I did? I answered that I was very poorly. She replied, "I perceive it, and I do not think you are long for this world."

I told Mrs. Potter that I thought I could not continue long in the condition I was then in. She then asked me if I wished her to pray with me? My heart being too full to answer in words, I expressed my willingness by a sign with my head.

This holy and humble daughter of Abraham kneeled down by the side of my bed, and with uplifted hands and heart, she prayed in good earnest for me: it really appeared as though she had power with God and that in her wrestling, like Jacob, she prevailed in my behalf.

After this she gave me some exhortation, and promised to visit me again; which she often did during my sickness, to my great comfort and satisfaction.

To visit the sick is a religious duty, clearly set forth in the word of God, and when properly performed, is often blessed, both to the sick and the well. When low, pained and

confined, the presence of a friend may be strictly considered according to the words of the wise man, when he saith, "Iron sharpeneth iron : so a man sharpeneth the countenance of his friend." Those who have been confined, know the satisfaction of a visit from a cheerful and pious friend ; it seems to bind up their wounds, and heal their sorrows.

The visits of God's people to the sick, especially to the suffering sheep of the flock of Christ, he receives as being done to himself. A little advice and prayer on such occasions, if regulated by prudence, should always be attended to, excepting in some peculiar cases, which very seldom occur.

On the same day that Mrs. Potter visited me, rev. Benjamin Sabin called to see me, and after having some conversation with me respecting the state of my mind, he read, and explained on, the twentieth chapter of the gospel written by St. Matthew, and this gave me to understand that there was a fullness in God to save me, though I came in at the eleventh hour. It now being necessary for him to depart, he prayed with and for me, and gave me the parting hand.

The next day Mr. Davis called to see me, and after conversing, and praying with me, he sung the following

HYMN.

Why should we start and fear to die !
What tim'rous worms we mortals are !
Death is the gate to endless joy,
And yet we dread to enter there.

The pains, the groans, the dying strife,
Fright our approaching souls away,
And we shrink back again to life,
Fond of our prison and our clay.

O if my Lord would come and meet,
My soul would stretch her wings in haste,
Fly fearless through death's iron gate.
Nor feel the terrors as she past.

Jesus can make a dying bed,
Feel soft as downy pillars are,
While on his breast, I lean my head,
And breathe my life out sweetly there.

He gave me to understand, that I must
pray for myself ; but it really appeared to me
that I was such a sinner that if I attempted
to pray, my prayers would not reach higher
than my head.

After he left me, I remained without any
essential alteration three or four days: till
at length, on the twentieth of March,
1813, while lying and meditating on death,

Judgment and eternity, and so weak in body that I could scarcely be heard from my bed room to the kitchen, the Lord broke in upon me with the light of his reconciled countenance, and swept my load of guilt away. My strength was so renewed, as that I could shout the high praises of God; the neighbors heard my triumphs of joy, and flocked in to behold a wonder of mercy.

Some appeared to have but a light opinion of my raptures, and bade me be still; but I exhorted them to seek the Lord while he might be found, and to call upon him while he is near. Like Bartimeus I cried but the louder, or with the more zeal, for the objections against me.

The elements seemed to be changed, and this passage of scripture came fresh in my mind, viz, "Ask, and it shall be given you, seek and ye shall find; knock and it shall be opened unto you: for every one that asketh, receiveth: and he that seeketh, findeth: and to him that knocketh, it shall be opened."

It appeared to me that there was a fullness in Christ enough to save a lost and perishing world of mankind; and if any were cast off at the great day of accounts, when all must appear before the tribunal bar of God to give an account of the deeds done in the body, the blame must eventually be on their

own shoulders. It appeared that God had so laid the plan of salvation, that it was free, and all that would come, might come and partake of the water of life freely.

I felt at this time such a resignation to the will of God, that I dared not pray to be restored to my former health, nor to be taken away; but my prayer was, O Lord, not my will, but thine be done.

