

Jenson's Travels.

LETTER NO. XXVIII.

Saturday, August 24th. In company with John E. Jensen, I left the mission house at Nauvoo, and went by boat and on foot to the capital, Nukunono, distant 10 miles, where we called on the Rev. J. B. Watkins, who stands at the head of the "Free Church of Tonga." He received us kindly and gave us some interesting information in regard to the Wesleyan missionary operations on the Tongan islands and the origin of the "Free Church." He also showed us through the king's palace and the royal church edifice which lies adjacent to the palace and Mr. Watkins' own fine two-story residence. Mr. Watkins has been in the islands on different occasions, and has made them a part of several times in the Tongan language. From him and other reliable sources I have gleaned the following:

The Tongan islands were first discovered in 1642, by the great Dutch explorer, James Cook, who gave the principal islands Dutch names. Thus he named Tongatapu the principal island, and the other islands, the "Friendly Islands." The first permanent white man who lived on the islands was Captain Cook, who visited the islands in 1777, and he was so pleased with the treatment he received at the hands of the natives that he named the group the "Friendly Islands," which, however, subsequent events showed to be an inappropriate title, as the Tongans proved anything but friendly to the whites; and it was learned that they had even planned the massacre of Captain Cook and all his crew for the sake of spoil, but he sailed away before the time set for his execution arrived. The first permanent white man who lived at Tonga was an escaped Sydney convict named Morgan, who lived happily with and was respected by the natives till the mission vessel The Duke arrived from Tahiti with ten missionaries of the London Missionary Society. These first missionaries in Tongatapu had a hard time of it, and during the civil war, which raged at that period on the islands, three of these were murdered, and the others, after being plundered of their property saved themselves by flight to the western district of the island, from whence they were at length, in 1800, removed to Australia by the captain of a merchant man, who touched at Tonga on his voyage from the Society Islands to Port Jackson. Nothing further was attempted by way of Christianizing the Tongans until 1822, when the first Wesleyan missionaries, the Rev. Walter, Lacey, arrived at Tongatapu. He landed August 15th, 1822, together with his family, but domestic circumstances necessitated his removal in the latter part of 1823. During his short sojourn he had received much kindness from the chief of the island, who had located himself, but made no converts. Two years later two Christian natives from

Tonga in 1825, to enter upon his new duties as pastor. In his catalog, in such distant the following ten years, he was eminently successful, and the laws which he issued to the natives and the improvements which were made under his advice and direction will ever make him live in history as one of the most remarkable and influential men who ever lived in the islands of the South Pacific. Under his influence and influence, also, the Wesleyans of Tonga broke entirely off from the parent church, and established themselves as the "Free Church of Tonga," with the Rev. J. B. Watkins, formerly a regular Wesleyan minister, at its head. This was done in 1835. But as the old church had leases to the church edifice and refused to give them up, the Free Church found itself obliged to erect new meeting houses and chapels all over the islands, and thus we find today the Wesleyan Protestants having in all important villages and towns in the kingdom even in places where there is no church going members enough to hold full communion. Mr. Watkins claims that seven-eighths of the inhabitants of the islands are members of the Free Church serving, only between two and three thousand for the Catholic, and regular Wesleyan membership. He also told us that since the separation in 1835 the Free Church has built 120 houses of worship on the islands, without the least aid from any outside source. To the Wesleyans of the old school, holding the credit of having the Bible in the Tongan language, it was a great triumph, and several others have since been published. The Wesleyans have also published several religious books in the Tongan language, and introduced a splendid school system throughout the kingdom. The Free Church is now planning a periodical in the Tongan language, entitled "The Free Church of Tonga," edited by the Rev. J. B. Watkins. It is printed in Auckland, New Zealand, as there is no printing office in Tonga.

As might be supposed the separation of the Tongan churches from the regular Wesleyan Church has caused forth much comment; and the Wesleyan ministers especially have been very outspoken in their unqualified condemnation of the actions of Mr. Baker and Mr. Watkins. On the other hand the members of the Free Church feel perfectly justified in what they have done. Mr. Baker, in defining his position in the matter to a newspaper correspondent, seven years ago, said: "The Wesleyan Church has attempted to usurp so much authority as the Church of Rome did in the early days, and has been as dangerous to individual liberty as the great power of the papacy in the Protestant reformation, but in establishing the Free Church of Tonga, I am not doing what the Church of Rome did, but what Henry the Eighth did for Protestant England, but from far different motives. The king for the sake of his people, would not submit to the dictation of an outside body like the Free South Wales Conference. No one can defeat the meeting away of such large sums of money to Australia." Mr. Baker, being a British subject, was expelled from Tonga about 1871, through the influence of his mission, and since that time natives have lived the position of freemen, but they have not come up to Mr. Baker's standard. And that is one of the most universal desire in favor of Mr. Baker's return. Mr. Watkins, at the head of the Free Church of Tonga is responsible to no one, nor is it a authority above him on the earth. This

so far as his church is concerned, moves with equal to the Pope of Rome. The question, though, now naturally arises: Where did he get his authority from?

While at Nukunono we also visited the grave of the late King George, who when a free movement was created in Tonga. The monument is built upon a raised square built on rising ground in the center of the town. The base consists of three terraces of which the lower one is 30 feet square and a foot high. The next one is 20 feet square and 2 feet high, and the upper one is 10 feet square and 1 foot high. The monument is built of concrete or cement, while the center of body is filled up with dirt and gravel; twenty-seven rays and broad steps lead from the ground to the top of the monument proper. This consists of a large marble placed atop, resting upon a pedestal of concrete with inscriptions of different kinds on its sides. The main epitaph reads in Tongan: "King George, the late King of Tonga, died on the 11th day of the 11th month of the 11th year of the 11th century of the 11th millennium of the 11th era of the 11th world." This rock is in memory of the late King George, who was born in the year 1795, and died on the 11th day of the 11th month of the 11th year of the 11th century of the 11th millennium of the 11th era of the 11th world. It is a very fine monument, and is a very good example of the art of the Tongans. It is a very good example of the art of the Tongans. It is a very good example of the art of the Tongans.

As we toward evening made our way through the forest to where the mission boat was anchored in the harbor, I had a chance to see some of the natives who were not in church a full hour and yet in some ways were not. The bulk of them, which we saw in the morning, with eating some food which we had ordered at a baker's shop in Nukunono, as a most delicious meal, but we were quite hungry. This was the first time in my life that I felt so much of the native food. The native food is not so much as we are used to, but it is quite good. It is a very good example of the art of the Tongans. It is a very good example of the art of the Tongans. It is a very good example of the art of the Tongans.

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the natives, after the natives' crops are harvested and before the ground is turned up, turn on a volume equal to four or six inches of water, which will soak into the ground and much of it will be stored there to assist in supplying the requirements for the next year's crop. If this has been done, then, when the first season's ground is the spring the soil will be found to be quite rich, and the growing season will be much more successful. It is a very good example of the art of the Tongans. It is a very good example of the art of the Tongans. It is a very good example of the art of the Tongans.

It would seem that this is an important and an necessary part of life and that it is a very good example of the art of the Tongans. It is a very good example of the art of the Tongans. It is a very good example of the art of the Tongans. It is a very good example of the art of the Tongans. It is a very good example of the art of the Tongans. It is a very good example of the art of the Tongans. It is a very good example of the art of the Tongans.

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