The Mission
of Our Lady
of the Seven Sorrows

The letters and journal
Of the Marist priests
In Lakeba, Lau, FIJI
1844 to 1855
When Frs. Roulleaux and Breheret and Br. Annet arrived in Lakeba in 1844 to establish the Catholic Church in Fiji, they dedicated the mission station at Lakeba to Our Lady of the Seven Sorrows.

In view of the hardships and disappointments they experienced, the name was well chosen.

It also makes a fitting title for this book.

These letters and the journal have been translated from the French by Fr. John Crispin, who is also the publisher of this book.

USP Library Cataloguing-in-Publication Data

Roulleaux, Francois.
1. Catholic Church--Fiji--History.
2. Catholic Church--Missions--Fiji--History.
I. Breheret, Jean-Baptiste. II. Title.
BX1691.F5R68 2015
282.099611--dc23

2015
Printed by Star Printers, Suva
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INTRODUCTION

In early 2014 I translated and published a History of the Catholic Church in Fiji 1844 to 1886, written by Fr. Alfred Deniau SM in 1886.

I received many favourable comments from those who read it, and this has encouraged me to do more.

The question has been raised whether Deniau’s history can be considered a primary historical source. I think that the second half of it is, because he was in Fiji for that part of the story, and was one of the principal people in the story. The first half of that story he learned from others.

So I set out to find all the primary source documents that are available to us regarding that period 1844 to 1886. 1886 is a good cut-off date, because in 1847 Bishop Vidal was appointed the first resident bishop in Fiji.

This book is the first step in that process of making the original documents available in English, in Fiji.

The book is in two parts:

A. The letters
B. The Journal
The Letters

The early Marist missionary priests in the Pacific were encouraged to write to the founder and first superior general of the Marist Fathers, Father Jean Claude Colin. These letters are kept in the Marist archives in Rome.

Father Charles Girard SM spent many years painstakingly typing these letters into a computer, and they were published as a set of books entitled “Lettres Recues d’Oceanie”. It was a huge job, and all Marists and Pacific historians are grateful to him for his work. There are 1365 letters from all over the Pacific (including New Zealand) and they cover the period 1836-1854, which was the time that Father Colin was superior general. The only problem for most people is that it is all in French. But at least the French is now available, thanks to his work.

Seventeen of those letters were written from Fiji. I have translated these seventeen into English, and they make up the first part of this book. All but one of these letters were written from Lakeba by either Fr. Roulleaux or Fr. Breheret; the last was written by Fr. Breheret from Somosomo. Most letters describe the efforts to convert people to the Catholic Church, and the problems they faced. A few dealt with life in the Marist community, or more generally about Fijians and their way of life.
The Journal

The priests in Lakeba kept a journal during their stay. It was kept most of the time by Fr. Breheret. When he left Lakeba for Somosomo it was kept by Fr. Durettet. Finally Fr. Roulleaux was alone (or briefly with Father Favier), and kept the journal until the end of 1852. Father Breheret returned to accompany him in 1853-1855, but we have no journal for this period. I don’t know if the journal for that period has been lost, or they never kept one. The mission station was closed in July 1855.

The original manuscript of the journal is in the archives of the Marist general house in Rome. It is not in good condition. The section covering February 1847 to 1849 is missing, so what we have now is not complete. Fr. Theo Kok typed it in the original French, in order to preserve the text. I wish he had changed the ribbon in his type-writer more frequently! A photocopy of this typed text of the journal is in the possession of Paul Geraghty in Suva, and he kindly lent it to me so that I could translate it into English.
The Letters and the Journal in the one volume.

The letters and the journal are all the original documents that we have from the Lakeba years 1844 to 1855. Taking the two together we can put together quite well what happened during those years, and in fact the detail available on some things is quite surprising.

I have found the task of translating these documents to be at times a moving experience. As the story slowly unfolded in my translated text I was moved by the hardship and the suffering that these first Marists endured. Father Roulleaux nearly died during his first year and Brother Annet died in Lakeba in 1848. After being dropped on the beach in Namuka in 1844 no ship visited them for fifteen months. They nearly starved, especially as the Tongan leaders forbade the people to give them any food, and the people stole anything they planted. After some time they started getting some converts, but then the push back came from the Wesleyans, and nearly all Catholic converts abandoned the church. If we look at the venture in terms of numbers of converts gained it was a failure.

My hope is that all Fijian priests (and a lot of lay people, too, of course) read this book. They need to know with what difficulty the church was first planted here in Fiji. They need to know the sufferings and the disappointments of the first Marists. It is a reminder that success is not measured by immediate results. The cross is part of Christianity. Our young priests are stepping into big shoes as they follow these early missionaries. They need to step reverently and humbly.

John Crispin SM
August 2015
The Translation

Translation of the letters was fairly straightforward. However, the Journal presented a number of problems, mainly around two things:

Spelling of names
Use of Tongan and Lauan words.

A less frequent problem was the use of old French words that are no longer in use, or even in the dictionary.

**Spelling of names:** When the two priests arrived in Lakeba in 1844 they wrote names the way they sounded to them. The sound “th” they often wrote as “z” e.g “Moze for the island of Moce, and Koroicazina, a man’s name, which we would write as “Koroitacina”. I have adopted the principle of using the present accepted way of writing, instead of the version that they used. A few may have escaped my notice.

The prize for the worst attempt at writing a name from the sound would be the name of Tui Cakau at that time. His name was written several times as “Tui Leila”. It was actually Tui ‘ila‘ila (Tui Kilakila), the father of Ratu Golea.

**Tongan and Lauan words:** The meaning of some Tongan words have been given to me by Tongan Marists. When there is doubt I have kept the original word, and written it in italics.

JC
Maps
Fiji, Tonga, Samoa, Wallis and Futuna. They aren’t very far apart.
How to read this book

Start by reading the descriptions of the main people on the following pages in this book. This will help you to see who are the central characters. After that:

You could start at the beginning, and read it through to the end, reading first the letters, then the journal.

The problem with this approach is that it is hard to keep the flow of events in order, as you cover the same time frame twice. The ebb and flow of the mission will likely become rather blurred in your mind.

I suggest that it will all hold together much better if you read the journal as your primary text. At certain points in the text of the journal you will see a bold, underlined reference to a letter written at that point, with the page reference of the letter. Leave the journal, read the letter, then continue the journal. In that way the letters will provide a useful summary of and reflection on what has gone before in the journal.

Thank you for reading the book!

JC
Main people in this story

Marists:

Fr. Roulleaux
Fr. Francois-Louis Roulleaux-Dubignon was born in Orne, France in 1805. He left his country in 1840, aged 35, and arrived in New Zealand in 1841. In July 1841 he was ordained priest. He made profession in the Society of Mary in 1842, and in the following year he was posted to Futuna, the first priest after the martyrdom of St. Peter Chanel to be posted there. In 1844 he was in the first Marist community posted to Fiji where he began the Mission on Lakeba in the Lau group. After eleven years of difficult work and much sickness he left Fiji in 1853. He returned to France and died in 1876, aged 71.

Fr. Breheret
Fr. Jean-Baptiste Breheret was born in Maine-et-Loire, France in 1815, the youngest in a family of five who became orphans. He was brought up by his older brother. After studying philosophy he joined the Society of Mary, being professed in 1842. He left Europe the following year at the age of 28. After a few months in Wallis, he was in the first Marist community posted to Fiji. He never returned to France in the next 54 years. His first mission at Lakeba was a difficult one, as the Methodists had been there first. He was shifted to Somosomo in 1852, but within a year that mission was closed and he moved back to Lakeba, then to Levuka. Although he came from a farming area in France (a long way from the sea) he supervised the building of his own boat, sewed his own sails, and spent much of the rest of his life on the sea. He became known as Captain Breheret. In 1863 he was appointed Prefect Apostolic for Fiji. Until the day of his death he rose every
morning at 3.30 am for Mass and prayers before a full day’s work. He died in Levuka in 1898, aged 83. He is buried at Loreto in Ovalau.

Br. Annet

Br. Annet Perol was born in Puy-de-Dome, France, in 1814. He took his vows in the Society of Mary in 1843 at the age of 29, and left immediately for Oceania. Together with Fr. Roulleaux and Breheret, he was in the first missionary team to begin in Fiji, in 1844. At Lakeba in Lau he built the first house of the mission. This house was destroyed in a hurricane. He was in the process of building the second house when illness struck. He died at Lakeba on 17 March 1848 at the age of 34, the first Marist to die in the Fiji Mission.

Br. Paschase

Br. Paschase St. Martin was born in Haute-Garonne, France in 1819. He was professed in the Society of Mary in 1845, and left the same month for Oceania. After four years in Wallis he was transferred to Tonga, and was posted at Pea. After only a few years he went to Fiji, where he worked in Lakeba replacing Br. Annet, who had died. He died in Lakeba in 1853, aged 34.

Fr. Ducrettet

Fr. Eugene Ducrettet was born in Savoy, France in 1819. He was in Lakeba as assistant to Father Roulleaux after Fr. Breheret went to Somosomo. He was later appointed to other parts of the Pacific.

Fr. Favier

Father Jean-Victor Favier was born in Aller, France in 1816. He was briefly assistant to Father Roulleaux after Fr. Ducrettet. He later started the station in Solevu, then had about thirty years in charge of Rewa. His bones have been buried under the present Naililili church, which was built after his death.
Fijians:

Tui Nayau
Roko Taliai Tupou, third Tui Nayau, held this position from 1833 to 1875. He was the first Tui Nayau to become a Christian, when he became a Wesleyan in 1849. In the journal he is referred to usually as “the king” (French “le roi”), sometimes as the Tui. He had to be a good politician, paying tribute to both Bau and Somosomo, who were more powerful than Lakeba, and maintaining a difficult relationship with the Tongans in Lau. Officially he was the chief of Lakeba and all Lau, but in many ways the Tongans called the shots, as they were militarily stronger.

(Eroni) Loganimoce
He is often referred to in the text as the younger Loganimoce, to distinguish him from his uncle, the elder Loganimoce. His Catholic name was Mikaele. Son of Tui Nayau Rokotaliai Tupou. He succeeded his father and became the fourth Tui Nayau from 1877 to 1898. He and most of his brothers were Catholic for some time, until pressure was brought by his father, who had been in his turn pressured by the Tongans and other Fijian chiefs in Lakeba, to return to the Wesleyan religion. Father Roulleaux considered him a particularly fine young man, and held high hopes for him as a Catholic leader. Roulleaux was bitterly disappointed when he became a Wesleyan. He flip-flopped between Catholicism and Wesleyanism four times, until becoming finally a Wesleyan for the rest of his life.

The elder Loganimoce
He was the older brother of Tui Nayau, and uncle to the younger Loganimoce. He had no children. Sometimes in the journal it is
difficult to know if “Loganimoce” refers to the older or the younger Loganimoce.
This older Loganimoce became Catholic, then went back to Wesleyanism three times. He remained a Catholic at the end of the journal, but Roulleaux was not too happy with him, as he helped the Wesleyans in building their temple and in fighting in Moce.

Vuetasau
Son of the second Tui Nayau, Roko Malani, who was the older brother of Roko Taliai Tupou, Tui Nayau when the priests were in Lakeba. He was therefore the nephew of Roko Taliai. Next to Roko Taliai Tupou (Tui Nayau) he was the most influential chief in Lakeba. He was the strongest supporter of the Wesleyans in Lakeba. He led the Fijian opposition to the Catholic priests. He drowned in 1857.

Ratu Seru
A chief from Somosomo, whom Roulleaux and Breheret brought with them from Tonga. He wanted to go to Somosomo and to take the priests with him. This did not work out. For a while he lived in Lakeba, and was able to sometimes send food to the priests. In 1847 he returned to Somosomo, and made one or two trips to Lakeba. He was not able to make any converts in Somosomo. Eventually (November 1852), he returned to paganism in Somosomo.

Sons of Tui Nayau:
Kilai
Loganimoce (the younger)
Puamau
John Baptist
Saubulinayau

Tongans:

Finau (Ulukalala)
Leader of the Tongans in Lakeba. He died 13 December 1844, and was replaced as leader by his brother Tupou. (cf next entry). Finau developed a great hatred for the Catholic priests, and forbade the people to give them any food.

Tupoutoutai (Tupou) brother of Finau.
He replaced his brother as leader of the Tongans in Lau. He was more tolerant of the priests than Finau had been. He had visited Sydney earlier on, and had seen how Catholic priests were respected in Sydney. He quite often visited the priests on Lakeba, or received them into his house. He died some time before May 1852.

Ma’afu
Enele Ma’afu was one of the most important people in Fiji in the 1850s and 1860s. A cousin of the king of Tonga, he moved to Lakeba in 1847 or early 1848. He had visited Lakeba on a number of occasions prior to that. In 1850 he made his headquarters in Lomaloma, Vanua Balavu.
His name appears in the Lakeba journal quite often while he was living in Lakeba. He visited the Fathers, talked with them on a number of occasions, while being a staunch Wesleyan.

Sovea
Brother of Tupou, he showed early interest in the Catholic faith. He was always supportive of the priests. He became Catholic on 9 August 1946. He made several trips back to Tonga.
He was solemnly baptised by Bishop Bataillon at Lakeba on 27 August 1851.
Sovea was the highest ranking Tongan Catholic in Lakeba, and protected the Catholics by his authority.

**Mosese**
Mosese Matumavai had been left at Lakeba as a catechist by Bishop Pompallier three years before Roulleaux and Breheret arrived. Pompallier had told him that priests would be sent later. He had struggled on under great difficulties, but had remained a Catholic. The Marists stayed in his little house for the first eleven months.
It seems that he was a Tongan, for in the journal 25 November 1844 Breheret wrote: “A Tongan chief, who is a relative of Mosese and who arrived on the boat from Tonga, came to see us and give us a small kava root.”
It seems he fell out with Roulleaux in December 1846. Last mentioned in 6 Jan 1847 when he came to Mass but remained at the door.

**Wallisians:**
**Apolonio**
Apolonio Atafufu accompanied Roulleaux, Breheret and Annet when they first arrived in Fiji.
He was given a house in Lakeba on 27 October 1846 by a man going to Wallis. That is the last mention of him in the journal.

**Pako**
Pako Feilolo accompanied Roulleaux, Breheret and Annet when they first arrived in Fiji.
He built a house in Lakeba late 1845. The last mention of him in the journal was on 11 September 1845.
PART 1

THE LAKEBA LETTERS
Sorrowful Mother, pray for us.
Fiji Mission, Our Lady of the Seven Sorrows, Lakeba. 1845

Very Reverend Father,

I have nothing truly consoling to tell you of our little mission in Fiji, except a lot of suffering and contradictions. That has been our daily bread for the nearly fifteen months that we have been here. Scorn, insults, calumnies, persecutions, defections, sickness, nakedness, famine, we have been tested in all sorts of ways. We have been really small, and we are still small, or to express it better, we are still nothing. Six newly baptised, of whom three are dead, and six catechumens, of whom four have returned to heresy or to paganism: these are the gains and losses of this first year.

Newly baptised who have died:
1. A Fijian infant from Namuka.
3. Michel Bubureta, of Bau.

Newly baptised who are living:
1. Gregory Toga Taufapulotu, Tongan.
2. Maria Anastasia Tutsi, daughter of the above.
3. Alphonse Marie Ligori Togalepakuokita, son of the above.

Catechumens who have not been faithful:
Koroitacina and his wife, from the island of Oneata.
Notofai and Kapuleirai, young Tongans living in Lakeba.
Catechumens:
1. Ratuseru, an important chief from Somosomo.
2. Vuatalevu, from Somosomo.

Baptised earlier:
1. Mosese Matumavai, catechist.
2. Filipo Biu, Fijian from the island of Moala.
3. Apolonio Atufufu, newly baptised from Wallis.
4. Pako Feilolo, from Wallis.

The personnel of the mission are seven newly baptised and two catechumens. Though we are very small, we have caused considerable fear, and people have moved heaven and earth to make us disappear.

But, to put matters within your reach so that you can better judge everything, I am going to tell you the most important things that have happened, in the order in which they happened.

Leaving Tonga on 30 July 1844, we saw, from the second day, the eastern islands of Fiji. We saw them come up out of the water one by one as we advanced; and we couldn’t look at them without fearing the terrible reefs which surround them. They are small high islands, not very fertile, but well covered with trees. Some are barren and uninhabited. It is to these islands above all that the Tongans come to build their big canoes. There are a thousand or more Tongans, heretics for the most part. Their big chief, rather like our consuls in the colonies, has his permanent residence in Lakeba, the most fertile and the capital of all the eastern islands which, numbering twelve or fifteen, form a small kingdom whose population does not exceed four thousand people I think, counting the Tongans. About two thirds of them are heretics. It is at Lakeba that Monsignor Pompallier had left, three
years ago, a catechist named Mosese Matanavai, with the promise to send him priests as soon as possible, a promise which we came to fulfil. We first went ashore on Saturday 2nd August, to see if we could establish ourselves there. The ministers had left some days before to go to their annual conference in the islands in the west. But they had left, to guard the post in their absence, a catechist, recently arrived from Tonga on their ship, and sent expressly by the minister Thomas to counteract us. The choice was excellent. The son of a Tongan man and a Fijian woman, a chief from both sides, speaking with equal facility the two languages, this man, by his natural eloquence, his air of conviction and piety, may have done more harm here than the two ministers themselves. He had already warned all the chiefs against us. We received a very cold reception. The king and the chief of the Tongans had already undertaken to repel us. A nephew of the big king of Bau, named Kamisese, to whom Bishop Pompallier had made gifts, was the only person to welcome us, in the hope of receiving new gifts no doubt because this was what he wanted, and he didn’t show the same interest in us. So it was necessary for us to go back on the boat, and to go and try somewhere else. The bishop was thinking of taking us to the big islands. He even offered a financial incentive to the captain to sail to that coast, but nothing was able to overcome his fear of the reefs. So we made our way to Namuka, where we hoped to find Mosese, whom we had not yet seen. The winds and the calm spells held us back from the island for eight days. We tried in vain to anchor at Oneata and at Kabara, and, while we beat to windward between the two, we thought that we were going to go on the reef of a deserted island, carried by the current. We were in very grave danger. Finally on Saturday morning, a favourable breeze took us in a few hours to Namuka. I accompanied the bishop ashore. Our catechist had already left, but we were received by one of his relatives, named Moimoi. All the Fijians gathered around us. The night was spent
explaining our religion, in the course of which the bishop destroyed some prejudices, with the result that in the morning several seemed decided to become Catholics, and, not knowing the refusal we had met in Lakeba from their chiefs, they consented to receive us among them. The calumnies and the frequent visits of the ministers have greatly weakened, if not entirely destroyed, these good dispositions. However, the furious devil overturned all the heads in the ship, and if God had not taken a hand, I am not sure whether perhaps we would have returned to Wallis. The bishop seemed to be truly great in this situation, by his patience and his firmness. Finally, we were thrown on the beach with our belongings a great distance from the place where we ought to have gone. In spite of all, we were satisfied and happy. Providence did not leave us for a long time in this awkward situation. The Fijians came and took us, together with all our trunks, on one of their canoes and we were lead into their village. Everyone seemed satisfied enough to have us. It was the 12th of August. Three days later we had the consolation of offering, for the first time, the holy sacrifice in this heathen land, and a little later to send to heaven a little Fijian baby, whom brother baptised, and who died two days later.

