

Protestant place of worship there. The teacher and some of the people crossed to Lifu, to lay their case before the Commandant. All the redress they have obtained is a direction to try again to build the chapel. Since their return they have suffered renewed attacks from the Papists, urged on by the priests. Such is likely to be the result throughout. All very plainly see either that the Government authorities are co-operating with the priests, or are afraid to oppose them. One of these authorities himself declared, that for a French officer to offend these priests would be suicidal to his hopes of promotion; that the Government offices were so under the control of the hierarchy, that to oppose the priests would be to cut off all chance of promotion.

The Samoan and Raratongan native teachers, the active and zealous pioneers in these mission-fields, by whom so much good has been accomplished, have all been dismissed to their homes by order of the Governor. He has, however, allowed us to supply their places with natives of the group. These are not at all protected in their work, but are subjected to insult and violence from the priests and their followers. I will give one instance out of several I could supply. Last November, the Roman Catholic mission schooner, *L'Arche d'Alliance*, was here, having on board four or five priests, who had come to take part in opening their chapel, recently erected, and to confirm some of their converts. A feast was to be held on the occasion, and the Popish chief ordered the Protestants to provide food for the feast. They objected to do so; and one of my teachers and I were blamed for this. Late at night, on the eve of the feast-day, a mob entered my house, and demanded why I had told the Protestants not to unite in this feast. I was able to satisfy them. Another party of these heathens entered the house of the native teacher, and pulled him from his bed, and dragged him along the road by his hair, and beat him with their fists. They bound him with a rope, and confined him in our old chapel. As soon as I heard of this, I attempted to release him from the hands of his persecutors, but was obliged to leave him. Nothing could be done without risking a serious conflict; and the Protestants would have eventually been the greatest sufferers, as the Governor has bound them to submit to these Popish chiefs. In the morning, the teacher was made a spectacle for the assembled priests and Papists who had come to this feast. He was bound as if suffering crucifixion, with his arms extended along one pole, and his legs fastened to another; and in this position, in our old chapel, which is now made a common house for the Papists, he was held for sport at the feast, one of the

priests taking the lead. This priest entered the chapel smoking his pipe, and accosted the tortured teacher, mocking and laughing at him. The same man, on a similar occasion, mocked the Samoan and Raratongan teachers, when they were manacled on board the French steamer.

Shortly after this abominable outrage, our mission ship, the *John Williams*, arrived. It was quite a jubilee to our poor people, and they rejoiced to welcome the young missionaries who had come out in her, though none was destined for this group. Their rejoicing and exultation were soon stopped by the malignant machinations of the Roman Catholic priest and his tools. Our people, according to their custom, prepared a present of vegetables and fruits for the captain, passengers, and crew. The priest incited the chief to forbid this present; but the people would not submit to such interference. As they were bringing down the present, the Papists attacked them, seized the baskets of food, and hacked them to pieces, scattering the fragments over the ground. After this, the chief caused to be seized six of the Protestant chiefs, and bound them with ropes in a most brutal manner, and then confined them in a miserable hovel for several days, until a ransom demanded was paid for their release.

Two of the maltreated teachers and some of the people crossed to lay their complaints before the Commandant. They have not received any good from that. An order has just come to one of the persecuting Popish chiefs* to inflict a heavy fine upon them—for his own benefit—upon some unfounded and trivial charge that they have misrepresented the condition of the Government school at Lifu. What has been said is perfectly true—that the scholars are ill-fed and not clothed. So, instead of obtaining redress for their complaints, they are made to suffer anew at the hands of their persecutors. One of these is the father of a lad in the school. He, compassionating the wretched condition of his son, wished to remove him to his home. He is not only denied this natural right, but is punished also for entertaining a bad opinion of the school. This act of the Commandant's has infused new life into the malignant hearts of the priests' bullies. The priest had just before been vainly urging them to beat and rob one of his late people, who has now become a Protestant. On receipt of this order, the priest tried his trusty followers again, and they have performed his wishes. Last night, they ransacked the poor fellow's

* Or rather to the priest, as the order is written in French, and must be interpreted by the priest. He gives what interpretation he pleases.