

moral harm. His lectures were sent broadcast over the world—a packet of them caught our eye the same day that the American mail brought news that he was cut down without a moment's warning while waiting for a game of billiards. His ignorance of philosophy, theology, biblical lore, history, etc., was shown up by Father Lambert (now editor-in-chief, *N.Y. Freeman's Journal*), Rev. Dr. Nothgreaves, the late Judge Black, and Rev. H. Ward Beecher. Father Lambert's *Notes on Ingersoll and Tactics of Infidels* fairly flayed the shallow comedian alive, cut him into mince-meat, and threw the fragments to the dogs. He out-matched the actor-lawyer in wit and satire, and dissected his clumsy fallacies and misuse of terms with a keenness of hard philosophy that cut the very vitals out of Ingersoll's system—or rather of that destructive criticism which with him seems to have stood for a system. Of late years Ingersoll had been getting more and more out of the public eye and ear. In a short time his lectures and his vagaries will be remembered only through the reply which they called forth from Father Lambert—pretty much the same as the anti-Catholic D'Esterre's name is perpetuated by the fact that O'Connell fought with him and settled his hash.

PROTESTANT MISSIONS IN THE SOUTH SEAS

CARDINAL MORAN ON THE SITUATION IN THE TONGAN ARCHIPELAGO.

THE following letter by his Eminence Cardinal Moran on Protestant missions in the Tongan Archipelago appeared recently in the Sydney newspapers:—

The Tongan Archipelago has been casually referred to in a former letter. This interesting group merits a more special mention. The Countess of Jersey, writing in the *Nineteenth Century* for January, 1893, tells of the rapture with which she gazed on the placid waters that encompass those coral islands. 'There are days,' she thus writes, 'which stand out from all others as those which have given us the supreme joy of a new sensation—days which have taught us the delight to be won from some perfection in Nature or art hitherto unrealised. Such a day must surely dawn on anyone who sees for the first time the glory of the sea which girdles the coral islands of the South Pacific. As the Norddeutscher Lloyd s.s. Lubeck steamed through the hundred isles and islets which make up the Tongan group, a day-dream of pure colour glowing beneath a tropical sun unfolded itself before our delighted eyes. The low shores covered with graceful cocoanut palm-trees seemed to float, not in a real ocean, but in melted jewels, or in rainbow rivers whose waters flowed into each other, changing every instant, so that a surface at one minute sapphire was at the next of a transparent green, or again of a deep anethyst tending to crimson, or of turquoise blue in a silver setting. The vivid hues were such as we had never seen before save in the tail of a peacock or in the plumage of a humming-bird or bird of paradise; now they were spread before us in waves of splendour, which neither poet nor artist could ever capture or recall. The little toilers whose reefs now destroy ships and now create fresh dwelling-places for man, at least endow the world with a heritage of beauty by building reflectors in the deep, which catch the sunbeams as they fall through the seas and send back visions born of coral, light, and water.'

Some islands of the group are subject to volcanic eruptions and earthquakes. During one of these disturbances about 1855 a new island of considerable size arose from the waters. Wesleyanism was at this time quite triumphant at Tonga, and the name John Wesley was with due solemnity allotted to the new island. Soon after the christening, however, the island disappeared again in the waters as suddenly as it had arisen.

AN UNSUCCESSFUL BEGINNING.

A detachment from the missionary staff of the Duff at the close of last century were the first to engage on the mission field at Tonga. The best friends of Protestant missionary enterprise confess that instead of blessing they brought scandal to the savage natives. Rev. Mr. Aikman, in his *Encyclopaedia of the Protestant Missions*, writes: 'The first work of these brethren was attended with deep pain, in excluding one of their number for gross immorality. The wretched man went from evil to evil, until he discarded all profession, and disowned the Sabbath, the sanctuary, and the Bible.' After a few years the whole mission ended in fiasco, and the survivors of the missionary band chose a home for themselves in New South Wales. Mr. King assures us that some of them became afterwards useful citizens in Australia. Of this I have no doubt, but it is no less true that they did not win their laurels on the mission fields of the South Seas.

In 1822, Rev. Walter Lawry, as representative of the Wesleyans, landed at Tonga. The history of his mission states that 'he was accompanied by two or three mechanics, and he took with him a number of horned cattle and sheep, which were presented by the Governor of New South Wales, in the hope of their breeding in the island. He also carried with him Indian corn, wheat, peas, beans, cabbages, potatoes, turnips, melons, and various other garden seeds with a view to their cultivation.' He attested that the natives were most willing to receive any gifts that he presented to them, but paid no heed to his preaching. Finding that no success attended his mission, he quitted this mission field in the following year.

