

land (£46); annual subscription to the club in Auckland; photographs of Mr. Baker 'in order that the nation at large should be able to see what kind of a man they had as chief Civil servant.' The British Government at length interfered; 'all pleasures must have their end, and the greatest of men will sometimes fall. One fine day an English man-of-war arrived at Nukualofa, having on board the High Commissioner of the Pacific. . . . Within a day or two Mr. Baker left Tonga, with pretty clear instructions as to what course would be taken should he again visit his old home. Poor man! It is hard, indeed, to be turned out of house and home (even though it be another's house), and to be deprived of such a privilege as utilising the moneys lying idle in the Tongan Treasury' (p. 325). How things were even as late as 1892 is thus told by Mr. Powell: 'The Wesleyan and the Free Churches stand side by side in rivalry not far from the palace (in Nukualofa). At times open hostilities are carried on between these two by means of loud and prolonged bell-ringing during one another's services.' This rivalry of the Wesleyan parties still continues, but by royal edict the unseemly pulpit strife has in part been remedied, as the contending churches are obliged to hold their respective services at different hours.

## A CONTRAST.

It is not necessary to dwell upon the results of all this contention as regards religion on the native mind. I will cite only the words of Mr. Louis Becke, whose writings on the Islands of the Pacific have received widespread attention. In an interview with the London *Chronicle* reporter in September, 1896, he was asked: 'The islands are practically missionaries' colonies, are they not?' He replied: 'Yes, they are, unfortunately. I use the word unfortunately advisedly, for (Wesleyan) Christianity, especially in Tonga, has changed a fine, war-like race into a sort of oily, grovelling hypocrites. Of course there are missionaries and missionaries, and the individual in these elements is everything. The Roman Catholic priests do magnificent work.' The statement here made regarding the Catholic missionaries is confirmed by one of our Australian writers in his *Modern Buccaneer* (London, 1894), in which he relates:

'At the Marist Mission at Tongatabu I was received most kindly by the venerable Father Chevron, the head of the Church in Tonga. His had been a life truly remarkable. For 50 years he had laboured unceasingly among the savage races of Polynesia, had had hair-breadth escapes, and passed through deadliest perils. Like many of his colleagues, he was unknown to fame, dying a few years later, beloved and respected by all, yet comparatively unhonoured and unsung. During the whole course of my experiences in the Pacific I have never heard the roughest trader speak an ill word of the Marist Fathers. Their lives of ceaseless toil and honourable poverty tell their own tale. The Roman Catholic Church may well feel proud of these her most devoted servants. One morning Captain Robertson joined me; the Father seemed pleased to see him. On my mentioning how kindly they had treated me, a stranger and a Protestant, he replied, 'Ay, ay, my lad; they are different from most of the missionaries in Tonga, anyway, as many a shipwrecked sailor has found. If a ship were cast away, and the crew hadn't a biscuit apiece to keep them from starving, they wouldn't get so much as a piece of yam from some of the reverend gentlemen.' The decay of the native population which has been remarked in the other Protestant missions holds good also of Tonga. The first Wesleyan missionaries reckoned the population of the three main groups of the Tongan Islands at 50,000. From the *Statesman's Year Book* for 1899 we learn that the latest census gives the total native population as 17,500. The Wesleyan adherents in 1876 were reckoned at 23,000; their number at present is reduced to about 13,000.

## A RELIGIOUS WAR.

I would wish, however, in the present letter to call attention particularly to the violent means and cruel persecution to which the Wesleyans and other Protestant missionaries had recourse whilst they endeavoured to enforce their tenets in the Tongan and other islands-group of the Pacific.

There can be no question but that the Wesleyan lotu was forced on the natives by King George and his brother chiefs at the point of the sword. Von Kotzebue, in his *New Voyage Around the World*, attests that the religious war was raging at the time of his visit, and he writes: 'The new religion was forcibly established, and whoever would not adopt it put to death. With the zeal for making proselytes, the rage of tigers took possession of a people once so gentle.' He adds: 'The bloody persecution instigated by the missionaries performed the office of a desolating infection.' A few years later the American Commodore Wilkes, in *United States Exploring Expedition*, attests that he found at Tongatabu a religious war promoted by the Wesleyan missionaries: 'I was much surprised and struck (he says) with the indifference with which Mr. Rabone (one of the missionaries) spoke of the war. He was evidently more inclined to have it continue than desirous that it should be put a stop to; viewing it, in fact, as a means of propagating the gospel. I had little hopes of being instrumental in bringing about a peace, when such un-Christian views existed where it was least to be expected.' Rev. John Williams himself admits that his Wesleyan converts 'acted with great cruelty towards their enemies, hewing them in pieces while they were begging for mercy.' For instance, at Houlé a heroic resistance was made by a considerable body of natives. When the village at length surrendered all the survivors were put to the sword, and the victors amused themselves by throwing the infants up in the air and catching them on their spears in their fall or hacking them to pieces with their axes.