I remained much in this state until the 22d of May following, in which time I recovered my health so far, as that by the grace of God, I went forward in the ordinance of baptism, administered by rev. J. Winch, and made a publick profession of religion.

To make a publick profession of the christian religion, is a solemn thing, and never will be an honour and ornament to me, unless I adorn that. I am not insensible of my need of daily assistance to live to the glory of God. And may the Lord enable me to overcome every besetting sin, and to work out my salvation with fear and trembling.

I have lost the days of my youth and vigour, in the service of the enemy of souls, and now I have but a poor palsied body to render as a living sacrifice to God. How just it would have been, had I been left to perish in my sins, but how unsearchable are the

riches of Christ ! and as a brand plucked from the fire, may I but live a life always governed by his holy and blessed precepts.

But should it ever be suffered to be the case, that I should come short too often, yet never may any be so unwise, as from such an unhappy circumstance, to think true religion not of divine origin, nor of the greatest importance.

“God of my life on thee I call,
And humbly at thy feet I fall.
When the great waterfloods prevail,
Leave not my trembling heart to fail.

The billows swell, the winds are high,
Clouds overcast my wintery sky ;
Out of the depths to thee I call,
My fears are great, my strength is small.

Does not thy sacred word proclaim
Salvation free in Jesus' name ?
To him I look and humbly cry,
O Lord protect when danger's nigh.

Amidst the roaring of the sea
My soul still hangs her hopes on thee ;
Thy constant love, thy tender care,
Is all that saves me from despair.

Dangers of every shape and name
Attend the followers of the Lamb,

Who leave the world's deceitful shore,
And leave it to return no more.

Though tempest-toss'd and half a wreck,
My Saviour through the floods I seek,
Let neither winds nor stormy rain
Force back my shattered bark again.

Friend of the needy, unto thee
I ever will direct my plea ;
Does not thy word still fix'd remain,
That "none shall seek thy face in vain."

That were a grief I could not bear,
Didst thou not hear and answer prayer ;
But a prayer hearing, answering God
Supports me under every load."

CHAP. XXVI.

"Checker'd are the scenes of life,
 Now we've joy, anon have grief;
 Vanity of vanities,
 Mingles with all earthly joys.
 Groaning here beneath our load,
 Rest alone we find in God,
 Sick or weary, poor or faint,
 Christ can happify the saint.
 Those who once the Lord have known,
 Cannot rest when he is gone,
 Nor can any have his peace,
 But resigning all for grace."

A few Occurrences, and Conclusion.

BEING again able to be abroad, under serious disadvantages, I found it necessary to endeavour to exercise what little prudence and economy I possessed, to live without being a burden to my friends. My health was such as that I could not do any work of consequence for my support; and the probability is, that I shall continue almost a helpless cripple through life. The use of one of my legs is so gone, as that there is no prospect of my ever having it restored to me again.

Through the expense of my sickness, and other means, my money began to run short, and I spent the summer of 1613, and a part

of the autumn following, among my friends and relations; and late in the fall I went to a sister's in Thompson, where I spent the winter.

In the spring of 1814, I went to Bristol, and went to school about six months.

My palsied leg being like a dead weight about me, and all hopes being given up of its recovery, about this time a skillful surgeon of Providence, advised me to have it amputated, believing it would be much for my comfort and benefit. Accordingly a number of my friends contributed about twenty dollars for the purpose; but, not being able to procure enough more for the expense, I gave up the idea.

I called on those who had given for amputation, and told them that I was obliged to relinquish the proposed operation for the want of more money, and offered to return them what I had received, but no one would accept of it again, and I retained it for other uses.

Late in autumn of this year, I visited in the country, and in the winter following returned to Bristol, and in the spring of 1815, went to work with a sailmaker, where I could busy myself a little.

About this time, at Bristol, I took passage on board the brig *Friendship*, for Martinico. I made this voyage for the benefit of my health, which was in some small degree relieved, but my lameness continued as before.

On this voyage I carried a little property, sometimes called a venture, to make some advance upon ; but the market being uncommonly supplied, it was rather of a disadvantage to me.