Namuka is a small island, not very fertile, where there is no good water and which has no more than 70 or 80 inhabitants drawn from both races. We judged, using the discretion that the bishop had given us, that this was not a good place to establish ourselves. I left, therefore, the day after the Assumption for Lakeba. I took with me only one catechist and Ratu Seru, a big chief from Somosomo, whom we had brought from Tonga, and whose plan it was to take us to his island. My intention was to see poor Mosese, who had been deprived of the help of the Church for such a long time, to know from him his disposition and his spirit and, in case they remained obstinate in repelling us, to advise on how we
could get to Somosomo with Ratu Seru. They were not a little surprised to see us in Lakeba, for they thought we had gone back to Wallis. But since we showed the desire to establish ourselves on the big islands, they gave us a good enough welcome. Finau even offered one of his canoes to make the trip. It was necessary to go and bring our confreres from Namuka, return here to take us, and transport us to Somosomo. Everything went marvellously. I asked this chief only to make us wait as little as possible. He left at that moment for Kabara, to see a canoe that he was having built, and he remained there for nearly two months, without however forgetting the promise that he had made to us.

However, I was provisionally installed in the poor shack of Mosese, which I could not compare better than to a coalminer’s lodge. I did not think then that this would be, for eleven months, the presbytery and the chapel of our mission. It was high time to come to the help of this interesting convert. Persecuted by the chiefs, abandoned by his relatives, hated by everyone because of his faith, scarcely able to procure a little food, there was reason to fear that he had ended up by giving in, at least exteriorly, to the continual attacks of the ministers who spent sometimes half the day to shake his faith. He already was reading their bible and had ceased to carry his rosary around his neck, as is the pious custom of the Catholic natives. However, he held firm with his convert, Filipo Biu, a Fijian from Moala, whom he had baptised in danger of death and who had recovered his health after his baptism. Both were still the terror of the heretics.

I had brought with me from Namuka everything necessary to say Mass. We put up, as well as we could, a small altar in the least hidden part of our hut which resembled well enough the stable at Bethlehem in its poverty, and there I celebrated Mass for the first time on the feast of St. Joachim. Poor though this place was it was
already made holy by the patience of our neophytes and by the prayers which they addressed every day to God, for they had nothing else to do for their pious exercises. I was moved to tears when I heard them both chanting their prayers and singing their hymns in the Fijian language.

I used the free time provided by the absence of Finau to make a tour of the island in order to know the Fijians and to see what impression the sight of a Catholic priest would make on them. I was well received everywhere. The novelty of my clothing and above all my mission cross caused surprise and attracted attention. Everyone wanted to see it and to study it at leisure. I was extremely bothered because they didn’t leave me free for a single moment and I was not even able to distance myself if I needed to, without being followed by a crowd of curious people who surrounded me and watched all my movements. They studied me from head to toe. Each one wanted to feel my habit. If I recited my office, each picture that I turned to made them give out cries of admiration and bring all the village around me. I assure you, very reverend father, that it was very difficult to defend myself from distractions. In the evening the recreation was to watch dancing in the moonlight. I was in a position to admire their ease, their suppleness and the harmony of their gestures and movements, which they accompanied with rhythmic chants and the clapping of hands done in time. The Fijians are passionate for this exercise. The two sexes danced in turn and separately. I did not notice anything precisely bad, but there was something in the whole action which suggested voluptuousness. I told them through my companions that the only true religion is that which we have come to announce to them; that they must be patient, that soon they would have priests to instruct them. But their hearts didn’t seem to be disposed to receive the divine seed.
It will probably need more than words to convert these people. I have counted around the whole island twelve villages, whose population, joined with the Tongans, could reach eight hundred. Nearly two thirds are heretics. None the less, the two most numerous villages, that of the king and another called Yadrana, are still almost totally pagan. They have their temples, raised up on small mounds and surrounded by high trees. They are round buildings, whose slender roofs resemble a little one of our steeples. The light comes in only though the door and there is a darkness there that inspires horror and fear. All around inside the building hang the offerings made to the prince of darkness, which consist of local material, rare shellfish, and other objects that are precious to them. In time of war they come to place here the dead bodies of their enemies, as if to use them to give homage to the enemy of the human race – before cooking them in a native oven. These houses have their priests, whom they call “bête”, who are inspired to abuse the credulity of these poor idolaters. I still have only a very imperfect knowledge of their mythology. From what I have been able to learn, it is made up, as everywhere, from a pile of ridiculous stories and indecent fables.

On my return from this visit, I had the sadness of seeing die without baptism, right close to our hut, the child of a heretic woman whose sickness no one had told me about. This is how the heretics neglect, by the urging of the devil, the single means by which they could save some souls. The next day, in the neighbouring village, they buried alive, in spite of his tears and cries, a young Fijian man on the pretext that he had an incurable sickness. I was told of it only two days afterwards. As I still did not know their customs, I was seized with horror at the news and I ran to carry my complaint to the king who at the time was drinking kava with his old men. He listened calmly to me without appearing surprised or moved by an action that seemed so
frightful to me. For them it was nothing out of the ordinary. It is an established custom in these islands: as soon as a sickness goes on for a bit too long, or the sick person becomes a burden, or it is thought that he will not get well again, the family get together and strangle him out of love for him they say and to put him out of his suffering. Then they will weep for him, not with tears, for they don’t know how to shed tears, but by hypocritical shouts and wailings in the manner of the savages of Oceania. In this way a crowd of these unfortunate people perish. They treat insane people the same way.

However, Father Breheret, to whom I had written asking him to come and join me here, arrived here with brother and all the mission belongings on one of the canoes of the big Tongan chief. This chief was still in Kabara. The Wesleyan ministers, who had returned from their synod, descended with their ladies and walked along the shore to impose, I think, on the Fijians with an affected brazenness while their boat was unloading. They were, no doubt, rather surprised and not happy to see two Catholic missionaries established on this island after the efforts they had made to keep them away. But providence made light of all their measures and brought us back and was even served for that purpose by the canoes of their people. There is no wisdom at all against God.

We still did not know for certain if we would stay in Lakeba. It was at that time the object of our reflections, when two young heretics came and asked to be admitted as catechumens. Two days later we were called to a dangerously sick Fijian whom we baptised after having prepared him as well as time and his condition permitted. It was the vigil of the Holy Name of Mary; we gave him the name Marie-Joseph. He felt such strong pain that we feared that he could die at any moment, and we had to interrupt the baptism ceremonies several times; but they were scarcely finished
when he felt noticeably relieved. He slept immediately and was reasonably rested until the next morning, when we found him almost cured. It seems that a notable favour had been given irrevocably to him to come to faith, but it was not so. I was not able to instruct him again through an interpreter, and also I was not able to communicate my thoughts to this interpreter except in the Futunian language, which he didn’t understand well. The ministers however came to visit him, they gravely reproached his relatives, charged this catechist who came from Tonga, of whom I have written above, to watch him. They gave him no rest at all so that they could get him to apostatise. They told him so many lies, and he was so full of them, that it was impossible for us to get him back. He sent me back the medal that I had given him, and, to get himself away from our frequent visits which the heretics feared, he had himself taken to a village a long way away, where he died several weeks later. I said Mass for him several days before. And even on the day of his death, we both said Mass for him. We then went to visit him. He died at the end of two Masses which had been said for him during his agony. May Mary by her sufferings obtain mercy for him! Since exteriorly he had died in heresy, we left him to be buried and came home in silence, reflecting on the depth of the judgements of God.

Providence did not take long to console us for this defection by a conversion which had a much happier ending. The high chief of Bau, who is now at war with a small tribe of Viti Levu named Rewa, had sent to ask help from Finau, the Tongan chief. On the canoe which carried the delegation was a child ten or twelve years old, who had been sick for a long time and, in the hope of finding relief for him, he had been brought here. Arriving at Lakeba, far from finding relief as he had hoped, he grew steadily worse, with the result that the Fijians from his island feared to care for him on the return journey lest he die on the voyage. Thinking that
perhaps we would be able to bring some medicine for his sickness, one of them came to look for us one morning to ask us to go and see him.

“If you can cure him”, he said, “he will become a Papist”. That is the name that the heretics taught the Fijians to use for us. I followed this man and found the child still strong enough to be able to withstand several days at sea; but the hope of being able to procure for him the grace of baptism lead to negotiations to leave him here, to be prudent. They believed me. We never lost sight of this child. We frequently got information about him, people told us that he was doing well. But though we wanted to assure ourselves by observing his state ourselves, we were not able to go and see him: they took care to hide him and replace him to make fun of us with another healthy child. So we made several useless trips. Finally I went to see the king and I got him to take me to the house of the sick child. This time they didn’t dare to hide him from us. But what was our astonishment to find him in a desperate state, not talking for the last four days and abandoned by the ministers who had tried in vain to cure him. None the less, since he was conscious and he expressed himself well enough by signs, I began to instruct him and gave him a medal of the Blessed Virgin, without anyone putting up any opposition. God’s arm was with us. I even left for him, to act as a guardian for him, the cross of Fr. Chanel, which the bishop had given me and which seemed to interest him a great deal; and on the third day I gave him baptism with the name Michael. I could not hold back my tears thinking of the good fortune of this child, whom God had called to the faith in such an admirable way and who was, I could see, on the point of going to enjoy the sight of his creator. Eight days passed, during which we lavished on him all the care that our position and our poverty allowed. We visited him twice a day, fearing the heretics. This poor child touched our
hearts. He had a dead arm; with the other he held his crucifix, bringing it to his dying lips, he respectfully kissed the feet without anyone having taught him to do that, and he did not stop looking at it. Finally he entered his agony. I gave him Extreme Unction and he slept, we hope, in the peace of the Lord. May my last hours be like his.

It was morning; according to the custom in hot countries, burial must take place the same day. I was careful, acting prudently, to make sure that I had the approval of the king. It was as well that we did so. All three of us went to the house of the chief where the child had died. His body had been rubbed with oil, his hair was sprinkled with scented powder. He had in each hand a tabua to show he was from a chiefly family, and he was richly covered in the material of this place. The house was full of people who guarded him honourably. Only the relatives were near the dead person and they wept for him with cadenced cries in which their hearts did not appear to take much part. After remaining seated for some time in silence with the others we began the ceremony and sang all the prayers according to the Roman ritual. But, arriving near the grave, we were very surprised to see another procession coming forward. It was that of a woman whom we had visited a few days ago and who had refused baptism. They had strangled her according to the barbaric custom of these people and they were proposing to bury her with our convert. I made plenty of protests, but they took no notice. I had to take my part without hesitating. Then I decided to perform all the normal ceremonies for our convert, who was placed on the body of this unfortunate woman. Up till then everything went well; people kept silence. But when I began to throw holy water on the body of our convert one Fijian, who had been murmuring softly since the beginning, was not able to contain his indignation any longer; he hurled insults at us and threw some handfuls of dirt at us. His
eyes blazed with anger, and it could be said of him that all the fury of Satan had passed into his heart. I interrupted my singing for a while to let him know that we were doing this according to the wishes of the king. Then he began to tremble and left us to finish in peace this funeral ceremony which I concluded with the sign of the cross in Fijian. It is the only public act of religion that we have performed here. The priest of their gods, the queen, the chief of the village and a crowd of other people were present. But all the circumstances have made a successful outcome of what was an exceptional favour and the devil, far from being beaten, still reigns as master over these poor people.

God visibly chained up the fury of the devil so that we could handle the means of saving this child, because it was in the house of a chief who was an enemy of our religion, surrounded by a group of women, that we gave him the grace of baptism. This chief was so attached to all their superstitions that in a visit we made to the king several days later in a newly built royal house and which had to be consecrated that same day to the devil, he stood up against all the other chiefs who wanted to change the pagan ceremonies because of us, and he showed thus his disgusting dedication. He put so much fire into it that he was totally distorted. The punishment followed quickly; eight days later he was suddenly struck dead in his house. As soon as we heard the news we ran to oppose the strangulation, according to custom, of his main wife, but we arrived too late. The crime had already been committed and she lay on the bier close to her husband. I was very upset by the outcome for this unfortunate woman who had several times shown interest in our frequent visits to Michael Bubureta. But it is necessary to become hardened; these scenes are very frequent in all these islands where the enemy of the human race, murderer from the beginning, pours out the fury which he bears to mankind.
All these things, and many others that I have omitted, took place during the absence of Finau, whom we awaited impatiently to determine definitively the place where we would settle. He finally came from Kabara with a canoe to take us, according to his promise, to Somosomo. Ratu Seru desired that fervently, the heretics rejoiced in advance at it, and the ministers had even gone to ask the king to compel us to leave his island if we persisted in remaining here. After having seriously thought and prayed to God to direct us according to his plans, we went to announce to this chief that we were resolved to live in Lakeba. This is the place where the mission had started, where the bishop had first proposed that we establish ourselves, and where we have been for some time. We already have some catechumens. The king seemed to have gone back on his first refusal. Only the Tongans, foreigners like us, wanted us to go away, to satisfy the hatred of their ministers. If we left they would publish everywhere that we had been chased out. Besides, were we certain that we would be received in Somosomo? Such was the reasoning behind our decision. Finau was drinking kava with his chiefs when we informed him. He immediately lost his temper against us and the Catholic religion, and asked if we were claiming to take over Fiji by force, as we had done in Tahiti. He added several very abusive expressions about our religion. His intention, I think, was to arouse his people against us and to lead them to chase us from the island. I replied with reserve, but with assurance, that I saw what source he had drawn on, that the taking of Tahiti was a political affair not a religious one, that France left them their former ministers, that as we get to know the language a little better we would be able to make them understand how false are the ideas that heresy gave them about our Catholic religion and its priests, that it was wise to listen to all the arguments, to discover on what side the truth could be found. “Truth! Truth! What does
truth matter to us?” he replied brusquely. “The English religion has come here first, we find it good, and we will remain attached to it.” After such language I knew that we had nothing to add and we left.

Over the following days they tried all sorts of ways to force us to leave. They spread the rumour that they were going to come and take us by force and carry us on the canoe that was waiting for us in the port. They tried to frighten us. The ministers stirred up the people from underneath. They even went as far as to feign an order from the king to chase us out. The alleged representative of the Fijian king presented himself one evening at the door of our hut and did all the customary ceremonies used in these circumstances. Then he told us, from his master, that we had to leave here as soon as possible, that there was enough evangelisation of his small kingdom. We had absolutely no idea that it was a deceit. We replied seriously that we were surprised at the sudden change from the king, that these were not the sentiments that he had shown a few days ago, that we were the only true missionaries on his island, that for the rest we would go and see him and decide this affair with him. We learned later that the king had no part in this, that it was purely the work of Finau’s ministers who could not bear the idea that we remain on the island.

This did not put him off the uselessness of the means used up till then. He wanted to try himself to see if he could be more successful than the others. So he came to see us in our little hut. I saw him from a distance as he came with hurried steps. He was alone and cast angry looks at our hut. I judged that it would be necessary to adopt a gentle tone to calm his irritated heart. So I hurried to spread a mat myself to present him with a nice kava root, and to show the most smiling face that I could. He hardly
gave me his hand. Every time he lifted his eyes to Mosese, who was seated facing him, his face again took on an angry expression. After some moments of silence he tried two or three times to say, “I have come to see if you are definitely leaving, which I know.” I didn’t hurry before answering that he had not drunk any kava. He seemed to calm down a little. Then I said to him that the bishop had intended to take us to Somosomo, but he had been held back by the fear of the captain; that it had also been our intention at first, but wearied by so much travelling and seeing our trunks and boxes damaged by loading and unloading so many times, we wanted to wait for his return, and besides their canoes were not safe and we were afraid to go on them. He seemed to think over these reasons and returned home seeming satisfied, but it was probably only in appearance because either the same day or the next day he ordered his chiefs to take care that no one brought us anything to eat, nor helped us to put up any buildings. His orders forbidding these things were observed faithfully. They went even further, if they did not always obey in that, they stole at night the yams of Mosese and his convert, which they knew to be our only source of food. Judge, very reverend father, the sad plight in which we found ourselves. By such severe measures within a few days we had very little to eat. Our two catechists from Wallis, foreigners here, passed whole days without eating. The others, who were bolder, went into houses and devoured whatever they could find. For ourselves we had hardly anything apart from pawpaw, a small local fruit, which people only eat in the time of famine, and which our converts went to look for in the bush for us. Then the two ministers, who were not ignorant of what was going on, sent us through their domestic staff, some yams with a piece of fresh pork. Did they do this from a certain feeling of humanity? I am led to believe it. Whatever the reason, we did not believe that we could accept it. Fr. Breheret sent it back quite promptly. We contented ourselves with thanking them through Mosese,
sending through him the food they had sent to us. However, at the end of some weeks, we both fell sick. Fr. Breheret recovered fairly quickly. For myself, exhausted already long before, I truly thought that I was going to be put out of action. My stomach was so irritated that I was no longer able to take anything. I also had at the same time a bad cough, which was a worry. The sickness did not always make great progress. It disappeared at the very moment when we least expected it. I recommended myself especially to Fr. Chanel, whose cross I wore. I have remained convinced that it was he who saved me.

