

have been cut down, and very much food destroyed. And yet the French Colonial Government looks quietly on, unable or unwilling to bring the criminals to justice. Still there are 700 Protestants left on Uvea.

So near were the dwellings of the unfortunate Protestants to the residence of the "père," that he might, on the veranda of his house, have read his missal by the light of the conflagration. It is impossible that he could not have heard the shrieks of the murdered. When in September, 1872, I walked over the charred sites of chapels and houses, I naturally asked whether the "père" did not come out to tell his people to spare the poor Protestants. I was laughed at for my simplicity. We were assured by the natives that the avowed object of all these persecutions, murders, and fightings is the extinction of Protestantism. That many of our converts should succumb to the weighty arguments of fire and musket is not to be wondered at. Others declining the alternative of submission to Rome or death, took refuge in a fort near the sea. So closely were they watched by their foes that it was almost impossible to obtain food. In the middle of last year a number of defenceless Protestant women ventured to collect food in the bush. They were set upon by the Papists, and so terribly hacked that nine of them died. Another party of women was caught; their hands were tied together and then *pounded with the backs of tomahawks*. When the Papists were charged with cruelty towards these helpless women, they replied that it was done by order of the priests. And we have reason to believe that they spoke the truth, for on the Sabbath day preceding these murders, a boat filled with those who committed these crimes went over to the priest's residence and returned in the evening. On Monday morning afterwards the poor women were butchered. On one occasion, *ere* the last-named atrocities had been committed, the conduct of the priests was brought by the Protestant missionaries before the Resident on Lifu (there is none on Uvea). That gentleman (a man of right feeling), Frenchman-like, shrugged his shoulders and remarked, "You clergyman are above all law," doubtless meaning that it is out of the power of the civil authorities to control the action of the Jesuit priests, for no Protestant minister of religion would fail to uphold law and order. When, after the commission of the later atrocities, the Papist party was ordered by the Resident to deliver up their muskets, the priests destroyed the locks.

I might add many details, but refrain. All the world knows how Popery was introduced to the Sandwich Islands, to Tahiti, and to Tonga, viz.: by the guns of the French navy. The native nickname for Popery is, "the religion of the man-of-war," i.e., the religion of compulsion.—*W. Wyatt Gill, B.A., in the Evangelical Magazine.*

Correspondence.

OUR COLLEGE.

MR. EDITOR,—At the last annual meeting of the college a resolution was adopted, on motion of Mr. P. H. Burton and Rev. J. B. Silcox, thanking the good friends who have so generously contributed to the erection of the college building; recognizing "that it is our duty wherever we may be situated to contribute as much of our means towards the completion of the building and its full equipment," etc.; and urging upon the pastor of each church a special effort towards contributing such sums as each church may feel able to give.

I take this resolution as my text for an appeal to these who passed it, and to all others interested in our college work, to come forward and render such assistance as they can in this "special effort." The work on, or rather in, the new building has been continued all through the autumn and winter, so that I am glad to say the building is fast approaching completion. We may possibly hold the closing service of the present session in the new hall; though the college will not be formally opened till a later date. The Board have appointed two committees to consider and report on: (1) Arrangements for the furnishing and equipment of the building: and (2) To consider plans, and prepare regulations for the domestic economy of the house. Both committees are at work, dealing carefully with the matters referred to them. It is with the former that I have to do in this letter. And here let me say that whilst it is not the intention of the Board to indulge in or to encourage unnecessary expenditure on costly furniture, etc., in fitting up students' rooms, library, and lecture rooms, yet they do not mean to have the work done on the "cheap and nasty" principle, which is always the dearest in the long run. For example, they wish the students' rooms to be decently carpeted, and to have good and sufficient bedding, and other furniture: such, indeed, as are to be found in any respectable Canadian home. We have ascertained that to furnish a room in this style will cost \$60 or \$65. What I beg to suggest is this, that, in accordance with the resolution I have quoted, individuals, or churches, will come forward and undertake the furnishing, say, of one or more students' rooms, which may be designated by the benefactors' names, on their undertaking to have them kept well furnished and in good repair in the future. By such distribution of the work needed to be done, it may be most speedily and easily accomplished. We think that, at present, twelve rooms thus furnished will be sufficient to meet the demand. This will involve more than half of the estimated sum total,—say \$1,200,—required specially