The following winter I spent at Gloucester, living with a brother and going to school. The spring and summer of 1816, I spent among my friends and acquaintance until July, when I visited my twin-sister, married and living in Cheshire, whom I had not seen for about fifteen years.

Arrangements being now made for the publishing my narrative, it occasioned me a number of journeys to different parts of New England. The subscriptions, and assistance which I have liberally received from many, and of the first characters, I feel a gratitude for, and would respectfully acknowledge.

All classes of people have been exceeding kind to me in my affliction, scarcely a heart, or hand has been shut against me, but have

administered to my necessities, as opportunities have presented.

The last winter, of 1816-17, I have boarded at Cheshire, in the family of my sister ; but now, like a pilgrim, I have neither house nor home ; but would, in the best way that providence shall present, like a dependant creature on God, seek a subsistence among my fellow beings,

Thus the reader has seen the run of the events of my life, and has had a brief account of the varied scenes experienced by an unfortunate man.

I have not a wish to justify any thing wrong in any part of my life ; but have abundant reason to be humble before God and man, for much which surely has been improper at many times. When I was young, I was suffered too much to range at my own pleasure, as can never but be injurious to youth ; and it is my sincere advice to children, not to think they are men, when young, and knowing but a little of the world. Much will it be for the happiness of the rising generation, to be regulated by their superiors, taking advice from those who are older than they.

Children may think it a hardship to be restrained, but for the want of it, in them is of-

ten laid a foundation for the worst of evils in riper years.

I warn children to honour and comfort their parents, that it may be well with them: the tears of parents, wrung out by the disobedience of ungodly children, are bottled in heaven; and in repentance, or deep affliction, will cause floods, with great bitterness, to flow from the eyes of those who are so abandoned as to thus abuse the means of their existence.

Because parents may be poor, and not respectable in every particular, is no excuse for children to slight them. If they are poor, they may be virtuous, and their poverty but makes it the more necessary for them to be comforted by their beloved offspring; if they are not so honourable as could be wished, the vices of their children will sink them the deeper in disrespectability.

There is no excuse for children not to possess a filial heart. Abuse, and neglect of parents is a crime ranking with those of the first magnitude.

What would I not give that I could but once more see my mother in this world, that I might unfold the feelings of my heart to her. I hope all will forgive the foibles of my youth, and also all my errors of older life.

Brother SAILORS, from my youth I have been acquainted with your avocation ; I have realized your pleasures, and your fears and sorrows ; I have seen something of your successes, but much of the misfortune incident to a seaman's life. The dangers of the seas are many, but those who remain upon our happy shores are not their own keepers ; whether on land, or on the bolsterous ocean, God alone can keep us safely. He that rides upon the stormy skies, and thunders when he pleases, can calm the raging roaring waters. His wonders are to be seen in the deep, and men of your profession are highly privileged with the voice of God in his providence. Seeing then your dependence on God, and the greatness of his power, be persuaded by the love which I have for you, and your dearest peace, to fear his name. May you never be so imprudent as to lightly use his great and terrible name ; for he will not hold him guiltless that taketh his name in vain. Is it not too often the case, that what is called swearing, becomes like a second nature with some of you ? On one hour, while pleasantly riding on the ocean, the most inconsistent oaths are heard ; on the next, when death and destruction rise in dreadful forms, that same tongue, which was just before blaspheming the God of heaven, now in the bitterest cries, is beseeching the same God for help ; my affectionate brothers, these things ought not so to be.

Profane swearing is an evil of all others, one that can afford a reflecting person the least fancied satisfaction. It is also inconsistent with the gentleman and so important a part of the community as you are, and never fails in any one of whatever rank, to let his reputation down to the dust, in the minds of all good and considerate men. It has such an unreasonable appearance, for any mortal, who must drop his body for worms to eat up or to be otherwise consumed, and whose immortal spirit must fall disembodied into the hands of Almighty God, not to reverence him with the most respectful language, that whosoever can trifle with his name, ought in justice to sink into the lowest contempt among rational beings, that any creature in this world can be hurled into by the united disdain of all mankind.