Hunger and sickness were not the only trials we had then. The ministers, the same ones at this time, made incredible efforts to win back the two young people who had left them. They entreated them through their relatives, subjected them to the jokes of their friends about rosaries, they themselves seized every encounter to embarrass them by objections which we destroyed as they came up. Finally, seeing that all this was useless, they had recourse to more powerful means: to authority and to force. They came one Friday, accompanied by Finau and a crowd of chiefs and heretic catechists, to do their preaching in our village and in front of our door. Having finished the explanation of the bible they retired with a modest air, like people who were foreign to all that was going on. The chief alone remained with his numerous followers. They were seated in a circle in front of him to have kava. We saw all this from our little hut. Already they had got one of the deserters from heresy to appear. The other was at that moment with us. A Fijian came to look for him with an insolent air and to snatch him, so to speak, from our hands. We then believed that it was our duty to show ourselves, and we went outside at that same moment. Finau, seeing us, seemed a bit embarrassed. He immediately recovered himself, exchanged some words with his people and invited us to sit and drink kava.
We were not in favour, and we refused. Then he spoke to our catechumens. His expressions were very moderate, he exhorted them to have confidence in him and in their relatives rather than in two strangers whom they didn’t know. But he seemed very disturbed and we could see that he had to force himself to contain his indignation and the hatred that he had for us. All his looks were fixed on us and seemed to question us. They were hostile looks and the chief seemed besides to be badly disposed, so we judged it wisest to keep silent and to reply only by our expression and to maintain that. Events showed that we would have spoken in vain. Our two catechumens, having understood from the angry manner of their chief what they could expect, were cowards and returned to heresy, one that same evening, the other the next day. We had only a few weeks, we had no more time to instruct and strengthen them. For the rest, we don’t look on them as lost to our religion. Everything shows that they are still attached by heart and by conviction, and we hope that they will come back when the mission will have gained a little substance.

Heresy triumphed. It had made Marie-Joseph apostatise, it came to take away two of our catechumens and to remove from us some sort of hope of making new converts by this act of open persecution. But its triumph was soon disturbed; scarcely five weeks later Finau died after being sick for two days, at almost the same day and the same hour at which he had got our catechumens to renounce their religion. The hand of God, in striking him, took away from heresy its strongest support and delivered us from a truly cruel enemy. This man had a profound hatred of our religion. He could neither see us nor hear speak of us without anger immediately showing on his face. It is probable enough that he had resolved to get rid of us and he had a good reason for this, as we shall see further on. Everyone here bent before his authority because the king, without liking it, was not
able to do anything without his agreement, regarding him as a necessary support against the often unjust and unreasonable pretensions of the court of Bau, to which he is a tributary. Here is a fact which has unequalled proof: Bishop Pompallier, during his voyage to Fiji, had anchored at Oneata, a small island of 250 to 300 inhabitants, all heretics. After the Mass that he celebrated, he used Mosese to speak to them about the Catholic religion. The young people seemed to be disposed to embrace it, but the false caution of the old people opposed it. Later they chased out the same Mosese who was living among them. Hardly had we arrived when one of these Fijians came to find me to become a Catholic. I encouraged him and gave him a miraculous medal. A little later he came back with several others and asked to be instructed. He knew how to read; I gave him in writing the prayer and a small summary of the main truths of our religion. I armed him with a rosary, gave him some little gifts and established him as a catechist on his island. Hardly had he returned to Oneata when he declared himself and his wife to be Catholics. Quite a big number were thinking of imitating them, but they wanted, before turning, to have the permission of the king of Lakeba who immediately went to Finau to know his thoughts about this. Finau, without openly explaining, said enough, however, to make clear that he was not in agreement. The king then sent orders to stop them. The catechist (Koroitacina) and his wife held firm for some time more, but, threatened by the chiefs with being chased from the island, they ended up by giving in to the persecution.

You see, very reverend father, the influence that this big chief had and how easy it was for him to paralyse the progress of the mission. His successor, without being exactly favourable to us because he is also a heretic, does not hate us. He has made a voyage to Sydney where he saw the Catholic faith tolerated. He
does not wish to persecute us any more here and he leaves his people a bit free in the choice of their faith.

So a new order of things began. We were finally able to breathe after so many trials and the Fijians, delivered from fear of Finau, seemed to reproach themselves for having been too hard to us. We even hoped that the mission was going to take hold among them, when suddenly a storm blew up that was worse than anything we had experienced up till then. The famous Ma’atu, king of Niuatoputapu, having ignited a war in Wallis, brought terror to Futuna, and spread the most hateful news about us throughout Fiji, arrived here still full of anger to get us chased out of Lakeba. He had many people with him and four or five Wallisians who had apostatised during the journey, and through whom he confirmed all his lies. He blamed the bishop for all the troubles in Wallis, gave assurances that it was his well known intention to continue to bring about the fall of heretics at any price. He renewed old and dirty lies, saying that there were, under all the churches of Wallis, hidden apartments where they kept women whose infants were killed after the mothers had been abused, that they had seen with their own eyes these secret places and the pretended virgins who were detained there. He added other horrors with which I don’t want to soil this letter. Finally, he made us so black that the heretic Fijians of Vanua Balavu, where he had passed, wanted to come here to massacre us. These lies flew from mouth to mouth, indignation showed on all the faces. We no longer dared to show ourselves. In fact, how could we reply to these people who said they had seen the things

Girard: Ma’afu, chief of Niuatoputapu, had taken part with his people in the civil war of Wallis, on the side of Po’oi, the Protestant chief of Wallis; he left Wallis in November 1844 after the first battles. It would appear that he is not Ma’afu, the Tongan chief, who was barely 22 when he arrived in Fiji in 1848, three years after the date of this letter.
they recounted? This famous chief was the great friend of anyone about to die. For us it was like these two ferocious beasts had been able to join together. But God did not permit this and his providence, which was watching over us, brought the remedy out of the excess of the evil itself because the Fijians, who had been uncritical at first of these hateful rumours, later began to reflect, began to doubt, and the more sensible of them, who had kept silent, giving the lead were not afraid to say out loud that these stories were too frightful to be true. When we saw this happy return of spirits we also lifted our voices to defend and avenge the truth which had been so malignantly attacked. Little by little the storm abated, not always without leaving some traces of its passage because we were not able to totally destroy all these calumnies, some of which might still remain in some heads less sensible than others. Besides, the heretics were not able to persuade those whom they had the greatest interest to deceive. The king and the Fijian chiefs had enough judgement to discover from the first glance the falsity of all these rumours, as I had learned from the mouth of the king himself, because having gone to visit him at the height of the storm and having asked him what they thought of the news from Wallis, he replied without hesitation: “We Fijians know that these are pure lies.”

We took advantage of the peace that we were given to take up again the work on the little house that we were hurrying to put up, so that we could shelter from the rain from which our old hut, badly covered and all in ruins, didn’t protect us enough. Besides it was so small that brother was obliged more often to lie down under the stars. We have received no help from the heretics, who are not afraid to say to our faces that when the house is finished, they will burn it down. These threats, which we take as an insult rather than as a plan of action, only stir up our eagerness. We went with our converts to search in the mountains and among the
rocks for big pieces of wood which we carried on our shoulders. Everyone played their part. But I was not able to share in this noble work with my confreres until the end: sickness stopped me. The bad food which we had been eating had upset my stomach. This had been a problem for me for several months and had sapped my strength without my realising it. The harm ended up by degenerating into a flow of blood,\(^2\) which is often enough fatal in hot countries. Since we had neither medicine nor food available, I was soon reduced to such a thin and weak state that I believed that this time my hour had come. I thought to put things in order to prepare for death which could not be far off. One night I complained to the Blessed Virgin that I was like an abandoned child and that she had no pity for me. This good mother was without doubt touched because help was not made to wait, and it came from a direction that one would have least expected. That same morning, the ministers send word to say, through an Englishman who worked for them, that everything in their houses was at my service and that I had only to ask for what I wanted. They came themselves in the evening to see me and without break during six weeks that the sickness lasted they visited me two times a day and sent me from their table the necessary things that we could not get here. As there had been some of their people who had died of this sickness in Fiji, they had plenty of medicine to treat it, with instructions on how to administer it. Also they succeeded in putting me in a passable state of health, although I have not recovered all my strength, and when I started to get better asthma made its presence felt, which has bothered me a lot and made me pass part of the nights not sleeping. I have to say in

\(^2\) This expression “a flow of blood” occurs several times in this book, and was suffered not only by Fr. Roulleaux, but by several other people in this story. I have not been able to find out what is the medical condition it refers to. In general terms it must be some sort of bleeding.
truth that they have helped me to recover with all possible zeal. On our side we have tried to acquit ourselves before God in the knowledge that some quite disinterested care demands of us. We have offered several times the holy sacrifice of the Mass for their intentions, at the same time we loaned them some Catholic books in their language which are quite suitable to disenchant them. But it is difficult for them to come back! For that it would take a miracle of grace. That is why I recommend them especially to the prayers of our Society, and to those of the Archconfraternity of the holy heart of Mary in Paris and in Fouviere. This is a debt that others can help me acquit; one easily conceives the happy consequences of a conversion if it pleases God to answer the prayers of his mother.

Since that time there has been nothing remarkable in the mission, other than the conversion of a Tongan chief, a relative of Tui Toga, who had been involved in heresy for more than ten years. The beginning of his conversion dates from when Bishop Pompallier passed through. This Tongan man went to the bishop and asked for a rosary but Finau, who was present, turned him away with a severe reprimand. His fear of this chief was still there when we arrived in Lakeba. After Finau’s death he got in touch with us and, after living for several months as a hidden catechumen, he finally declared his faith, pushed by grace, and had the good fortune to receive baptism with two of his children on the feast of the Assumption. We hope that his numerous family will become Catholic later but we have to await providence for the time. Heresy has hurled fire and flames and made every effort imaginable to get them to go back to heresy. The lies didn’t affect him; heresy has no respect for truth on these occasions. But it was in vain. I think they will never abandon the truth. They have cost us too much pain and patience for them to be taken away like that. This chief’s name is Gregory Toga Taufapulotu. He is the
first cousin of Moeaki, the second chief of Pea, and he wishes to return to Tonga to see his relatives again and to get the Tui Toga to embrace the Catholic faith. So this is as much a work for the mission of Tonga as it is for here.

Very reverend father, these are the principal events of the mission. You said to give you details and I have tried to do so. You see that crosses have come our way and that up till now the little mission of Our Lady of the Seven Sorrows has well justified its name.

There remains now for me to say something about the Fijians, and to add some reflections that are not written in my letter.

I still don’t have exact ideas about this archipelago. Therefore I shall speak only of rather general things. I don’t think that the population is more than one hundred thousand, from the information that I have received. There are only two independent lands: Bau, a small peninsula of Viti Levu, and Somosomo, an island next to Vanua Levu; Somosomo recognises the superiority of Bau. All the other islands and the different people of the two big islands obey one or other of these two powers and pay them tribute, that is to say they provide them annually with a certain quantity of fibre, tapa, mats etc.

3 Girard: The Tui Tonga converted to Catholicism in 1848 (Routledge p.72)
4 French “tresse” (English “fibre”) appears often in this book. The Fijian word is “magimagi”, a strong thread made from the fibre of coconut husks. It was used to tie together the large timbers of Fijian traditional houses, as they had no nails. It is still seen in Fiji traditional buildings, e.g. at tourist resorts.
These islands and people of second rank are not, however, independent of each other. They form small kingdoms, which also have their tributary islands. So you can say that there is a hierarchy of powers, at the head of which are Bau and Somosomo. It is not only that these two reigning powers have material forces superior to the others; sometimes even they are beaten in battle. But it is from time immemorial that their right to command in Fiji is recognised, so that after beating them one does not cease for that reason to obey them. These people are almost continually at war, not to make conquests, but to get revenge for hurts, and these wars are wars of extermination. All who fall in battle are massacred on the battlefield, cooked and eaten. There is horrific cannibalism. In the war going on at present between Bau and Rewa, they eat each other like wild animals. At any moment you can see big canoes arriving, filled with human bodies destined for the kitchen. In times of peace, the chiefs, for the least reason, will have someone clubbed senseless. If it is a person of no rank, they will eat him; if he is a chief, they are satisfied to take out only the heart, the liver and the tongue, which they cook for the chief, and the body is buried. Sometimes they send to have whole villages massacred to make a feast. In Vanua Levu they track each other in the bush like wild animals, to then eat them. There are some islands where they add insult to this ferocity. They cut off the head of the victim, which they soak well in oil, they comb and prepare the hair neatly. Then when the body has been cooked, they replace the head to serve as an ornament at this frightful feast. Human flesh is almost their ordinary food. They speak of delicate pieces of the human body with a fierce smile that would make you shudder. Cruelty and vengeance are the foundation of their character. It is a principle in Fiji that one never pardons. This year the king of Bau had his brother killed, one of his sons, and one of his nephews. Kamisese, of whom I spoke at the beginning of this letter, is also destined to have the same ending. He fled
from the middle of his family to avoid death and has come to seek exile in these eastern islands, where mixing with the Tongans has moderated a little the Fijian ferocity. It is still the custom in Fiji to massacre unfortunate people, Fijians or whites, who are shipwrecked. The Fijians of the island where they are shipwrecked throw themselves on them to massacre them as they come out of the water; they are cooked in a Fijian oven and eaten. That is the right of the people, among themselves.

As well as cannibalism there is polygamy. There are even examples of polyandry. The big chief of Bau has more than one hundred wives. His oldest son, who also has the name of Tui, has perhaps the same number. It is the same thing at Somosomo. The chief of Lakeba has more than forty. The chiefs, following the example of the king, multiply wives in proportion to their rank, so that among the ordinary people a good number of the men are forced to live celibate. At the death of these kings and chiefs, they strangle perhaps one of their wives to honour the dead person. The choice falls on the noblest ones. They strangled six on the death of the last king of Lakeba. At Somosomo, besides the wives, they also kill some common men to honour the death of the king. You would be tempted to believe, after all these calculations, that nearly half of the population dies a violent death.

These, very reverend father, are the people to whom providence has sent us. How will the gentle and chaste commandments of the Gospel take root in these degraded hearts, on top of all that we have seen up till now? I don’t know; God knows. How even do we establish priests in the middle of these inhospitable people if we can’t frighten them by the frequent appearance of warships? However the time seems to have come for them to be evangelised, to not leave heresy to advance everywhere, which is more difficult even than destroying paganism. When the Fijians
have tasted the poison of heresy, they are as it were bewitched; we have no more hold over them. They become false, hypocrites, secretive. That is written on their faces. One sees, following that, an anxious, deceitful, and hateful manner. We can say, in all truth, that heresy perverts the pagans, destroying in them the little bit of good that idolatry had left.

The heretics here are disgustingly impudent, going as far as presenting themselves totally naked, which the pagans no longer do. Since we have been in Fiji, we have been insulted by the heretics, detested by them, persecuted by them. The others have always regarded us well enough and shown interest. Pray then, very reverend father, and get others to pray for our mission, to draw looks of mercy on these pagan islands where the devil reigns as a tyrant, than anywhere else, and to obtain for us strong graces to fight such strong enemies arrayed against us. We feel the need of prayers and that without them all our works would be fruitless. Send also priests to help us to arrest the progress of heresy. Two more establishments in Fiji and we would be able to face them everywhere in Fiji: one at Somosomo where there are two ministers, and the other at Viwa, where there are three. It is true that they make few proselytes in these places, but they gain all the time a few and accustom the Fijians to their ways. They try hard above all to win over the chiefs, and they already have several. If they are able sometime to slip into Bau, which they have been trying to do for a long time, they would have the key to Fiji, and would do us incalculable harm. So also for us, we would have a great advantage over them if we were able to get there before them into this chiefly land. It is true that the circumstances don’t seem favourable. They are at war with Rewa and are preparing to attack Natewa, a powerful people in Vanua Levu. But if we had to wait for peace to be established with all their neighbours, we would possibly be waiting for a long time. It is still true that they
seem little prepared to receive the faith, but they would be disposed little by little with the grace of God and instruction. Besides, I am speaking hesitantly on this subject, for who knows the designs of God, and the means he has chosen to ensure his work.

A few more words again about the Fijians. These people seem to belong to different races: their colour varies according their islands. Those from the big islands are much darker than the others. In general, they have long arms and legs, slightly bulging muscles, long face, narrow forehead and brain, eyes are cloudy and as if covered by a film among some, a sly look, and a certain air of hardness and fierceness which makes the blood run cold. They are tall, run as nimbly as a stag. They have a martial character; even the women go into battle and handle the lance and the club. They wear their beards long, and care for their hair, to which they give different shapes according to their whims. The chiefs usually have their heads wrapped in fine tapa, whose whiteness contrasts with their skin. They are naked, with the exception of a loin cloth, and a small light waistband for the women. In their fields and in their canoes the men are often enough completely naked. The children go completely naked until the age of puberty and even older for the boys. It is necessary to have an experienced eye to live in the middle of these poor savages. They don’t seem to be spiritual, however they don’t lack ability in the making of their weapons, the material of their earthenware pots, the construction of their houses and their canoes, and in the art of making mats and tapa, etc.etc. Their money is whales’ teeth, to which they give the same value that we do to gold and silver. We found one time the king of Lakeba counting and looking at his like a miser in Europe looks at his coins, his whole spirit was there. Often enough they become the price of crime: they are used to buy women, to have their
enemies massacred, or to make one people rise up against another. It is still a trait of the Fijian character to love riches and to not be too delicate about the means to procure them, and their caresses and their politeness only tend to snatch from you some presents, all their conversations end in asking. The chiefs of Bau and Somosomo have come in a nice way to see us, and they have shown us a lot of affection, but the refrain was always to ask to see what was in our trunks. Several have deceived the vigilance of brother, and have taken various objects from us. This cupidity will plague the fathers who will go to the big islands and who carry with them only the things of most urgent necessity, and again they will see these often snatched away. There will be times when you have to refuse a big chief an object that he covets greatly. If you had enough riches to give them away, the Fijians would become Catholics without difficulty, but they would be Catholics who are only as good as the motives which made them convert.