Rev. Mr. Thomas and other Wesleyan missionaries were more successful when they landed at Tonga in 1826. In fact the scene had now entirely changed. The young chief of Lifuka, who was endowed with singular energy, was resolved to subjugate the other

local chiefs to his rule and to become King of the whole Tongan group. He saw the advantage that would accrue to him from the friendship of the missionaries, and he hastened to identify his cause with theirs. At baptism he took the name of George, and his wife was named Charlotte. He gradually subjugated all the Tonga Islands and made Nukualofa his capital, where for well-nigh half a century he ruled over the whole group as King George the First of Tonga. It was under the mask of Wesleyanism that he carried on his wars, but as we will just now see, very little of the spirit of religion was shown in his method of warfare. Having secured the Kingship, which was the great object of his ambition, he allowed the Wesleyan missionaries to hold the practical control of affairs throughout his island territory.

CIVIL AND RELIGIOUS ORDINANCES.

Prominent among those missionaries was the Rev. Shirley Baker, who for more than 20 years, till his enforced departure from Tonga in 1890, may be said to have been supreme in both Church and State. Under this Wesleyan administration a number of civil and religious ordinances were enacted, prominent amongst them being the sanction of divorce. Small as was the population of the kingdom, as many as 200 divorces were granted in one year. Heavy fines of £12, £15, and even £20 were imposed for the slightest infraction of the Wesleyan laws. In those early days the missionaries enjoyed a monopoly of English cottons and other similar goods, and nothing was left undone to ensure a profitable result. All were obliged to wear a sufficient measure of dress whilst assisting at the religious service, but the native tapé, woven from the fibre or bark of trees, was forbidden. By special edict it was commanded that under penalty of £100 all the native tapés were to be consigned to the fire on or before the 1st January, 1876. The simplest amusements were forbidden; public confession of faults was commanded; and all such faults were to be severely punished at times with stripes, at times by burning and mark with a red-hot iron on the flesh, more frequently by forced labour, or by compelling the natives to act in the menial capacity of carrying, on their backs, the missionaries or their wives and children.

In the meantime everything did not proceed smoothly for Rev. Shirley Baker. Whilst the administration of affairs was in his hands, some disorders were reported at headquarters in London, and an order was issued removing him from office. He visited Sydney, however, and matters being satisfactorily arranged, he was reinstated by the Australian Board of Management in his former position. After a time, however, he was dissatisfied with the way that religious affairs were being carried on in Tonga, and he accordingly assumed the rôle of church-reformer. He easily obtained King George's approval that Wesleyanism would be recognised as the religion of the State of Tonga, and furthermore that they would sever all connection with the Wesleyan Boards of London or Australia, and form a self-governing communion, to be known as the Free Church. As was to be expected, those Reforming religious measures did not find favour with all his Wesleyan co-religionists in Tonga. Though the newly-created Church was in name at least proclaimed to be Free, every effort was made by the King and by Baker, who was now appointed Prime Minister, to force attendance at the Free Church service, and to compel the natives to adopt the formed lotu. Many of the Wesleyan ministers were indignant at the hostile proceedings of their reforming brother, and a considerable number of their congregations followed them. Rival Wesleyan Churches were now set up side by side. As service was held at the same hour, every effort was made by the preacher in one pulpit to drown the voice of his opponent in the adjoining church; if his own strong voice did not suffice, the ringing of bells, and singing of the natives, and other in-harmonious noises were availed of. So bitter was the feeling stirred up by this irreligious rivalry that an attempt was made on Mr. Baker's life; and by way of requital six native Wesleyans of the older communion were sentenced to death and several others were deported to Fiji. The British Government felt constrained at length to interfere.

A WHOLE CABINET IN HIMSELF.

Lieutenant Baden-Powell, who visited the islands about this time, presents a vivid sketch of the close of Rev. Mr. Baker's career (*In Savage Isles and Settled Lands*, by B. F. S. Baden-Powell, London, 1892). He found, he says, in Tonga two rival Wesleyan Churches, which had their origin in the jealousies among the missionaries themselves. He adds: 'The Rev. Shirley W. Baker, who was probably chiefly responsible for this state of things, is one of the best-known men in connection with Tonga. He started as a Wesleyan missionary many years ago. He rose in the favour of the King, till finally he was made Premier of Tonga, resigned his missionaryship, and started a Free Church in opposition. But he was not content with this; he was soon able to assume other offices as well. At the time of his enforced retirement he united in himself the offices of Auditor-General, Agent-General, Minister of Foreign Affairs, Minister for Lands, Minister for Education, President of the Court of Appeal, and Judge of the Land Court, and in one or other of these capacities he alone had the exclusive control and knowledge of the finances of the country. The Treasury funds were wisely invested into the Bank of New Zealand, and, as Agent-General, he had the sole control of these foreign-invested funds. He, with his family, had quarters in the King's palace, or rather the King was allowed one room, the Premier occupying the rest of the house. He lived well and kept his public accounts carefully.' Mr. Powell gives a few specimen items of these accounts as follows:—

'Police uniforms, hardware, Parliamentary expenses, tanks, medicines, building materials, etc., £769 6s 2d.

'Freight, £700 19s 5d.

'Articles in a Colonial newspaper, on the Government of Tonga (very favourable to Mr. Baker), £50.'

And the writer adds: 'Certain other expenses were entered in the books, which, although personal, might reasonably be charged to public funds.' Among these were cab-hire on a visit to Auck-