

months have passed since, and the refugees are not yet restored to their lands. The refugee chief is now told that he may return; but he is given to understand that his religion is obnoxious to the *ruling* chief, and that he will not be permitted to have a Protestant teacher unless this chief (or rather the priest) give his consent, which is not at all probable.

I speak of this chief as the *ruling* chief, in distinction from the others. The Governor, at his visit, suspended all the Protestant chiefs, and, in the name of the Emperor, gave the rule of the island into the hands of three Popish chiefs, who had proved their worthiness for holding this office by their bitter persecution of the Protestants, and committing most atrocious outrages upon them. Previously their power to afflict was limited to their own tribes; now they are vested with power to carry out the operations of the priests over all; and the Protestant chiefs, who before were able to protect their people, are now, with them, given over to the cruelty and bigotry of these men—or rather the priests, whose tools they are. Two of these rulers have burned down the villages of their Protestant neighbours, from no other cause than their being Protestants, and have perpetrated such other cruel outrages, that had they been committed by the Turks on the Catholics of the Levant, would have quickly brought out a French fleet and an army of defence.

How has his Excellency's other order issued by way of redress been respected—permission to build new chapels in place of those stolen by the Papists? As soon as we commenced, the Popish chief called off the people to build him a large house, that he said the Governor had told him to get the people to build for him (perhaps as a reward for his zeal in the priest's service). I applied to the Commandant, informing him of our position with respect to the chapels. He accordingly directed that the chapels should be built first, but as our work progressed, and the rage of the priest was provoked by that, he stirred up his tool to try again and hinder it. The chief again called upon the people to set about his house, saying the priest had a letter from the Commandant countenancing his former order. The Protestants saw through the deception, and refused to leave the work of the chapel. This Popish chief then caused to be seized two of the late high chiefs, and bound them with ropes in a most brutal manner, and confined them in a wretched native hovel, where they were tortured and starved for three weeks. I complained to the Commandant about this barbarity. He denied having sent any such letter to the priest or to the chief, and laughed at the imprisonment of the Protes-

tant chiefs, and called it a *farce*. There the matter has ended. His denial of sending the letter is worth very little. He has not reproved the chief or the priest for making use of his name to set aside his own order.

The Governor permitted the Protestants of this district to re-occupy their chapel for four months. Three had scarcely passed when the congregation was forced out of it. The occasion of our holding a Sunday-school in the chapel was considered by the priest (the actual ruler here) to give a sufficient pretext for another brutal outrage upon the people. After the school, we met the church members, for the purpose of holding the communion of the Lord's Supper. A large number of the congregation also attended. Just as we were about to commence the service, the chapel was entered by some Papists, almost naked; and one heathenish fellow, with a knife hanging from his neck, raved and shouted, and ordered the congregation out, and attempted to drag from their seats two of our teachers who sat beside my wife. I attempted to expostulate with this savage; but he turned fiercely upon me, and placed his hands on me for the purpose of forcing me out also. The others, following his example, began to drag out the people. Seeing some of the congregation violently excited, apprehending a conflict that would have led to bloodshed, I advised them (much against my disposition) to leave, and I would refer the matter to the Governor, supposing he would redress the outrage. This being suffered to pass unproved, the three Popish chiefs perceive very plainly that they can safely persecute the Protestants, and perpetrate any outrage upon them. Perhaps that is the object for which they have been placed over the islands.

Soon after this, the Popish "ruler in the name of the Emperor" stole the wooden gong of the chapel from my ground, and employed it night after night in their heathenish *corrobaree*. It was not till after repeated applications to the Commandant to restore the bell, and to cease the nuisance of this night dance, performed close to my house, that he, at the end of six months, gave an order to the chief to return the gong; but the priest forbade him to obey that order, and the Commandant has had to submit to see his authority despised.

In another district, when the Protestants were building their chapel, and had considerably advanced with the work, the priest incited his heathenish followers to pull it down again. A Popish mob attacked the Protestant teacher in his house, and shamefully maltreated him, beat some of the people, and tore down the chapel. They carried off some of the materials, and hacked the rest to pieces, and threatened to kill the teacher if he attempted again to build a