There are many other things to say, but it is necessary to limit myself. I have said enough, I think, to give a first idea of this mission and some of the obstacles which we have to surmount. If I have painted our Fijians under their most unattractive traits, it is because I paint them as they are. Those of our fathers whom God will inspire with the generous thought of coming to share our works and our sufferings should not be afraid. We fight under good patronage, that of the sorrows of Mary. We have at our head the Queen of Martyrs, what have we to fear? Are not souls purchased by the blood of Christ not worth some sacrifice?

And you, very reverend father, pray for your poor children in Fiji. We have great confidence in your prayers and we do not stop recommending ourselves to God.
I am, with profound respect and entire submission, very reverend father, your most obedient child.

JF Roulleaux SM
Roulleaux, Breheret, Annet to Colin 20 October 1846 (Girard 553)

Fiji, Station of Our Lady of the Seven Sorrow, Lakeba

Very reverend father

We are presently being visited by Father Junillon, who is returning to Wallis after a voyage of nine months, a delay caused by the martyrdom of Bishop Epalle. I will be very brief, as the boat is leaving this morning. Our little mission has made some progress this year, but only among the Tongans who come here to build their canoes. We have about 85 or 90, all from Tongatapu, who have come to us from heresy, of whom we can count about a dozen baptised children. But the Fijians seem little disposed to embrace the faith, these people are still not mature. It will take a lot of prayers, or perhaps some martyrs, to win them over for God. They think only of things of this world and up till now show no interest in religion. War is flaring up in several places in the archipelago, if we were to wait for peace you would be waiting until the end of the world. It has been like this since time immemorial. Heresy has made some progress among them, above all in this little kingdom here, where it has increased considerably in the last two years. It has a whole host of catechists who spread it everywhere. Oh, how bad heresy is, very reverend father! I had no idea before I saw it close up. I think it will need a vicar apostolic with five or six good strong missionaries spread around to start putting this mission on a footing to make an impression on these people, who only judge on appearances. As long as we shall be small missionaries, as it were lost in this archipelago, I don’t think that the mission can take on and be able to fight against heresy. It would also need warships to appear from time to time
to frighten these savage people. I commend them with all my heart to the prayers of our Society and to the associates of the Propagation of the Faith.

As for us, my very reverend father, we made our little retreat at the Assumption, a little more distracted than last year. We would really like to be visited by the provincial but we have not even heard any talk of it. I have been very satisfied with Father Breheret. He is a good religious, gentle, obedient, patient, peace loving, hardworking and well ordered in everything. The blessed Virgin has had pity on me in my associate. All year I have been dissatisfied with Brother Annet Perol, who serves us. He is incompetent and he doesn’t know how to do anything. Worse, he is resistant and he murmurs. He takes correction badly. I admit that from my side I have not handled him gently enough, not suppressing enough the impatience that he causes me. I pray to the blessed Virgin to help me to be gentler and more patient. For the rest there is some good, he is prayerful and loves prayer. I have written to Monsignor to put him with other priests. As for me, I am always truly imperfect and wretched and I commend myself to your prayers. I have deep down in me a certain arrogance and a dominating spirit which I don’t work to destroy and I find myself carried away by it from time to time. I am very brusque to others. I don’t abandon myself entirely into the hands of God and the blessed Virgin. Also I am not sufficiently recollected. I seek too much exterior consolations. My heart is all penetrated with sadness occasioned by the miseries which come frequently in the night in my sleep, placing hands on me, and which I try in vain to avoid. It is like a kind of obsession, which is without doubt a punishment from God, who is just in all things. You are just, Lord, and your decisions are right. I beg you very reverend father, to implore the bless Virgin, my holy mother, to finally have pity on me and not let me die in the affliction from
which she has delivered me at other times. It is my greatest prayer, which most grips my heart.

As regards health father and brother are strong enough, only I am always listless. As well as the secret sickness of which I wrote to you last year, and my asthma, for the last three months I have had a pain in the kidneys and the thighs, which bothers me a lot and which prevents me from being able to get around. I have written to Monsignor about it. He will decide what is to be done with me. However I always have good courage and my heart is good, and I still want to be of service.

These, very reverend father, are the main things that I wanted to say to you. We have to suffer a bit on account of the food, but providence surrounds us still with care.

There remains for me to make one request of you. I have not the time to write to my father, as Father Poupinel asked me to do. Could you be so kind as to write a few words to him to tell him about my situation, and to assure him that I don’t stop praying for him and all my brothers and sisters.

All three of us ask for your blessing and we commend ourselves especially to your prayers and those of our society. With profound respect, tender love and in humble submission, we are your children in the Fiji Islands.

Joseph Francois Roulleaux (prefect of the station)  
Jean Breheret (apostolic missionary)  
Perol.
Breheret to Griffon 20 July 1848 (Girard 727)

Jesus, Mary and Joseph
Fiji Islands, Lakeba
10 July 1848

Dear Father\(^5\)

It would give me the greatest pleasure to write to you more often but here the occasions are rare. These occasions have hardly ever presented themselves in all these years and then it is only for a few days, during which time we scarcely have time to think. I am still in Lakeba, which I have not been able to leave to visit a single one of the islands nearby. We are known in nearly all the archipelago by the frequent communications between the Fijians, by means of a host of canoes on which they move around all the coasts. Let me describe to you these canoes whose dimension vary greatly. The biggest can be up to 70 or 80 feet long and can carry up to 200 people. Their construction indicates intelligent people who are tenacious in enterprises that they like. These boats are double hulled and are balanced the one with the other, which means they do not capsize very easily. They have a mast and a triangular sail. They take the wind as readily as is possible. Although very simple, you have to see their manoeuvring to have an idea. All the different pieces that makeup these canoes are tied together with a type of cord\(^6\) plaited in three, which they make from the fibre of the coconut husk. They also use this cord to tie the frame of their houses. They have great need of it. One

\(^5\) This letter was written to Fr. Jean Griffon, parish priest of La Chapelle Aubry, Beaupreau, Department of Maine and Loire, France.

\(^6\) Fijian “magimagi”
day at the king’s place I saw two rolls of it, the bigger of which would have been at least six feet long and three and a half feet in diameter.

Their houses can be beautiful or not, and they can be big or small. They are oblong and rounded at the ends. The ridgepole is very high, but the openings in the walls are usually only three feet or more. That of the king is distinguished from the others by its size and the amount of magimagi used on it. There are some steps which are covered with designs. There is a double row of openings in the wall, which could be about five feet tall. This savage palace is elevated on a small mound about four feet high, which makes it the healthiest in the village, which is situated in a not very healthy place. On the bare ground they put a layer of fern or bracken, and on top they spread some small mats, made from coconut leaves. Then their houses would be well set up, if they take some care. But usually that is not at all the case.

To the palace of the king are admitted not only the princes related by blood, but all the middle class and down to the important men of the lower court. I have often seen them, while kava was being prepared, come to compete with his majesty for the dish put in front of him. All the children of the king live in this palace, with thirty or forty wives; because here in Fiji the kings and the chiefs distinguish themselves above all by the number of their wives, who can number up to 50 or 100 or even more. This is a great obstacle to their conversion.

Yams, taro, bananas, breadfruit, coconut and fish make up their normal food. Laziness and the lack of order mean that they live badly and there is often famine. Also, a good number of them are listless as a result of the hunger they have experienced. Also the great unhealthiness of this island is the cause of illness, from
which they scarcely recover completely, and as a result of which the average life expectancy does not seem to go over twenty, if that. The chiefs are quite near the same level as the people with regard to their food. They are thin at least six days a week, but it is not from a good reason. Pigs, cats, dogs, rats, all these are acceptable. We were told that in Tonga chasing a rat was the great amusement of the king, a pastime truly noble and worthy of his majesty.

I say nothing of human flesh, which is the exquisite dish. As soon as you ask them if it is good, you see their tongues play up and down their lips, like the tiger that is about to devour its prey. They say in Fiji, cook the humans according to the custom of the place, as you would say in France, prepare an English dish or a French dish. Fijians are distinguished by their ability to cook. In certain islands they lie in wait for each other, in others they dig up the dead. In Gau, in their great sacrifices that they make to the devil, they cook them in the oven, then they bathe them as if they were still alive, and place them like this in the middle of the assembly, so that you only saw them as dead when they were cut up.

When a great chief dies, there are always one or more of his wives who accompany him. When someone falls sick and his sickness is prolonged his relatives, if he has any, lest he be left to die a good death or more like likely from hunger and in misery, his relatives, I say, meet either on his orders or against his liking. They decide, then they strangle him, or simply bury him alive. I asked our neophytes about this one day, and they gave me these details: When someone is buried alive, don’t they cry at all? No, they told me, they show that they are not crushed by it. Another time this same neophyte told me that some people, when they see someone looking sickly, go and dig their grave, then the sick person goes and lies in it. “That’s very bad” I said to him. “Very
well”, he said, “I have buried two of my relatives like this. I had one who was listless, and he said to me one day: ‘Show me your affection, go to such and such a place and dig my grave, so that I can lie in it’. I said to him, ‘wait a bit, then we shall see’. He began to cry. Several days later he said to me ‘Don’t you have any love for me? Have pity on me. Go and dig my grave so that I can go and lie in it’. ‘Very well, yes, I am going’, I replied. I went, and I dug and I dug; when I had finished I came back and said to him: ‘Your grave is dug’. ‘Very good’, he said, ‘come with me’. I followed him, he lay in it and I buried him. Some time later I did the same thing to another relative”. “But”, I said to him, “in doing this didn’t you experience some repugnance, didn’t your heart say at all that it was wrong?” “Not at all, I was still without understanding.”

Another time I asked him, “have people eaten white men often? Is their flesh good?” “Oh certainly”, he replied, “in the past they were all eaten, and those who tasted them said that nothing else tasted so good”. Then he added, “This is how you captured a European ship. You started by showing a friendly face to the crew, you took them some food to lure them and make them trust you. Finally, on the chosen day the chief said to his people: ‘today we are going to massacre these foreigners; each one of you is to take your club; without seeming to do anything you will disperse when you are on board the boat and at the signal that I shall give each of you is to knock his man senseless’. That is the custom among them to show a friendly face to those they wish to kill.

This sort of behaviour, we are told, used to be found a long time ago in the islands of Ha’apai, which make up part of the archipelago of Tonga: An English warship went to anchor near the island. Immediately a plan is formed to capture it, but it would be a difficult operation. Following the custom they made a great
show of being well disposed and simple to the crew of the ship who, surprised and charmed to find such kindness in these savages, were less careful and fell into the trap. Then the Tongans, who saw everything, invited them to a great national feast where they performed dances from different countries. Urged on by the desire to see a spectacle that was completely new to them, nearly all the English went ashore. All the savages were together and waited for them with impatience. They hurried to take them to the assembly place, it was they who were being honoured. On the pretext of honouring them more they were spread out through the assembly, so that each Englishman had two savages at his side. At a time when they were fully occupied watching this new kind of spectacle, the signal was given and in an instant all were massacred. They hurried to the ship, where they clubbed the rest. Then the pillaging started. All nails, scrap iron etc. were taken as objects of great price. Sacks of gold and silver coins were disdained, until not having anything else, they took them and amused themselves by skipping them along the water by the beach. Today they would know better their value. This gives you an idea of the people here and their treachery.

In Fiji you can find all the vices, and not a single virtue. They are so avaricious that it makes you fear. A wisp of straw excites their covetousness. They are descended from the last rank of the human race. However, they are not all of the same level; some of them hear a little more the laws of nature, which they have not been able to wipe away from their hearts, because they know full well that it is wrong to take the property of another person, to assassinate, to eat human flesh etc. We have been told that some of them only do these things with extreme repugnance, or even avoid such situations.
Today cannibalism is much less strong in the islands of the east, so the ships have much less to fear than before. Here, in the case of shipwreck, they respect the people. It is probably not the same in the islands of the west. Last year a small schooner which came from Tonga, wanting to anchor at a nearby island, went on the reef while entering it. Immediately one of the highest chiefs of one of the big islands, who was there with two hundred men, set out to massacre the crew and pillage the ship. Happily a Tongan chief who was on that island ran quickly to speak with him, and managed to get him to give up the enterprise. He contented himself with offering powerful sacrifices to the devil that the ship would be completely wrecked, but, to his regret, the schooner came off the reef and made for the open sea.

The devils still reign as masters of Fiji. People adore them, put them up in their temples. They have their priests who offer them sacrifices. On this subject, they have a crowd of superstitions which one will know better by the result. In many houses there is a place consecrated to the devil. And they hang the offerings which consist in ribbons of material from this country. They tell us that the devils appear frequently to them, and that they used to appear much more often to them before than they do today. The chiefs have them in big numbers. There are devils for each island, each village, each house etc. The king here is named after a small island near here, because the king of Lakeba is a devil. They say the devils of certain islands are chief devils and powerful; that those of other islands are wicked, that they love war etc. They each have their distinctive character, similar, no doubt to the character of the inhabitants. They are in the habit of casting spells to make people die, even families and villages.

A man who had a crippled hand told us one day how this had happened. It was like this: One day he was walking with three
others when they saw a breadfruit tree bearing many beautiful breadfruit. They were hungry, and had not eaten anything. But the breadfruit tree had one of these tapu which they put on when they want a thief to perish. They hesitated for a long time. Finally hunger won out, they ate the forbidden fruit, but not with impunity. After several days the four of them fell sick. Three of them died and the fourth, who told us the story, was only able to regain his health after several months.

To make Christians of these slaves of Satan we shall have to work with patience. It needs help from on high; only grace can perform similar wonders. At the conversion of each pagan one is obliged to say: the finger of God is here. If only there was no more to overcome than their ignorance and their ferocity, but there is more. They are all swollen with pride. When they have their long hair well combed and set, their bodies either partly or fully smeared with black or red, a pair of garters on their legs, with a club in their hands, the grand Turk would not be their equal. They walk fiercely, head lifted, casting a look to right and to left to see if anyone is admiring them. Their long hair takes them a considerable time, sometimes it is one colour, another time another colour. Some are large like a bushel. Normally vermin abound in them but when they are oiled they make good hunting. Then the lice come out. Someone will try to catch them and they give them to the other who quickly eats them, and gets revenge for the bites that they have given him.

Besides the obstacles coming from paganism, which seem bigger here than in other places, we also have to fight against heresy. Six or seven Methodist ministers, spread through Fiji, with a swarm of Tongan or Fijian catechists, do immeasurable harm. Not content to reheat the old calumnies, they make up new ones. My pen refuses to repeat the rumours that have reached here from Wallis
and Futuna. With several quotes from the bible in hand, which they are scarcely able to read, which they understand even less, their catechists come right up to our door to do their preaching, with a boldness and an impudence which you wouldn’t believe if you hadn’t seen it. One day after talking with one of them very seriously for about an hour, he replied smiling, “You speak to me, but I don’t pay attention to what you are saying to me; my ears are deaf to your words”. It is inconceivable what zeal and what ardour they put into defending and spreading error. They do things in concert, the disciples become worse than the masters. Heresy gives them an air that it is impossible to describe. Just look at them you can recognise it, especially in the catechists. One of them asked one of our catechists, “Why have you joined a religion that we want to destroy?” He died, a victim of his zeal for heresy, for which he had sacrificed everything. He had left Tonga some weeks before us, especially to prevent our entry into Fiji and prevent us from saving souls. He took with him only the sorrow of not having achieved this.

In fact, in spite of all their efforts we got our feet on the ground and truth carried the day. Little by little, the Tongans who are here in good numbers and who are full of good sense, recognised the folly of all the tapus placed upon them. They were forbidden all amusement, even the most innocent. All Sunday was tapu, except to go to the preaching, read the bible and sleep. As our catechists said to us: we would not be able to move them if we impose tapus left and right. On Sundays, to draw water, pick fruit, break off a branch to ward off mosquitoes, all these are forbidden (tapu); to fire a shot from a rifle, to bathe etc, tapu! If God had not taken pity on us, they say, and we had not been sent the true religion, heresy would have made our land sick at heart, and we would have lost our heads. In summary: they put people naked in front of everyone, and allow their children to go the same way,
with no more innocence. I have seen with my own eyes the heretic women of this country, the children of ministers led down to the shore, made to run all naked, in front of everyone and to laugh at it with an open throat. We pardon some pagans, at least those who say that they are. But to see these wretched heretics presenting themselves as saints without reproach, that is what stirs up our hearts, and penetrates to the pits of our stomachs.

In many villages the spirit of enthusiasm is taken up by them: in their assemblies they weep, they shout, they jump, pretending that the Holy Spirit has come down on them. They throw aside their vala, standing before people totally naked and quite happy if they stay there. Perhaps their folly will finally make them open their eyes. Already a good number understand that they have been lied to. They only remain in heresy out of fear of their chiefs, human respect and above all by their hearts which are not yet prepared. Others attach themselves and persist there through obstinacy, pride and by a spirit of the group. For these their hearts worsen and their hatred grows and strengthens. Our successes are still truly weak, however God chooses his elect here also.

Conversions have taken place among the Tongans, who are more mature for the faith. Among those who have converted a good number come assiduously to morning and evening prayer. The small children who have hardly reached the use of reason and who have converted by themselves give an example to the others. A small child who was at most four years old became Catholic. He wanted with all his strength to have a medal and he came regularly to prayer, though his parents were strongly attached to heresy. The chief of our village, who was sold to heresy, who

7 Girard: Fijian word, meaning cincture.
detests us and who had the heretic prayers in his house, has seen his granddaughter, who was literally only two and a half years old, snatch from him as if by force permission to become Catholic; she always leaves home at the first sound of the bell, and comes all alone to prayer. On day after it had rained and there was flowing water to cross, after having searched in three places for somewhere to cross, she finally returned calmly to her family. The father and mother have not been able to hold out against the voice of God who spoke to them through their child. They abandoned heresy and have become Catholics.

The few rosaries that we had have been given out to the people. Several have brought along glass beads which they had bought from the ships, to have them made into rosaries. They are proud to wear them around their necks. Chiefs and commoners all gave glory and honour to protect themselves with medals of Jesus and Mary.