But, dear sirs, I am not a stranger to the power of *habit*, I do not say the power of *temptation*; for I cannot see any thing among beings of *sense*, that can be originated by them, that can tempt a dying creature to swear; but the habit is so powerful, and sathan who ever is your enemy, is so ready at your elbow, that without exertion, you will most likely continue in the use of this bane of civilized society, till your tongue is silenced by death. Then make the attempt, try to break the charm, it can be overcome.

Swearing is but the scum of depravity, overflowing from the rising of the heart against our Maker, and must always leave a sting behind when ever reflection takes place.

If you would overcome this foolish and insipid sin, avoid those things which will have a natural tendency to excite it. Satan well knows that this is a God provoking and Heaven daring crime, and that the **MOST HIGH** will make a signal display of his wrath against it. Hence you may expect that the enemy of mankind will be ever laying the most fatal snares to entangle you in this wickedness.

I know of nothing that so readily introduces this sin as intemperance. If you would avoid this damning vortex, be temperate in the use of ardent spirits. When the natural spirits of life are not enflamed by strong drink, it is impossible for the enemy to obtain that advantage over you, as he may with ease when you have not been careful to keep out of his snare. Guard against every thing that may disturb the peace of a happy sailor. Love and reverence God, who is always good to you; have an affection for your fellow men; and that you may be excited to this, become well acquainted with the **HOLY BIBLE**; this book shews us the great mercy of God unto us, and unveils our obligations to each other, and if we

take it for our guide, we shall love and adore our heavenly parent, and regard all his people as children of the same family.

You are a numerous and respectable part of our fellow citizens ; your calling is of great consequence to the world ; without your services America could not maintain her tide of national glory ; and as is your importance, so may your happiness be.

May you truly become the subjects of the kingdom of heaven, and exercise all the graces of true religion ; may your rights be ever protected, until you have crossed the narrow sea of life, and are safe, and forever blessed on the blissful shores of immortality.

I will now close in a song composed for my

BROTHER SAILOR.

YE sons of the main that
Sail over the flood,
Whose sins are high mountains
That reach up to God,
Remember the short voy'ge
Of life soon will end ;
O come brother sailor
Make Jesus your friend.

Look a-stern on your life see
Your way mark'd with sin ;
Look a-head see what torments
You'll soon founder in ;
The hard rock of death will
Soon beat out your keel ;
Your vessel and cargo
Will all sink to hell.

Lay by your old compass,
'T will do you no good,
It ne'er will direct you
The right way to God ;
Mind your helm brother sailor
And don't fall asleep,
Pray and watch night and day lest
You sink in the deep.

Spring aloft brother sailor
The breeze now is fair ;
Trim your sails to the wind and
Those torments you'll clear ;
Your leading star Jesus
Keep full in your view,
And you'll weather the dangers,
He'll guide you safe through.

Remember th' old captain
The devil straightway,
The crew that you sail'd with

Will lead you astray ;
Depart their black colours,
Come under the red,
Where Jesus is captain,
To conquest be led.

His standard unfurl'd see,
It waves through the air,
Volunteers are a coming
From far off and near ;
Now is the time brother sailor
No longer delay,
Embark now with Jesus,
Good wages he'll pay.

The bounty he'll give when
The voy'ge doth begin,
Is justification
And freedom from sin :
Good wages he'll give while
You sail on the way,
And at length you will anchor
In heaven's broad bay.

In the regions of glory
Forever you'll ride,
Free from quick-sands and dangers
And sins' heavy tide :
The waves of temptations
Will cease there to roar,

And the hoarse breath of boreas
Dismast thee no more.

Your tarpawl and watchcoat
No longer you'll wear,
But robes of bright glory
All shining and fair ;
A crown on thy head that
Will dazzle the sun,
And from glory to glory
Eternally run.

FINIS.

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