The siege of Pea by King George and his Wesleyan followers presents perhaps the most singular episode in Tongan history. Pea was a populous and important township, and the adherents of the old pagan worship had concentrated their forces there. Some escapes from Norfolk Island took an active part in strengthening its fortifications. The walls, arising to the height of 20 feet, were formed of the butts of cocconut trees, and were several feet in

thickness. All the attacks of King George against the fortress were fruitless. Her Majesty's ship *Favourite*, commanded by Captain Croker, touched the island in 1841. The missionaries represented to him that their lives were in jeopardy from the attacks of the Pagan enemy, and that the only hope of peace for the island was to compel the surrender of Pea. He was further assured that a mere display of British force would be sufficient to assure success. He accordingly landed a considerable body of volunteers from his ship, and with a parade of three hundred pieces of cannon marched to the fort. No enemy was to be seen, and not a shot was fired from the walls till the officers with drawn swords reached the entrance to the fort. On a sudden a deadly volley was discharged. The captain and two officers were shot dead; 19 men were dangerously wounded; the rest fled, and the three pieces of cannon fell into the hands of the victors. Some years later Pea through treachery was seized by King George's troops and completely razed to the ground. Any natives that were found were put to death. It was only in 1861 that this enforcement of Wesleyanism by warfare was brought to an end in Tonga, when by the intervention of the British Government and the presence of French frigates, religious toleration was made the law of the land.

The Tongan Wesleyans, however, had still a free hand to assist their brother converts in Fiji in enforcing the Wesleyan lotu throughout that island group. Several of the Fijian chiefs had become Catholics, but being assailed by the united forces of Bau and Tonga, who were well supplied with muskets, they were one by one defeated and forced to apostatise. The cry of the victors everywhere was, accept Wesleyanism or death.

## ALL FOR THE SAKE OF RELIGION.

Mr. Pritchard, in his *Polynesian Reminiscences* (page 304 to 310), gives some instances of the persecution to which the native Catholics were thus subjected, instances, I may remark, which came under his own immediate observation. I cite his testimony as being a witness in such a matter of unquestionable authority. He had held the office of British Consul at Samoa, and subsequently in Fiji, and, being himself a Protestant, had in many ways befriended the various Protestant missions. He gives in detail the story of Togitogi, a Fijian chief, as related by the sufferer in person in September, 1861. About 18 days before that date Togitogi and other minor chiefs were summoned before Semisi, who with an armed body of Tongans had come to Tamasua, in the Yawasi islands of the Fiji group. The following in abbreviated form is Togitogi's narrative: 'When we got to Tamasua, Semisi, the chief, Tui Bua, and the Tongan Wesleyan teacher, Maika, were sitting together waiting for us; and there were very many Tongans around them, and all armed. As soon as we were near Semisi, the Wesleyan teacher Maika pointed me out, and Semisi said: 'You are a bad man, Togitogi; how is it that you do not follow that which is good? How is it that you do not follow Maika, the teacher? You must be flogged. Then some Tongans put down their muskets and tied my hands behind me; they tied my wrists and my elbows. Two Tongans held me, one on each side of me. Semisi said to me: 'You must throw away the lotu Katolika (the Catholic religion) and you must follow the religion of Maika the teacher (Wesleyanism). As Semisi said this, a Tongan began flogging me with five pieces of Walai (a creeping vine). I soon fainted and fell down. I do not know when they stopped flogging me; but before I fainted, my blood was running down very much and spurted all about. My family tell me that when I fainted and fell down, I was lifted up and held up by the same men who had been holding me before, and that I was flogged while I was in a fainting state, and kicked about until my head hung down and they could not hold me up any longer. When I came round again, I was bleeding all over my back, and I felt the skin was off; the skin was off my wrists, too, and the flesh was cut all over my back and arms. The marks are on my back and my hands now; you can see them yourself. When Semisi saw I was come around again, he said to me: 'You must obey Maika the teacher, you must throw away the lotu Katolika (Catholic religion), and follow the lotu dina (the true religion, Wesleyanism). Maika was all the time by the side of Semisi, and I heard him say: 'Togitogi must be flogged.' Two others were flogged at the same time. Togitogi added that if they escaped further suffering, they owed it to an Englishman named Hicks, who reproached Semisi for his cruelty: 'You flog them (he said) because they are Catholics, and won't follow Maika, the Tonga teacher, and give their land to the Tongans. It is prohibited for you to do this.' Semisi replied: 'These men make the land very bad, they do not obey us; I want to make them all follow the true lotu (Wesleyanism). They are lotu Katolika (Catholics), they will not follow Maika, the true teacher.' Togitogi also said: 'If it had not been for Hicks, all the people who were Roman Catholics were to be flogged. Semisi said so. It was through Maika only that we were flogged; he told Semisi to flog us, and he was angry with us because we were of another lotu. Ringa also was flogged. He was made to kneel, as we Roman Catholics do when we say our prayers. They then flogged him till he fainted. Then they held him up and flogged him again. He is a Roman Catholic. The marks of the flogging are on his back now.'

To this narrative Mr. Pritchard adds: 'Besides Togitogi, five others were flogged in the same heartless manner, and with precisely the same object. Semisi and Maika, the Wesleyan teacher, consulted together, and the latter pointed out who were the men to be flogged; and unquestionably, but for the unexpected and bold interference of Hicks, whose English blood was roused by the insane cruelty of the man Semisi, very many more would have suffered. I, myself, saw the cuts on the poor fellows' backs, and horrible they looked. Though 18 days had elapsed, they were still unable to walk upright, and the pieces of vine with which they were so mercilessly lacerated still had great clots of blood hardened upon them. And all this Semisi and Maika the teacher did in the name and under the cloak of religion, and found defenders in Fiji and elsewhere.' Mr. Pritchard afterwards on meeting with Semisi reproached him with his cruelty. He coolly replied: 'How else can we make these heathen Fijians become Christians? I did it all for the sake of religion. It