A big chief who came from the islands of the west about six months ago, at Easter 1847, with a dozen canoes and nearly three hundred men, came to pay us a visit. We showed him our little oratory. “That is the only true religion”, he said, addressing his followers, “na lotu dina ga”. Then turning towards us he said, “When we will accept religion, we will be sincere about it, we will leave evil and we will do good; we will not be like the heretics who say they are religious and are always wicked; it is a lying religion, we don’t want it”. In fact we have come to learn that the two heretic ministers who were in their land, have been obliged to leave. On leaving they have, it is said, shaken the dust from their shoes, as a witness to them. Alas, what can two poor priests in the midst of such a vast archipelago do? They have to be missionaries for so many islands, there are above all prayers needed to obtain from heaven abundant graces which will
enlighten their spirits and soften their hearts. When one is on the spot it is impossible not to recognise that the conversion of a pagan is solely the effect of grace; that all human wisdom, all human power can do nothing.

It is true heresy has gained converts, but what converts! They are worse than if they were pagans. Oh, how will they be made better? Because it teaches the people here that works are nothing, that faith is everything, etc. I pass over in silence the public confessions that they have established, which we can call a mockery and a school for sin; so too their paschal meal which they perform with the fruit of this country. We hope that Mary will wipe away this heresy, and from here on she will accomplish the words that the church sings in her honour: ‘Rejoice, Virgin Mary, you alone have conquered all heresies found in the world’, that her divine Son will not permit anyone to offend with impunity his mother, that heresy will be cleaned out, that it may be confounded among the people, that it may be put down, because that is what they do here all the time. From the manner in which they pronounce it, the holy name of Mary is like a blasphemy on their lips. Let us ask the Son to defend the honour of his mother, and let us pray to the mother to save so many souls for whom her divine son has poured out all his blood.

Pray for these poor heretics, pray for these poor pagans. The first, deceived by a false light, run in vain after a phantom; the second are still sitting in the shadow of death. All deserve the most profound compassion, because all are in the most deplorable state. Pray and get others to pray that they may finally come out of their mire. The day has come when these people, lost in the middle of the sea, this barbaric tongue, will proclaim the praises of the Lord. Heaven is only waiting for our sighs and our tears to pour on them the treasures of grace which are reserved for them.
It is useless to express to you how often I think of you from here at the end of the world, above all at this present time. The distance of the places does not change the heart. The heart does not change with the climate. You have it very cold and I have it very hot. You draw close to the fire and I keep away from it. Between us everything is the opposite, with this difference that I don’t have at all any cold season to look forward to, except that it gets less hot from June until All Saints, especially when the wind blows from the south. In brief, your climate is valued by us here, and is even better. Please obtain for me a small place in your memento for the living. It would be a well placed charity. Many people also have a right to be remembered and known by me but for a long time I have not received any news, and I fear that some of them have perhaps gone to take their place in the memento for the dead. Life is so short, we pass so quickly. If a letter from you were able to get to me here, how I would bless providence! It would be sufficient to address it to Lyons, Mount Barthelemy no. 4, to be sent to me.

This year we have had two cyclones. The last one was terrible, and it uprooted more than 400 breadfruit trees, destroyed the bananas and brought famine to the island. We had a small earthquake a few weeks ago.

My health is always holding up. Although in the middle of cannibals, I have no hope of being eaten on this island. There would be more danger in the big islands of the west.

Please remember me to Messrs. Ferro, Gabory, Vincent etc. and to your good sisters. I also think a lot of the pastor of la Salle and of the Messrs. Barot. Please all pray for me in Fiji.
Please convey my feelings to my relatives. I don’t forget them, and I hope that they don’t forget me. Let them pray for me and I pray for them. May they be good Christians, truly docile to the voice of their pastor. There, that is all my best wishes for them.

Although I have written this letter to you a long time ago, I end it in haste, because there is at this moment an opportunity here for sending mail, and we are presently so busy we don’t know where to turn.

With the most profound respect
Your humble and devoted servant
Jean Baptiste Breheret
Apostolic missionary.
Breheret to Girard 20 July 1848  (Girard 728)

Fiji Islands, Lakeba, 20 July 1848

Reverend Father,\(^8\)

If only you knew how much pleasure it gave me to receive your letter of March 1847, which I received in July 1848! For 18 months we have not had any other news from outside Fiji, when finally one beautiful morning shouts announced the presence of a boat. The word “papalagi” told us that it was a European boat. I quickly took my glasses and went to see. It was flying the French flag. It was the bishop who had finally come to visit his mission of Fiji. Imaging how great was our joy. For more than one year we waited every day. Every day we looked out at the ocean, but always in vain. We thought of one thousand reasons as to why he was late, and not one was true, we thought. What a joy to see it! How many things we learned! Old news, it is true, for all the rest of the world, but all new for us\(^9\). We took on a new existence.

The news that we received on the progress of religion in almost all part of the world made our hearts swell. There is nothing more consoling for the missionary. It matters little where we work, provided that we save souls, that we populate heaven with chosen ones, that we glorify God. Our progress here is slow for several reasons. However, we have not been useless. We have started the journey in Fiji, we spend time in their midst. Among our new converts some say their rosary often morning and evening. With patience and help from on high, which we are not lacking, we

\(^{8}\) Father Claude Girard SM, Montee St. Barthelemy no. 4, Lyon, France

\(^{9}\) Seems to refer to the revolution in Paris in January 1848
gather also in Fiji the chosen ones of the Lord. With the help of your prayers we polish new stones for the heavenly Jerusalem. We speak a lot to them about Mary, and the recitation of the rosary always has for them new charms. Here the mass of the people are still not affected. Up till now we have picked up a only few those people, who have come from the different islands of Fiji, Tonga, etc.

For the moment we are calm enough. Apart from some who insult us, the rest say nothing to us. Our lives don’t seem to be exposed to danger. Perhaps that will happen later. They fear the warships. We have a fairly peaceful king, a politician in his manner.

Although we are now in the winter months, we still suffer more than you from the heat. What will it be like in the month of January? Last year I soaked even my soutane saying Mass at midnight. This is very common throughout the year. You must understand that you have to take a lot upon yourself if you are going to do serious and prolonged study as in France. Sleep soon overtakes you, and you have to have some diversion by doing manual work, of which there is no shortage, because you have to be a jack of all trades. Each missionary must be able to be a joiner, a carpenter, a tailor, a laundry worker, a cobbler (shoe-repairer), a gardener, a blacksmith, a doctor etc. To build our houses I have made more than 3000 metres of fibre (this is what we call a small twine made from coconut fibre woven into three strands.\(^\text{10}\))

Two cyclones which we have had this year, and which have caused a shortage of food, an earthquake and a fire which destroyed a large part of the king’s village the day after the bishop arrived, perhaps might open the eyes of the Fijians and dispose them

\(^{10}\) In Fijian “magimagi”
perhaps to listen more favourably to our religion. In Europe, with all your ideas of progress, you imagine no doubt that we are thinking of civilising our local people to accept European civilization. This is not the case. They have everything they need. They know full well the skills necessary for them, that is to say the growing of their yams, their taro, and all of these skills they adapt well to the different places. Some good knives, some good axes, some good hoes, these above all they are lacking, and for them are the most useful and necessary things. In Fiji they make good pottery, they know certain remedies with which they cure several illnesses. Several of them perform very delicate surgical operations.

I will finish by asking for your prayers and the prayers of the Society (of Mary) and of all pious persons for myself and for the Fiji mission. My best wishes to Frs. Favre, Dusurget, Declat, Vienot, Delaunay, Carret, Gouchon, Codino, Mayet, Lagniet etc. etc, and to Fr. Battu.

Fr. Roulleaux sends his respectful best wishes and asks to be excused from writing because of the bad state of his health, and he asks you to pray for him.
Each month I say two Masses for the members of the Propagation of the Faith, one for the dead and the other for the living.

Your very humble and devoted confrere
John-Baptiste Breheret, Apostolic missionary.
Very Reverend Father

I am writing to you in haste amid the tumult of a visit to give you knowledge of my present state. I have not written to you for two years, as I was not able to. My health remains steady, however my energy is lessened. The Lord, who wishes to purify us and make us true Marists, has filled us with tribulations. I am not speaking of the manual work which we have to undertake almost continually. It is difficult for me because that prevents me from giving myself to ecclesiastical works. The inaction which we have experienced with regard to ministry has been the greatest and most dangerous trial. We can withstand freely enough contempt and abuse, but to remain inactive and unable to instruct anyone, it seems to me that this is not the vocation of the missionary. This situation little by little destroys or enfeebles courage, zeal is blunted and weakened, not having anything that it would normally feed on. It is a trial that you have to have experienced to understand, you have to be constantly stirring yourself up. The devil is here in his empire and you can understand, very reverend Father, that he does not sleep now that we have come to attack his last entrenched positions. I have given you a few words on the character of reverend Father, my superior here. I believe before God that you have spoken the truth. He has made some great efforts to correct himself of a fault which does not prevent him from being a very good missionary. In this matter he is no longer the same. Since our arrival here he has suffered a lot with heroic courage.

I have read quickly the letter of Fr. Grange in the Annals. There is a small paragraph on the pride of the Fijians which is true and says
a lot in a few words. In the rest of the letter he is like the bees: he gathers his honey where he finds it. What he says is doubtless true from the point of view that he presents. I have also read the letter from Fr. Calinon, and together with my superior who has also read it, I say that it is true, to judge from the Tongans whom we have here in good numbers and who for the most part have come here only to be fed by the Fijians, who are a little more industrious than them, but, I believe, still less hospitable.

Since the visit of Fr. Mathieu nearly three years ago, this is what our diet has been nearly every day: morning and evening a soup made of yams with salt and water; at midday yams either baked in the oven or boiled, with a small piece of lard or some other thing, such as a little rice, some vegetables, a little fish by chance, never two dishes. The small amount of fat that we have had we have kept for Fr. Roulleaux, who was in the greatest need. Add a coconut to drink, and you have our complete diet. The few exceptions that there have been don’t merit to be mentioned. With a good appetite and a good stomach you can get by. For brother and I that is how we lived. With a bad appetite and a bad stomach you suffer a lot, that is Fr. Roulleaux’s case. This diet has always been enough for me but always seemed unsustainable for Fr. Roulleaux. It is a bit like the life of a Trappist, including my bed, which is at least as hard as theirs.

Monsignor (Bishop Bataillon), who is always interested in us, has put us on a new system to make us live and maintain our health for the glory of God. But I hope that the Blessed Virgin will know to still keep some crosses for us. It is the daily bread of a Marist, for the moment I don’t desire anything else.
Here we have to know all the trades: tailor, fuller, rope maker, joiner, gardener, mason, but above all doctor.

We have lost Brother Annet Perol who died in a holy manner on 17 March 1848 after a sickness that lasted for 4 days, during which he suffered a lot and with great resignation. I think that his crown in heaven is a beautiful one. He had witnessed before he died his desire that the Society would ask his relatives for 300 francs to have Masses said for the repose of his soul. Fr. Roulleaux and I have each offered more than 30 Masses. We have wept for him. Besides some faults which claimed him, I think, because of his education and his manner of living before entering the Society, he had a lot of virtue and piety.

Please excuse, very reverend Father, the disorder of this letter, which I am obliged to write to you on the run. I console myself with the thought that you will pray for us and for our Fiji mission and that you will get others to pray; it is only in that way that we shall save ourselves and others. Ingratitude here for services rendered is a big test.

In spite of all, I am content to be here, and if I were not here I would want to be here, or in another situation which is worse; and there are worse places not far from here in Fiji.

I end by recommending myself to your prayers and those of all the society, and I am with the most profound respect,

Very Reverend Father,
Your very unworthy and wholly devoted son in Jesus, Mary and Joseph,
Jean-Baptiste Breheret

11 A fuller was a tradesman who whitened clothes
Apostolic missionary.

(in the margin, and sideways) Monsignor communicated to us the revoking a privilege of a privileged altar\(^{12}\) for four days a week. You have given us three; I think that these two privileges ought not to be added to make seven days.

\(^{12}\) An altar is said to be privileged when, in addition to the ordinary fruits of the Eucharistic Sacrifice, a plenary indulgence is also granted whenever Mass is celebrated thereon, the indulgence must be applied to the individual soul for whom Mass is offered. (Catholic Encyclopedia)
Fiji, Lakeba, 20 July 1848

Dear confreres

I am rushing to get out of a dilemma that I am in and to prove to you that I am not dead. I am going to write to you that I am alive. Listening to you, you said to give you some sign of life. You have only to scribble on a piece of paper, slip it into a little box at the corner of Street N number 10, and two days later it will reach its destination. Very well, you need to understand that it is not like that in the antipodes. In Fiji there is no postal service, when someone comes to see us we have no warning and they throw us a passing greeting, during which there is scarcely time to think. I would like to see you for a bit. Then what would you learn? That I am alive? It is a small thing under the vault of the heavens, which will not turn faster or slower because of it.

Should I tell you some little feature of this land? For example, that so-and-so, in such and such a place, has strangled his mother for love of her? If I tell you that when a certain chief died they strangled two of his wives to accompany him, you will reply that that is scarcely edifying. But I know that well. Do you want some more? The gazette of N. Reports that a certain N., tired of feeding a sick relative, who ate a lot and did no work at all, dug a hole for him, put him in it, and put some dirt on top of him. Surely he had first killed him? Not at all. Buried him alive? Fully alive. Not possible! That’s the custom.
Human flesh is good, very good when the individuals are good and fat. People eat them? Certainly. A lot? Yes but less than on the western side of the group. Do they dig up the dead to eat them? Sometimes. And when they have nothing to eat, will they go and hunt them. In certain places the good hunters go after them. What, do they chase each other? Oh yes. Human flesh is good, so good. Have you eaten it? Certainly not, but if only you could listen to them talking about it, and see how their tongues lick their lips while recalling what has happened, like the tiger who cleans his beard after devouring his prey!

But how do you make Christians of such people? Is it possible? Yes, it’s possible. Our first Fijian convert, who is certainly a very good Christian, had buried two people alive. Another baptised Catholic who made a very good death buried a living person when we arrived. I won’t speak of other neophytes and catechumens. With a lot of patience and fervent prayers we will come to the end of all this. Paris was not built in a day, and Fiji will not be converted in a week. I would have plenty of things to tell you without doubt, but it’s not necessary to say everything in one day.

Already many of you can verify that I am not dead, and furthermore I tell you that I am thinking and will always think of you a lot. From your side, pray a lot for me. If sometimes you get angry at my silence, remember that the sun should not go down on your anger. When you talk about me to the confreres who come to you to supply what is missing in your letter, you make fun of everyone. Do you think that we are living on the same street, or in the same house? Some beautiful streets, which are more than 100 leagues wide! Since last year, in January, we have received only one lot of news, apart from one from Tonga. Picture a wheel with yourselves at the centre and us outside the edge of the radius, or even better, which I think is a more brilliant and
noble comparison, replace the wheel with a beautiful sun whose rays only touch the centre, you will understand what I am trying to say. To reach us, all news must come through you. As a result, I have nothing to say to you about what is going on in New Caledonia, of the priests and brothers who have been eaten in the Solomons, you know before I tell you, and probably before me. Console yourselves while you are waiting. When I write an account of our little black sheep I will send you a copy.

To finish, I will say a word on our manner of living. To get up in the morning, we follow the roosters’ crow and the chirping of the birds; to go to bed we follow the moon and the stars. We shall end up becoming astronomers and perhaps lunatics as well. Once we are up we pray until breakfast, then we give ourselves to our occupations which are: perhaps to visit and instruct a sick person, sometimes to dig a plot of garden to plant some cabbages or sow some peas, etc sometimes to wash our clothes, sometimes to make fibre\(^{13}\) to build a house or shelter. (What we call fibre is a small twine woven from three threads, with which we tie together our buildings.) I have made four thousand metres of it since we have been here. Sometimes we repair our trousers etc. etc. Then comes dinner, then a repeat of the same. But we no longer have a watch to regulate all of this. We often have to go into the country. We often eat at one o’clock, sometimes at two or even at three or four, like gentlemen. We do not get invited out for meals; also we don’t spend much money: a piece of roasted yam, a cabbage, a coconut and that is all. If only you knew what it is to be really hungry! Although I am not the superior, I take the liberty to invite you for a meal. I have not made a lot of rosaries, as I do not have the materials. I only repair those that are broken. If you come, bring me some beads, and some brass wire of course. I have two

\[^{13}\text{Fibre: in Fijian “magimagi”, made from the fibre in coconut husks}\]
good pairs of pliers. While waiting for that, pray to God for me and for the Fijians.

Father Germain has written to me in the past, I have not yet replied. I have a strong desire to send him a word in response to his request to me, but I don’t have the time, it is well used. He wanted an Oceanian response. Tell him something from me.

Another time I will write to you more seriously and at greater length.

Best wishes in Jesus, Mary and Joseph

John-Baptist Breheret
Apostolic missionary of the Society of Mary.
Sorrowful mother, pray for us.
Fiji Islands, Lakeba, Mission of our Lady of the Seven Sorrows
20 July 1848

Very Reverend Father

I have many things to tell you this time. I will be as brief as possible.

We have had the sorrow of losing dear Brother Annet on 17th March, after about a month of sickness. He had a flow of blood occasioned, we think, by the excessive work that he had to perform to build one of our houses that the cyclone had damaged. The Fijians abandoned us in this difficult time, so that some of our boxes were outside, and it was necessary to take the work in hand and this killed poor brother. All three of us felt the upheaval, but it did not have the same result for the two of us, he alone was not able to recover. After having tried the remedies that we know and that we have, we had recourse to the ministers, who treated him for twelve days, but seeing that instead of being comforted he went down before our eyes, we asked them to stop their medicine. Our principal intention was to spare brother the sight of these heretics in his last moments. He showed himself to be full of patience and resignation during all the time of his sickness, I can’t recall hearing him once complain.

Father Breheret and I took turns staying up with him, because our local people have abandoned us again in this condition. He called me one night to ask forgiveness for the small sorrows he had caused me and he kissed my hand. Fr. Breheret gave him viaticum
and I gave him Extreme Unction and the indulgence for the dying. He received all these with great indications of faith.

The Friday that he died he was so weak that we thought he was dying and during this time we read for him the prayers for the dying, but he soon recovered. We think that he then experienced a strong temptation because he suddenly began to implore the help of God, of the Blessed Virgin whom he named several times, St. Joseph, St. Michael, his guardian angel, Sts. Anne and Joachim, adding, “Oh yes, I hope to go to heaven through the intercession of all these saints.” Those were his last words. He folded his hands on his chest and went into his last agony. We went down on our knees and we recited various prayers interspersed with sobs, the litanies of Mary and the Holy Name of Jesus. He seemed to us that he was trying to reply. We finished the litany of the Holy Name of Jesus as he gently gave up his soul to his creator.

We were both in tears and after our grief had passed we set to work to make his coffin as best we could, and then we buried him after washing him. We had to do what neither of us had ever done before. The burial took place the next day. He died with the cross of Fr. Chanel, which he never ceased kissing.

He was a good brother. He held a bit to his ideas and had his little resistances, but he was full of faith, prayed a lot, assisted at Mass and went to the sacraments with clear signs of piety and fervour. He did not think of himself, placed himself well under the priests, and rendered them the most lowly service without showing any repugnance. My manner which is brusque and sometimes a little hard had strongly tested him, but once the bishop had written to me to watch myself in this regard, he had long since recovered his joyfulness, his stories, and he appeared content with his position. We cared for him in the least bad way that was possible for us, but
he lacked many things because of our poverty. Knowing that there were only us who knew of his death, we have said sixty Masses for him, almost in order. We hope that he has been for a long time now with God and that he is praying now for us and for our mission. The bishop has had a small cross put up over his tomb. I have been a bit long of this subject because I know the tenderness that you have for us, and that these details can only give you pleasure.

Monsignor (Bishop Bataillon) has been visiting us for the last ten days. He is ready to leave today. We have been brought supplies and been put on our feet. We are doing our best to improve our situation, but there will always be a lot to suffer, as long as the mission will not spread among the Fijians. Our local people have no affection at all for us, they leave us in need and we have to solve our own problems. They have these sentiments about heresy that it is truly, after lack of faith, the last plague to come out of hell.

Monsignor is not giving us any brother. He left us with two Wallisians, who will cause us some inconvenience, for the Wallisians in general are proud and not very docile, especially when they are outside their island. Four of them would not be as much use as one brother. We shall have to do our washing ourselves, mend our own clothes and support our own temporal needs. May God’s will be done.

Providence has not abandoned us up till now and we trust will not do so in the future. We have great need that she remains watchful of our needs, because visits are rare. We waited for this visit for more than eighteen months and, as I said before, we are not able to count on the affection of our local people. Far from helping us to live, they are always asking for things from us, and
they almost snatch the food from our mouths. I am speaking of the Tongans, in whose midst we live here. They are really lazy people who want to live well and do nothing and their whole occupation from morning till evening is to go and boldly beg for food. We are often enough obliged to hide ourselves so that we can eat our poor food.

The letter of Fr. Calinon, which I read in the Annals, depicts them well as they are. Only he had omitted to give the ulterior reason of this kind of community which they have among themselves. The reason is fear. It is a necessary consequence of their government. They have no laws at all precisely, the chiefs think only of punishing crimes which they have seen personally and leave their inferiors to sort it out among themselves, without the authority which they can use to enforce justice. From this there is mutual fear. Each one seeks to make the greatest number of friends possible who can give support in time of need. This fear which exists between individuals also exists between families. It is the cause of this crowd of adoptions. But that is enough, it would take a whole letter to develop that point.

I am leaving it to the bishop to tell you about the state of the mission, he is up to date with everything. I will say only that it seems to us that it is urgent to evangelize these poor people and to send brave workers if we don’t want to see ourselves beaten everywhere by heresy, which is an almost incurable evil. It is spreading rapidly in the big islands of the west by means of a swarm of Tongan catechists. There are eight ministers, but they are multiplied one hundred fold by their catechists. We are as it were lost, we two, in the middle of this multitude of islands. They are asking for missionaries to go to Totoya, they are waiting for priests before leaving paganism. We have perhaps fifteen or less who have embraced our religion, but the bishop will explain all
that to you. Pray and have others pray, very Reverend Father, for this poor mission of Fiji, that God may deign to look with merciful eyes on these unfortunate people who are all black from their crimes, and that Mary will obtain their conversion by her sorrows.

I have to tell you, very reverend father, what happened to me in Futuna. Someone fired a musket at me while I was asleep, at almost point blank range, on the night of Holy Thursday 1843, the 13th April. I was in a deep sleep. I had scarcely woken, and I was not able to distinguish if it was truly a musket shot. Fr. Servant and brother were not awake, but the local people heard and came quickly to see what it was. Since none of us had heard it clearly we did not stop for long because of it. God permitted in this way no doubt for us not to be afraid, otherwise our fear would have been very great. I saw several days later that the tapa which served as my mosquito net was riddled with holes, but I had no idea at all that they came from a musket shot. I never tried at all to work out the reason. Arriving here in Fiji, I was quite astonished one day to see my curtain all riddled with holes. It was precisely the part of the curtain which ought to be near my face. I knew then that it was a musket shot which had done this; we counted 63 holes made by the lead. I summarise: considering all the circumstances, it is certain that someone had tried to kill me. I have some serious reasons for believing that it was the people of Wallis. But the bishop left and I have again said nothing of this to him.

Your letter, very reverend father, has gone right to my heart. I intend with the grace of God to make every effort to overcome the problem. For a long time God has been asking me interiorly to make this sacrifice for him and for the blessed Virgin also. This
kind of obsession of which I have written to you
very reverend father, is a bit in the past, but not entirely; and it has made room for the longest and most terrible temptations that I have ever experienced in my life. I have been really devastated. The devil has inflicted some wounds on me but I have healed them on the road by the sacrament of penance. This year has been one of the most critical of all my life. Life has been a burden to me at times. I have had neither peace nor joy, I have believed myself to be almost lost. The temptations have lessened in recent months, but have not entirely gone away. Death would be the sweetest of all states.

The bother of which I wrote to you two letters ago has grown and bothers me more, but it is only an inconvenience and I don’t suffer a lot from it. It is a sickness in these countries, and many of the local people have the same thing. There, very reverend father, is some small idea of my interior life.

The bishop is telling me to hurry up and finish this letter. Pray for me, very reverend father, I have more need of it than anyone. Please ask immediately of the blessed Virgin Mary that she obtain for me the grace to not be lost, but to have the good fortune of seeing her one day in heaven, and that that happy day will not be too far away. If God wishes to punish me, let him not punish me by letting me sin, it is the greatest misfortune that I fear.

I ask on my knees your blessing.
Your poor and wretched child,
Joseph Francois Roulleaux
Marist priest.

14 Roulleauxxx explains more fully in an earlier letter. 20 October 1846.
15 Elephantiasis.
Breheret to Colin 23 January 1850 (Girard 867)

Lakeba 23 January 1850

Very Reverend Father

You share in our sufferings, as we also share in yours, which we know are very great. Without doubt we have our sufferings, but then who doesn’t? I have heard it said for a long time that to be happy we have to look at those who are less fortunate than ourselves. Alas we don’t have to go far to find poor wretched people for whom we feel sorry.

My health is keeping up very well, only I sweat a lot; my legs are cured, I am getting bald. Everyone takes me for an old man of 80.

As you well know, father, here more than other places the flesh rebels against the spirit, we receive wounds which need healing, the spirit is willing but the flesh is weak. I am here in the empire of Satan. I have to war against him and I often remember the words of St. Peter, “Sobrii estote...,” which we say every evening at compline. I need to put a bit more order into my spiritual exercises. It is very easy to forget, as I do. The religious spirit suffers from it, it vanishes from continual distractions. I sometimes have moments of melancholy, of sadness, of uneven temperament, but these do not last. The difficulties of ministry here sometimes frighten me, too, for here we are in a truly ugly Babylon. I will not speak of the mission, that is for the superior to do.

Peace has been kept reasonably well (in community) during the year, for which I thank God and the blessed virgin. My superior has taken a lot upon himself for that, and brother has also made
an effort. He has good qualities, the desire to do well, he has zeal, and he prays a lot. He is hot-headed, touchy, he likes to command, he has a shrewd spirit and it is not easy for him to overcome it. When we arrived here he was full of prejudices against the superior; he chose me as his confessor and monitor. I have tried to maintain the peace between two characters who don’t seem to be made for each other. Reverend Father, I need to commend the mission in Fiji to you, it has a great need of prayers. I also think, reverend father, that the Fiji mission needs a vicar apostolic. Plenty of reasons indicate that. In spite of all the good will, the zeal, the talents that the bishop has, how will he be able to do everything? Here heresy is spreading everywhere: ministers, hundreds of catechists, a printery, warships, all are in place. The bishop already has so many different languages or dialects in the rest of his vicariate. What will become of Fiji where there are dialects so different that a person from one cannot understand someone from another? I simply tell you my thoughts for the glory of God; after that, may his will be done.

I end, reverend father, by commending myself to your prayers and those of the whole society.

I am, with all respect,
Very reverend father,
Your devoted and unworthy son in Jesus and Mary.

John Breheret, Apostolic Missionary.
Mary, sorrowful mother, pray for us.

Fiji Islands, Lakeba, 23 Jan 1850

It is in the midst of the turmoil of a visit often interrupted by the local people that I am writing to you, so don’t expect from me a careful letter. Besides, being obliged to speak habitually in the languages here, Fijian and Tongan, we are forgetting the French language almost without noticing; not only the turn of phrase, but also the expressions, which we search for in vain in our memories. So I will seek to be understood in this simple account that I am going to give you of the state of our poor mission of Fiji. I will pick out those things which have happened since the first visit of Fr. Mathieu in November 1845. Up till then we had only suffering. I wrote to you then of the details.

It is in this time the Lord brought us our first catechumens, whom he chose from among the Tongan race. The number grew little by little till it reached about one hundred; it even reached 120. The example of the Tongans drew some Fijians from different islands of the archipelago, but the Fijians of this little kingdom remained constantly deaf to our words, in spite of the continual prayers that we have not ceased to offer to God for their conversion. We still had only two at the last visit of Bishop Bataillon in July 1848. The bishop was distressed by their insensibility, and told us to offer novenas of Masses for the dead, with the intention of obtaining from God their conversion, and we believed for a moment that the mercy of God was going to show itself for them. One of the big chiefs, Loganimoce, abandoned heresy to become Catholic, and some other less important ones came to join at his side. The king and his children seemed to be stirred by grace; they came in a
crowd to visit our little oratory; we were no longer insulted on our visits; we were looked at with interest. All finally announced a change of mind; but we were deceived in our hopes. They did not have the courage to follow the impulse of grace which was calling them. This happy movement towards the truth slackened bit by bit, and finished by giving way to the contrary practice. They soon fell again into their earlier indifference, and more, they developed an aversion for the truth that was greater than before. Heresy took them back imperceptibly and reconquered a bit each day those who had deserted it, and whom we had lifted up, and even some from an earlier date. The number of catechumens among the Fijians of the kingdom of Lakeba was reduced to one. Also, the ministers sang of their victory, and never stopped proclaiming in their preaching that it was necessary to finish the process by baptism, and to wipe out our religion so that it could never return. We were humiliated, but not yet to the degree that God had determined, as you are going to see further on. We were not at all discouraged. We encouraged each other by quoting the words that the church sings in to praise of Mary: Gaude Maria Virgo, cunctas haereses sola interemisti in universe mundo. Without doubt, we said, the Wesleyan sect will be no different from other heresies nor Fiji different from other parts of the world.

We therefore visited the whole island, village by village. Some looked on us with indifference and others with indignation. Arriving at Yadrana, a village of 30 people, we found an old man attacked by a sickness that was taking him to the grave. He was a pagan; the ministers, who came and went, left him to die peacefully in paganism. He showed us the desire to become a Catholic and after Fr. Breheret had made three visits to instruct him, he had the good fortune to receive baptism. One of the ministers was in the village that day; also father had left behind a neophyte who had accompanied him and who had acted as
godfather. But this was no use. Scarcely had father left than the minister, accompanied by several catechists, came in to engage or rather force the newly baptised man to become a heretic. They snatched his little cross, which had been left with him for his protection, they threatened the neophyte who was looking after him, who left in fear to tell the story of what had happened. We resolved to return the next day with brother and some of our Fijians. The king was away in the small islands. We passed by the house of the great chief Vuetasau, who was in charge in the king’s absence, and told him what had happened the previous evening, asking him if it was by his orders, or at least with his agreement, that these acts of violence had taken place. He is a heretic and in fact their strongest supporter. He replied in an evasive and not very honest manner, and he then alerted the two ministers of our trip. Arriving at our sick man we asked him if he had renounced his baptism. He replied quite distinctly that he had not, and after encouraging him a little I gave him Extreme Unction, which he received with clear signs of piety. The chiefs of the village were present. They did not approve of the acts of violence of the evening before, and, after kava where we were treated in a friendly enough manner, we set out for home.

On leaving the village we met the two ministers; we were walking on a small quite narrow path. We were on one side, and our Fijians who were accompanying us were on the other side. There were also some people in the fields who were watching us. One or other of us would have to yield the path, which was, in the eyes of the Fijians and according to their custom, a mark of inferiority or submission. We felt that this meeting was unfortunate and the situation was embarrassing. But we have had the daily experience that in the missions we receive grace in proportion to the difficulties. I was in the lead on our side. As I was much older than them I pretended to keep to the path on account of my age,
and I went forward with a firm and sure step. No one dared to challenge me, and they passed in the grass on the side, but not without bumping me a bit on the arm while passing. It was a problem for the vanquished; there remained another outcome which was more serious. These two gentlemen were going to make our old man apostasise. I knew that they respected the presence of a priest and turning towards Father Breheret, who is more fluent than I in the Fijian language, I said to him with a smile, “I have won my part; hurry to win yours: it is your job to defend our neophyte”. He retraced his steps with one of our Fijian Catholics, the godfather of the sick man.

He had been seated for a few moments with the sick man when the ministers arrived with a troop of catechists. They began by feeding the sick man, then they prostrated themselves on the ground with a great demonstration of piety to pray then approaching the sick man to beg him. Father Breheret then told his neophyte not to listen to their lies. Immediately the two ministers attacked father in the Fijian language, while the catechists tried to remove the cross of Peter Chanel, which I had left with the sick man. Father Breheret was occupied on one side trying to hold on to the cross\(^{16}\), while on the other to reply to their attacks. There then followed a conflict which is easier to imagine than to describe. The whole village was assembled around the house. People spoke without listening. Each shouted from his own side. It was a real scramble where only a strong voice gave you an advantage. They had only to ask the sick man what he wanted, and that was what father wanted to do, but it wasn’t

\(^{16}\) Fr. Girard has typed in French “retenir les trois” = to hold on to the three. It seems to me it would make more sense to read “retenir le crois” to hold on to the cross.
possible to take care of the two adversaries and also to have silence so that the new convert could speak. Finally, after an hour of useless conflict father wisely decided to go home and abandoned the sick man to his conscience and into God’s protection. The two ministers didn’t miss the opportunity to claim victory. We decided not to further pursue a conflict which could only end to our disadvantage; we had everybody against us. Therefore we contented ourselves with praying for him. A few days later we learned that he had died. The heretics buried him as one of theirs. Only God knows his sentiments at the hour of his death. We have not heard from others that he made any act of apostasy.

Several days later the conflict flared up again in the house of the king in his presence and the presence of the highest chiefs and a large crowd of their assistants. It was the king himself who called the conference. He had been hurt by the ministers. He sent people to look for us to hear the Catholic side of the story, less to discover the truth, but rather to embarrass the ministers. The dispute was entered into between them and me on a host of different questions. It was never possible to bring them to a discussion of the essential points which we set out. They only passed from one thing to another and replied to my questions by asking questions. They reproached me for the flight of the king to England. I replied that it was a totally human matter, in which religion played no part, and beside their history had a similar event, which they had no doubt forgotten, which was the flight of James I to France. The Fijians saw clearly that they were trying to side-step the discussion and that the advantage rested with us in their eyes. But it was a useless advantage because their side had

17 Louis-Philippe I, king of France from 1836 to 1848, after abdicating went into exile in England, where he died in 1850. (Girard).
for a long time now made everyone heretics. But this calls for some explanation.

For a long time now the kingdom of Lakeba has paid tribute to the great king of Bau, whose ambitions and demands are always increasing. Those who feel the inferiority of their forces and the impossibility of resisting by themselves these often unreasonable demands, use the Tongans, who are here in big numbers, as a shield for the Fijians. It would be necessary to attach themselves by the bonds and the interests of the same faith, that is to say to become heretics like them. That is what has given rise to this principle, which to them seems unanswerable, which has caused a crowd of pagans to convert and which has prevented us from making any catechumens among them. However, not all were yet heretics. The king, the old men of his council and a good number of the chiefs and ordinary Fijians still remained pagans, in spite of the requests of the ministers and their supporters on this island, until the circumstances came which forced them to give way and to be reunited with the others.

The news came that Kamisese\textsuperscript{18}, a big chief of Bau and nephew of the king of Bau, was going to arrive with his canoes filled with people to make war here. This news coincided with the visit of an English corvette which was engaged in keeping the peace and which seemed to offer protection. It carried the famous Pritchard,

\footnotesize
\begin{itemize}
\item Kamisese is the name by which the chief Mara was known in Lau (Cf Derrick p. 81) He was the nephew of Tanoa, the king of Bau, his father was Vuibureta, younger brother of Tanoa (cf Derrick p 108). On 28 October 1849 he arrived in Lakeba with six big canoes and three hundred men, but those who landed on the beach were forbidden to advance by a Tongan chief of the island, who place a guard on the beach to make sure his command was obeyed; two days later Kamisese (Mara) left (cf Derrick p. 128).
\end{itemize}
consul for his nation in these islands and the great protector of heresy. It was the third English warship which we have seen here in the last year. The king was not able to hold firm against such thunder. He was forced to bow his head under the yoke of heresy and his authority was dragged down into the same abyss with nearly all who remained pagans in his little kingdom. This happened during October 1849. It was the death blow given to the mission and the final degree of humiliation that the good Lord had reserved for us, and that I have announced to you earlier in this letter, from which it seemed impossible to rise; but among men this is impossible, but for God all things are possible. God has a plan totally opposed to our ideas, and he accomplished his work by means which naturally it would seem would destroy it. This blow which seemed to leave us without hope was destined to take the mission along according to the plans of God. It was good that it was so, because for some months we had redoubled our prayers. Hardly was the decision of the king made known in the island, than his older brother,19 who was a heretic, declared himself to be Catholic and sent to us after that some Fijians, asking us to please instruct him and to take him a rosary. He came several days later to see us and he remained fifteen days with us. He could not contain his joy at having finally found the truth. “I was lost,” he said, “but I have found the path of life; I was in the darkness, and now I am in the light.” (I quote word for word his expressions.) “I have embarked on a good canoe, I have arrived in port; but my brother (the king) will perish on his journey, because he is on a rotten canoe, and I am happy to know the truth.” This conversion had been accompanied and followed by five children of the king, of whom the oldest is already influential; he is married and has children. There remains only one, who wanted to follow the example of his brothers, and it is said that he has been forced

19 The elder Loganimoco, who is mentioned often in the journal.
to be a heretic, but it is only out of willingness to be obliging. He has assured us that when the noise of war shall have ceased he will become Catholic, and I believe that he is sincere. We are not at all surprised at these conversions. God is just, it is the fruit of repeated novenas of Masses that we have offered for a long time for them and for their father. These conversions have been accompanied by circumstances that time does not permit me to go into detail about and which show clearly that it is the work of grace. They met with much opposition. All the Wesleyan Tongan chiefs stood up against the king at this point and they went as far as threatening to separate him from his people if he didn’t make his sons return to the Wesleyan religion. The king, who is only a heretic formally but who believes that our religion is true, resisted for a long time. Finally for the sake of peace he sent to ask his oldest son to show his friendship for him by joining him until after the war with two of his brothers, leaving one for us, to try and keep everyone happy. His son replied that it was difficult for him (that is to say impossible, according to the meaning he gave this event) to abandon the truth after having embraced it.

I think however that he would perhaps have finished by giving in if his father had continued the attack, because to take things on the score of friendship is to attack Fijians at their weakest point. I was very uneasy about all this when the thought occurred to me to recommend this matter to the Immaculate Heart of Mary through the prayers of her Archconfraternity. Father Breheret and I gave ourselves to prayer and after several minutes we found ourselves to be assured, consoled and full of hope. I have absolutely no doubt that it was this blessed mother who had calmed the storm and halted the efforts of Satan. The Tongan heretic chiefs stopped tormenting the king and gave up their
persecutions until after the departure of our big Catholic chief for Tonga, which embarrassed them a lot, both the heretics of Fiji and those of Tonga, because he is a big chief in the two archipelagos, and esteemed above all for his prudence, and his peaceful and conciliatory character. But the Blessed Virgin made them change because Sovea will remain here with his people until matters calm down with Bau. By then we will have time to affirm our catechumens, and I even think that in this time the king, freed from the fear of war, will be able to follow his own choice, and become a Catholic together with his children. Besides, Mary, who has sustained them in this first attack, will also sustain them well in a second.

As well as these conversions, we have three of the king’s wives, fourteen or fifteen young people, nearly all the chiefs of Moce, a heretic catechist from Oneata, whose conversion is truly miraculous, and which I regret that I cannot report in detail, and a crowd of others. The number of our Fijian catechumens, nearly all from this little kingdom, where three months ago we were reduced to zero, is around fifty, all full of ardour and reciting their prayers with a zeal that fills us with joy. Many others have come to us, nearly all the children of the big chiefs and the royal family, but they have been forced to give up their rosaries. Several have remained neutral, not wishing to return to heresy. We are full of hope for the future. The rosary recited in Fijian is wonderful, Father Dubreul and Palazi were very impressed. Their language is much more melodious than that of the Tongans, their recitation of the rosary is like martial music.

20 Sovea
21 French “souave” meaning is taken from the context, as I cannot find in any dictionary.
I forgot to tell you that we have got back a big chief who had left us before, his name is Loganimoce.\textsuperscript{22} His return has been the result of a dream which he had the very night following his leaving us. He saw in his dream a large crowd of angels who came from God to look for him and to take him to heaven. His road was long; as he went he saw the different people of other religions who were descending by a lower road, which led to a pit from which whirlwinds of flame and smoke rose up. Finally he arrived at the palace of the king of kings. It was surrounded by a high grille made of bars of gold. He went in. The king was seated on a raised throne, his appearance he could not describe, having never seen anything like it. He was surrounded by a crowd of angels, wearing precious clothing. He threw a look of kindness at him and said; “Why have you abandoned religion? Do you think that there is another? There is only one and it is the one you have left. Return to what you have left.” Then he gave an order to the angels to take him back to where they found him. On his way out he saw a kind of workshop where they were making rosary beads; it had a huge number of them. In a matter of moments the angels had returned him to his home. The next morning when he awoke he had kava prepared to celebrate his dream, which had made an impression on him that he could not overcome. After some weeks of hesitation he asked permission of the king to become Catholic again. He appeared today to be as well disposed as when he was first converted. The change that come over him then and after, the sequence of things in the dream with certain circumstances and particularities, leads me to believe that it was truly a warning from God. That is my feeling, which I would not impose on anyone.

\textsuperscript{22} The younger Loganimoce, son of the king, who succeeded his father as Tui Nayau after his father’s death.
There, very reverend father, is the actual state of our little mission. There were many other things to say, but I have neither the time nor the necessary peace for that. I think I have told you the main things. I say nothing of the hassles which the heretics continually give us, their scorn, their insults, their pilfering, their stealing; it is a continual exercise which we have grown used to for a long time. They never lose an opportunity to disturb us and to torment us. I will give you only one example to give you an idea. Last year, 5 January 1849, Brother Paschase\(^{23}\), still new here, was unwise enough to shoot one of our fowls in our compound while the heretics were preaching in the village. A messenger was sent to tell the ministers that they had been fired on while preaching. The ministers, delighted to find what appeared to be such a good occasion to upset us, then came to find the Tongan chiefs, complaining that it was our custom to shoot at people, while seeming to chase the birds. These chiefs came in haste to our house. I was at that moment peacefully saying my office in my room when I suddenly saw our little compound fill with armed and threatening people. They were hurrying from all sides and the fence was knocked down in several places. The ministers remained outside, in the village, awaiting the outcome of the matter. The door of the house was open, one of the big chiefs, brother of the famous Finau, who had inherited all his hatred against our religion, entered with one Fijian to accompany him. They seemed very upset. I waited in silence for the explanation for this delegation and the meaning of this sort of intrusion. I was very surprised to hear the complaint that someone had come from our compound to fire on them. I then called brother, and showed them the fowl covered in blood. The chief could only stammer, he was so angry. The man who accompanied him kept insisting that

\(^{23}\) Brother Paschase Saint-Martin, arrived in Wallis 1 December 1846, and was later sent to Fiji.
they had been shot at and said that we are papists and liars. Then I asked him to go outside and when he refused I took him by the arm and without further ado I put him outside and shut the door. I then spoke to the chief that I was also surprised and indignant at the things they were doing to us, etc; to remember the premature deaths of his two brothers. He seemed to calm down and went away, and the crowd drifted away bit by bit. That evening he went with the two ministers to the king’s house to ask him to forbid us to keep firearms. The king smiled and asked the two ministers if it was the custom in Europe that three persons declared war for three cents? They went from there to the house of the greatest chief on the island, Vuetasau, their helper and supporter, where they did no better. They have declared since that it was the ministers who had stirred them up. The Fijian whom I had put out the door even came to make his excuses and tell of his ignorance in the matter. The matter has passed and is forgotten, and the ministers have come out of it poorly in the eyes of the Fijians. But I have told you the story to give you an idea of the determination of the heretics to pursue us.

Let me now say a word about the rest of the archipelago. Heresy is gaining and spreading from one person to the next, with the help of a crowd of catechists spread through all the islands. I think that the people who have been fooled by them must reach at least 15,000. They are nearly everywhere and by their constancy and tenacity they will end up by gaining all the population where they are introduced. There are nine ministers, occupying the principal posts in the archipelago, forming catechists in a kind of Wesleyan seminary. They have a schooner to service their places in Fiji, not to mention their beautiful brig, and each establishment has one or two good double canoes for the service of the station. That is the formidable footing that heresy is on now. We think, Father Breheret and I, that if it is a long time before missionaries are sent
to give to the mission a more imposing and agreeable appearance, error is going to take away bit by bit these hearts that are already so wicked, and will put down roots which will be very difficult to pull our later. It is now six years that we have been here, two poor priests. Without any means of communication with the nearby islands, and as it were lost in a small corner of the archipelago. The time seems ripe to evangelise them, our little station has started to give great hope. Holy queen of the clergy, send us missionaries.

I am writing on the run and in the middle of distractions. You will excuse, most reverend father, your brother who writes with little care, but I cannot do better. You will always see in the midst of these scribblings something of the state of the mission. It is essential.

With profound respect and total submission, my very reverend father
Your obedient child,

Joseph Francois Roulleaux
Apostolic missionary in charge.
Roulleaux to Colin 23 January 1850 (Girard 869)

Confidential letter
To very reverend Father Colin
Superior general
Marists of Lyons
France

Mary sorrowful mother, pray for us.
Lakeba, Fiji, 24 January 1850

I have given you an account, in a first letter, of the state of our little mission. It now remains for me to speak confidentially of your children. Our position is not bad at present. Monsignor, after having been perhaps a bit hard on us, now shows himself full of care not to leave us lacking anything; he has sent us a large quantity of food and we have eaten well. He sent with his gift a letter full of kindness. “It will give me much pleasure”, he wrote to me, “to be able to visit you again in time, this year, and to send you some provisions of food and clothing. I would like, now that I am able, to make up for the privations that I was unable to spare you from at the beginning.” And further down, “I have been able to procure a supply of whales’ teeth (about four dozen) and some American axes. Perhaps these things will be useful for you. .. If you think that a little money is necessary for you, you can ask Fr. Dubreul for it.” And further on again, “If you have any claims to make for your personal needs, make them in all frankness and simplicity.”

You know, very reverend father, that we have with us brother Pasquase. He has excellent qualities, he is prompt, he has the knack of getting on with the local people, he is pious, has a love of prayer etc, and is sufficiently capable. But he has also a bad side, a
spirit of independence, a tendency sometimes to ridicule, the habit of always wanting to dominate in a conversation, of not seeming to be a servant of the priests, to want to attract attention to himself, wanting the respect of the local people, to in some ways fear less to compromise the authority of the priests rather than his own, and not being able to accept the least correction, if the authority seems a little less. We handle him very carefully, father and I. For the rest, he likes it here, he seems content with his position, and he knows enough for the local people to love and respect him. He does his work, but he could do a lot more if he was less independent.

Father Breheret deserves only praise. He is a truly holy religious; I know practically nothing to reproach him with, except perhaps in his manner of dressing which seems to lack the totality of his other qualities. He is a sometimes a little negligent on this point. Monsignor made a remark to him on his visit a year ago. For the rest he is studious, works hard, is active, zealous, gentle, patient, prudent, and is in no way lacking in firmness.

For myself, I know myself well, and I know that I am less patient, don’t work as hard, less studious and less humble. I have made some efforts to be more gentle, but I am still a long way from the goal. I am always tormented by temptations which I have spoken to you in my previous letters, and I have prayed a lot that I may be delivered from them. I have not received at all the fruit of my prayers. Without doubt it is my fault. Pray for me, very reverend father, and pray for me to the holy heart of Mary. These temptations sometimes make me commit faults and cause me to get discouraged. The sickness\(^{24}\) of which I have also spoken to you has made great progress and really inconveniences me now. To

\(^{24}\) elephantiasis
come out of all these miseries I have only hope in the Blessed Virgin; I never stop praying to be saved in body and soul and for her to have pity on her poor weak one. Deign that this tender mother may eventually save me and not leave me to die with this affliction. Pray to her for me, very reverend father, without doubt she will hear you.

I will finish, very reverend father, by speaking confidentially of the Fiji mission. For a long time both of us have thought that it should be made a vicariate. They are a people with a language, customs and practices totally different from the Tongans. I don’t think you can achieve much until you have a leader with a sufficient number of workers. There must be active communications between the islands and an imposing force to oppose heresy first of all, so that his authority will counterbalance heresy in the minds of the people. If there is no bishop at all permanently here to speak continually in the eyes of these poor savages, who judge only by their senses, then I fear that for a long time we will be able only to vegetate. It seems that this is the time to attack this archipelago on a large scale. Truly we need workers. The Blessed Virgin will know how to find them. Let us always start and she will do the rest. I don’t think we shall have to be sorry for presuming this. For long enough she has wept over the loss of the poor people. Her tears will have the power to obtain their conversion. Think, father, that it is now six years that we have been alone here, as it were lost in this vast expanse of islands. It is time to come to our aid. But you must send courageous and patient workers, because there will be, I think, a lot to do and to suffer. Holy queen of the clergy, pray for us.

Your poor and wretched servant,
Joseph Francois Roulleaux
Apostolic missionary head.
Roulleaux to Colin 2 July 1850 (Girard 907)

Oh Mary, sorrowful mother, pray for us.
Mission of our Lady of the seven sorrows, Lakeba, 2 July 1850

Very reverend father,

I am taking advantage of the visit of an English warship which is going to Sydney to give you some news. I wrote to you in January of this year at the time of the visit of Father Dubreuil, but as the letters have been sent by way of Tahiti, it is probable that this one, by way of Sydney, will arrive before the others. I will repeat here therefore some of the things written in the other letters.\(^{25}\)

Our little mission is beginning to take hold. A year ago we had only one catechumen in the little kingdom of Lakeba, and today we have nearly 80, among whom we count a good number of chiefs, the oldest son of the king, with three younger sons, two of his daughters, his oldest brother, who is a sick old man, with about a dozen second class chiefs. The king himself, who became a heretic for political reasons, believes in the truth of our religion, and he speaks only good of it. He is happy to see his children Catholic, and he has said several times that he will end up by following their example. We hope to have him soon. We never stop praying for his conversion, which will be accompanied at that time by all his subjects, and will give a terrible blow to heresy by the great sensation that there will be all around Fiji.

\(^{25}\) Girard: Roulleaux wrote two letters to Colin in January 1850 (Girard 868 and 869).
That’s not all. Since my last letter, we have had some conversions which give us hope for the whole archipelago. About two months ago the grandson of the old king of Bau (Bau commands all Fiji) became Catholic with about fifteen young men who are his followers. This young prince is an intrepid warrior. I asked him if he didn’t fear that his conversion would displease the great king of Fiji.

“No”, he said, “I know that my conversion will only be agreeable to him”.

And, in fact, we have learned that he had said, on learning that the children of the king of Lakeba are Catholic, “The father will follow his children. That is the religion of Fiji, that is the canoe that we will all board”.

We have already here a fairly important chief of Bau who has converted here; not to mention another more important one who converted in Futuna, who is baptised and who is waiting for a French warship to bring him home.

We still have a core of Catholics, which has formed so to say by itself, on one big island fairly near here, but which we can’t depend on. I think that there are less than twenty, almost all young men, chiefs.

I have gone into these details, very reverend father, but I won’t go on any longer as it will tire you, so that you are better able to judge our position and the hopes which this little mission are beginning to give. But we need workers and a bishop at their head; the more we think of it the more we feel the need. We need a centre here, without which the mission will only vegetate and will not have the strength to fight against heresy, which is always growing, which already counts 15 to 20 thousand new members who are often visited by warships from their nation (this is the fourth in less than two years), which is on a truly formidable
footing. Meanwhile we are semi-abandoned here; with one puny foothold, with nearly no communications with Wallis, without a single visit from a warship of our nation. It is absolutely necessary to give to the mission a more imposing appearance, more in accord with its importance, and to hasten, because heresy will invade everywhere if we don’t get moving to oppose its progress.

I forgot to say that our small success we owe to the Archconfraternity\(^\text{26}\). We commend ourselves to the heart of Mary in such critical circumstances: may the difficulties quickly cease, may the good mother console us, and then we shall make progress. We have established the Archconfraternity, acknowledging the favour of the Blessed Virgin.

All three of us are well, in spite of the privations that are inseparable from the state of the mission. However I am not robust. Brother is happy here and gets on well with the Fijians.

Please excuse, father, if this letter is a bit all over the place. I am writing it in the middle of the night, after a walk of 6 or 7 leagues on the island.\(^\text{27}\)

I end by commending myself to your prayers and to those of our society; they are no less necessary as time passes.

Your respectful and obedient child
Joseph Francois Roulleaux
Apostolic missionary in charge.

\(^{26}\) Girard: The Archconfraternity of the Holy and Immaculate Heart of Mary for the conversion of sinners. They had been asked to help by their prayers the conversion of the natives of Oceania.

\(^{27}\) One league is about three miles: about the distance one would walk in an hour.
P.S. The fathers and brother in Tonga are well. Progress in their mission is slow, there are frequent defections. It appears that there is still fighting in Wallis.

We need a printery here, well set up because there are a lot of different dialects. The language has no resemblance to that of the Friendly Islands.

(in the margin, lengthwise) It would be good if the Vicar Apostolic could make an approach to the French government to obtain frequent visits from warships, for the safety of missionaries and to counter balance, above all, the impression made by the passing of many English warships. These poor Fijians don’t know how to distinguish between religion and the state. They always see the two things as being one.
Lakeba, 4 July 1850

Very reverend father

I am using the occasion of the visit of an English warship to write a few words to you. Father Roulleaux, Brother Paschase and I always maintain peace and unity among ourselves, though our characters do not relate perfectly. My superior takes a lot upon himself and watches himself, because he remembers that he was too hard on Brother Annet. I hope that peace and unity will be maintained among us with the help of the Blessed Virgin.

My health is always good, as is that of brother. But not so my superior: he is sick more often than he is healthy. One sickness leaves him only to be replaced by another. He has a lot of merit. It is the kind of food which does not suit his stomach. I think that he will speak to you of the temporal state of the mission and other matters. Without doubt one can say more about it than you can in France and you will not satisfy everyone.

For me, I will content myself as I have in the past with what providence will send. There is only my library that is really not set up well enough for a priest, because I think that some part of us should be to be men of study and prayer. I have made my observations to a visitor passing through, who said to me, “It is true, but why did you not ask for these things before leaving?” I gave him a list of books that I would like to have. Now they will be

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28 Girard: Fr. Dubreul
sent to me if someone thinks about it. I desire to have only what is necessary for a priest to fulfil his functions as a pastor of souls. I will be contented with books thrown out by others; I don’t consider important the paper, or the cover, or the newness of books. Here is a list of my books so that you can judge for yourself:
The Bible,
Bailly (dogmatic and moral theology for use in seminaries),
Bourdaloue (Sermons),
Various writings of the Bishop of Belley,
End of Controversy,
Petit Didier (spiritual exercises),
Medaille (Meditations on the Gospels),
Month of Mary,
The Spiritual Combat (small Italian book).
Add also my Latin and English dictionaries, my two breviaries, my ritual, gradual and evening prayers, with the Council of Trent.
That is all
If you think that is enough, then I submit to what you decide.

I end by asking for your blessing, and in commending myself to your prayers and those of all the Society of which I am an unworthy member.

I am with the most profound respect
Very reverend father,
Your very humble and devoted son
Jean Baptiste Breheret, Apostolic missionary.
Roulleaux to the Propagation of the Faith, Lyons, December 1850 (Girard 961)

(Girard 961 and 962 –mistakenly repeated in Girard)

Sorrowful mother, pray for us.
Fiji Islands,
Mission of our Lady of the Seven Sorrows, Lakeba.
December 1850

To the members of the central council of Lyons.

Sirs,

Since Bishop Bataillon on his last visit here urged me to write to you, I hasten to fulfil his wishes, especially now that I find the time to write and thank you and the pious association which you direct, for the sacrifices that you make for us poor missionaries and for the poor savages, to the salvation of whom you work with such generosity. I assure you that our hearts hold the most lively knowledge and never stop expressing before God, by our daily prayers and the frequent offering of Mass, that he will deign to fill you with his grace, to cover you with his protection in time of danger and to repay you by the abundance of all sorts of blessings, for the gifts of your charity. We have written, at the time, all the details to our superiors, which no doubt they have passed onto you. I will write today only of the actual state of the mission now and of the hopes which it seems to offer.

Up till now progress has been very slow: since our arrival in Lakeba we can scarcely count one hundred Catholics, taken equally from the two races. Of this number, sixty have received the grace of baptism and have gone for the most part to intercede for their
benefactors and their compatriots. They are the precious beginnings in the Fiji islands, the fruit of your prayers and your gifts, and the reward which the Lord has deigned to accord to our feeble works during these first six years. Today our little group is made up of about fifty Tongans who are preparing to return to their island, and about sixty Fijians, whom grace has chosen, here and there, in the different islands of the archipelago, who wait impatiently and who ask with all their desire for missionaries to be with them in their lands. Already some of them have gone ahead to prepare the way. We have people at Bau, residence of the great king of Fiji, at Taveuni, at Vanuabalavu, at Totoya, all places which will become in time the principle stations of the mission.

These successes among the Fijians have happened only in the last year. Up till then they remained deaf to the voice of grace. We have seen only hypocrites and deceivers, attracted by the charms of what they call riches, that is axes, knives etc, who come to our religion only to receive gifts, and whose faith evaporates with the hope of receiving them, or also the discontented people whom heresy has not tamed enough, who with one quarrel turned against their families, and who reconciled only to leave us; so that we only had them to lose them, and in October 1849 we were reduced to one sole catechumen in all the kingdom of Lakeba. But at that time providence changed the face of the mission and intervened to lift it up from an event which should have ended it and destroyed it. The king, who had remained neutral until then, became a heretic to please the Tongans, whose help he wanted to be sure of in a war which was threatening, and he invited those who remained pagans among his subject to follow his example. Most obeyed. But some who had nourished in their hearts the secret desire to become Catholics and had only delayed declaring this because they were waiting for the king, whom they believed to entertain the same sentiments, seeing their hopes dashed,
came out into the open to be numbered among our catechumens. The first who presented themselves were the children of the king himself. There remained only one who had promised to become a Catholic with his brothers. The chiefs carried him off almost by force to the preaching, at the very moment when he got up to come and make his entrance into his church. They were followed by the oldest brother of the king, several lesser chiefs, and by a crowd of young people and children. We doubled and even tripled our numbers, and their relatives only retained some of their children by threats. Heresy, which triumphed then, and which believed that it had finally fulfilled the vow which was heard so often in their preaching to have finished with papism, was more than a little surprised at what happened. The conversion of the children of the king filled the heretics above all with bitter disappointment. The heretics immediately began the work of trying to remove them from us, and for that purpose they used the usual political methods: lies, threats and calumnies. They tried hard to alarm the chiefs. They said that war was inevitable, that famine would desolate the country, that death would strike all the children who became Catholics, that we were going to take over their land, take their women, make slaves of the men and take them to France to look after their animals, and I don’t know what else. From their side the Tongan chiefs, who had been taught this lesson, threatened to abandon the party of the king if he did not compel his sons promptly to renounce the Catholic religion. Finally, they used so many means that for a while we feared for the perseverance of our new converts. The king, in fact, was not able to hold firm under such attacks. He begged his sons to rejoin him until the threat of war had passed. He left us one son, however, to leave us some hope. But the Blessed Virgin scattered this storm which had been stirred up by hell and its supporters. We commended ourselves especially to the holy and immaculate
heart. We felt the effects of her protection, and the storm suddenly ceased and we did not lose a single catechumen.

We even managed to make new conversions from the heretics. The most glorious of these was a catechist from Oneata, an intelligent man, whose zeal had gained a large number of pagans in the Wesleyan church. The ministers in their frustration and to console themselves got revenge by starting again to spread stupid stories. O happy folly! May these stories spread among their followers! But this conversion has some details that would, I think, interest you. The beginning teaches something about the voyage of Bishop Pompallier to Oneata more than eight years ago. The sight of the bishop, the conversation of his new converts from Wallis who accompanied him in large numbers, the singing of their canticles and their prayers made an impression on his heart, and inspired in him the desire to get for his island Father Chevron, whom the bishop had destined for Tonga. Obliged to remain in his religion, he distinguished himself by his fervour, which earned him the position of catechist, which functions he carried out on several neighbouring islands, with a zeal and success worthy of a better cause. His life was even in danger several times, at a time when the fury of war touched everywhere. He told us that going one day to an enemy village, he was twice surrounded by a furious crowd which, with spears and clubs in their hands, threw themselves on him to massacre him. He waited for them with feet planted firmly, and saw their axes lifted above his head without appearing afraid. His courage astonished them and disarmed them, or rather God who had designs for him in his mercy, contained their rage and saved him miraculously from their hands. And what proves that he owed his salvation to a special protection of providence was that several days later another catechist who made the same trip was hacked to pieces by these frenzied people. It was on his return from these events that he had a
chance meeting with one of our new converts. The conversation did not take long to turn to religion. He asked to see his prayer book and his catechism, and he read there some passages which dealt with the Wesleyan heresy. His eyes were opened, he saw the truth, but he lacked the courage to openly embrace it. For some time he tried to be on both sides at the same time.\(^{29}\) It was only after a long struggle with himself, and several meetings with us, that he finally declared clearly that he was a Catholic. The people from his island omitted nothing to get him to resume his error; prayers, caresses, requests from the chiefs and the other catechists, his former colleagues, all this was done, but without result, to seduce him. From caresses they turned to threats, then to violence, but by degrees. First they snatched his rosary and his Catholic books, then they forced him to separate from his wife and children; finally they chased him completely from the island where his care and his constancy had already weakened several. This generous outlaw took refuge with us in Lakeba, while waiting for permission to return to his island. But the chiefs were not well disposed towards him. We fear, with good reason, that his presence will be fatal to heresy only for those who wish to maintain it at all cost. All the steps that we have taken for his return (to his island) have been useless. We have received only empty words and promises.

We need to be visited by a French warship. Fear is a salutary thing for these people. It keeps them up to their duty. But no one does anything to inspire fear in them. For the more than six years that we have been here we have not seen a single vessel from our nation, while the English ships sail to and fro all the time in our waters. They lose little by little the fear of France and the respect

\(^{29}\) Literally “he swam between two waters”. This is a French idiom which means to be on both sides at the same time.
which that gives us. They say that we are abandoned by our country. The ministers try to keep them in this belief, assuring them that they have nothing to fear, that France is a spent force, with no military, no navy, and which has only rubbish buildings, which they want to get rid of. Also, they believe that they are able to insult us with impunity, without speaking of the abuse which they hurl at us everywhere, and to which our ears have for a long time now been accustomed. They throw stones at us on our visits, they forbid us to enter their houses, they chase us from their villages, and they carry their audacity as far as to get right into our buildings at night by burrowing in the sand, to take away our cases and other objects, which they afterwards make presents of to each other. They keep us, in spite of our wishes, in an unhealthy place, exposed to the sea wind and the unhealthy smells of the shore and so close to the sea that sometimes the waves reach as far as our house. People obstinately refuse to recognise us and even go as far as to challenge our right to make proselytes.

The conduct which they show in regard to our catechumens is intolerant. They take their women, they threaten to chase them from their villages and to tie them up if they don’t renounce their faith. They are offended when our people sing their prayers, and at the sight of their rosaries, they forbid them to beat their lalis for their small gatherings. If they board a canoe they get the blame for a bad wind, and they force them to apostasise. In a word, they seize on every opportunity and employ all possible means to wear down their patience and put them off our religion.

These harassments aren’t so much the result of hatred of the truth, but rather a plan of semi-persecution, orchestrated by the chiefs, to separate our Catholics from us little by little, and to reunite everyone under the banner of heresy, to which they wish to submit everyone in the kingdom. For a long time this project
has been planned by one of the greatest of the chiefs, named Vuetasau, on the occasion that I am going to tell you about. When Ma’atu, the chief of Niuatoputapu, the famous cause of the troubles in Wallis, passed by here six years ago, he blamed our religion for all the bad things that he had himself done in the war. He blamed Monsignor for all the misfortunes of which he complained and which he had tried hard to prevent. And he accompanied all this with such a list of disgusting calumnies that our chief, too credulous, conceived a horror for the truth which exists until today. He did not delay to embrace heresy and undertook to establish it in all the islands subject to the king of Lakeba. He profited from circumstances and the latest rumours, and which he used for his purpose, and which are still in the minds of the people: if we accept the two religions, he told them, we shall be lost, we are going to find ourselves divided and our country will become the scene of all sorts of disasters which today afflict Uvea. Let us remain united if we want to be strong and let us all have only one faith. People applauded his words, they flew from mouth to mouth. The ministers made this the subject of their preaching, their catechists spread it everywhere and heresy, supported with this good reasoning and by the support of the Tongans who rule everything here, is spread bit by bit and has ended up invading everywhere. It is not surprising that with such powerful helpers heresy has prevailed over the truth, but it has been unofficial, which is because it would have been above all from the greed of the people, to whom it offered the charms of wealth.

The desire to possess is like a fever which torments the hearts of everyone here. The ministers who show that they have stores full of merchandise ought naturally to beat us who are poor and bereft for the most part of objects that they want. We saw ourselves at first at a disadvantage in this and we believed we
could remedy this by little gifts proportionate to our means. We hoped that we could thus win over their greedy hearts. But experience has taught us this is not so. We only made hypocrites and ungrateful people. These people have hearts not at all like us, they don’t believe in friendship or kindness. It is in their eyes a trick or simplicity. They can’t understand our lack of self-interest. They suppose that it hides some trap or some secret interest, that we find our gain in their conversion, and that they are not able to put on it a very high value. Those who come to us only convert in appearance, they believe that they have the right to demand and, seeing that we place rather narrow limits on our generosity, they leave us never to return. We have thus been forced to abandon this system and to simply buy and sell, adopting the maxim: nothing for nothing. From that time everything has returned into order, the mission has taken a natural and true pace. Our conduct has ceased to be a mystery for the Fijians and conversions that have taken place since then have been sincere and solid.

There, sirs, is the present state of our little mission of Lakeba. I would not dare to hazard any conjecture on its future, except to say that the natural wickedness of these people, the profound corruption in their hearts, the excessive love of their bodies which hold their souls like slaves to their bodies, lead us to presume that their conversion will be slow and will cost a lot. We believe also that when the Catholic religion shall get the upper hand in Tonga we will feel the happy consequences here because of the big influence that the Tongans exercise over this part of the archipelago of Fiji.

Of all the Catholic chiefs that I have named, the oldest son of the king is the only one who is truly important, because his brothers are still young without authority and their uncle is a sick old man without children, and so without influence in a country where
nobility is measured by the number of wives and children. What consoles us is that they seem to be sincerely attached to our religion and having resisted courageously up till now all the attacks made against them, there is reason to believe that they will persevere. The king, their father, is the first to strengthen them and support them. He said to them again recently, when several young people from Bau had the weakness to renounce their faith, “For you, my children, do not abandon your religion, remain firm and constant in the religion that you have embraced and pay no attention to me.” This prince, far from being against us, has always rejected proposals made to him to persecute us and has condemned the intolerant conduct of some chiefs towards us. But he is weak and does not have full authority. The chiefs share that authority with him. However, he has enough authority to protect us and to prevent anyone persecuting us as strongly as they would like to. He has always seemed flattered by the conversion of his sons and would be perhaps not far from imitating them if this action could be in accord with his politics, that is to say if he could do it without upsetting the Tongan chiefs and those of his own land.

Now, as far as the rest of the archipelago is concerned, heresy, which nothing can stop, makes fairly rapid progress. It goes from one person to his neighbour and spreads imperceptibly everywhere with the help of a host of catechists spread out in all directions. I don’t believe that it is an exaggeration to put the number of Fijians who have embraced heresy at twenty thousand. If we wait a long time to send workers it will invade bit by bit all these islands. What can two poor missionaries do without means of communication and as it were lost in a little corner of this big archipelago, against a group of ministers who have a schooner and canoes at their service? What will happen to these dear and longed for brothers who are waiting for us for a long time, whom
we call by our sighs and our tears, and for whom we never cease praying to God that missionaries hasten to come to the help of these unfortunate souls whom our Blessed Saviour has bought by his blood, that Mary his merciful mother, has taken under the protection of her sorrows, and for whose safety she offers ceaselessly to God her tears. And you, sirs, please continue your prayers and your gifts and ask the Saviour that he deign to pour on these timid souls an abundant outpouring of grace which will move, convert and save them.

Respectfully and sincerely,
I have the honour to be,
Your humble and very obedient servant
Joseph Francois Roulleaux
Marist missionary.
Roulleaux to Colin 30 August 1851 (Girard 1053)

Sorrowful mother, pray for us.

Fiji Islands,
Mission of our Lady of the Seven Sorrows.

Very Reverend Father,

This letter will surprise you: for more than a year I have been in the grip of terrible interior trials; tormented day and night in my spirit by black ideas, thoughts of discouragement, of despair, of temptations against purity. At times I have believed that I am lost and without hope of salvation, and what afflicts me the most is that it seems to me that it is always increasing. Sometimes it seems to me that I have lost my faith, at other times that my spirit is overturned and that I will lose my mind. I am in profound darkness which is growing, all my faculties are getting weaker, little by little. My memory is gone, I have almost no more reflections to guide me, nor devotion in my pious exercises. It is as if I am in a dream and a continual illusion. I have no peace, no joy, no consolation, and I believe my sickness has no remedy because it seems to me that it comes from my will and that I resist the promptings of grace which beckon me to renounce myself and to give myself entirely to God. I am continually pushed all the way by my endless reflections and reasoning, which always take me to the edge of the precipice.

Since the beginning I have left meditations, which I have replaced by vocal prayers and the recitation of the rosary. I always commend myself to the Blessed Virgin; I have made novenas, said Masses, promised all sorts of things to God, and have not been able to get out from under all that. I have been tempted several
times to leave all that, to no longer say Mass. Fr. Breheret has always encouraged me to say Mass. The enemy has inflicted several severe wounds on me in the temptations which have sometimes besieged me.

I see well, or rather I catch a glimpse, that all my evil comes from pride, from a compulsive love of self which in no way wishes to give up, which regards as its sovereign evil for me to be obliged to humble myself, and which repels sacrifice with horror. In the beginning I wept a lot, but now I fall into an insensible state, a desolate sadness. The trial I have had has at its heart something of this but it has not carried me to the extremities like that.

I have, however always a certain secret hope in the protection of the Blessed Virgin, who prevents me from completely destroying myself. How often am I commended to this good mother, by your prayers and those of the society, by those of the Archconfraternity, and to our Lord, by the merit of her sorrows.

I have explained my state to the bishop who is presently visiting us. He has encouraged me and given me advice.

I beg, most reverend father, that you pray especially for me, and get people in the Society to pray for me and for my salvation. I would also like to be commended to the Archconfraternity. Perhaps the Blessed Virgin will finally have pity on me. I have told you nothing, reverend father, of the mission. The bishop and the other priests will tell you everything. Father Ducretet is living here in place of Father Breheret, who has gone to Somosomo. Brother Pasquaze also lives in Lakeba. He gets on well with the local people. We are not unhappy with him.
I finish, very reverend father, by asking for your blessing.

Your poor and wretched servant,
Joseph Francois Roulleaux.
Breheret to Colin 7 September 1851 (Girard 1057) from Somosomo.\textsuperscript{30}

Somosomo 7 September 1851

Very reverend father

I am writing a few words to you to let you know about our new post where I have been placed. Monsignor has put me in Somosomo, the principal village of Taveuni, one of the principle places in Fiji. It had been occupied by the Protestant ministers, who were not able to make any proselytes. We have one neophyte, who is very devoted to us, but who does not have great influence, though he is a very high chief. One Christian family who came from Wallis, who had lived here before will be, I hope, a great help. In spite of all that we will have a lot to do, and we will need the Blessed Virgin to help us; the mission is placed under her protection.

Although the language is a bit different from that of Lakeba, I can make myself understood, and I hope that soon I will be able to instruct them in their language. Father Michel and Brother Sorlin are here with me. I will do what I can to make sure that peace, unity and religious simplicity reign among us, and I will always ask this of our Blessed mother.

\textsuperscript{30} This letter was not written from Lakeba, but from Taveuni, where Fr. Breheret had gone with Fr. Michel and Br. Sorlin to establish a mission. They were there for about a year, then withdrew. The chief, Tui Kilakila did not want them, and the people made things difficult for them. We know very little of the details of what happened during this attempt to establish a mission in Taveuni.
Father Matthieu is supposed to be going to set up in Bau. If the matter works out as it is hoped, we will have taken the two principal posts in Fiji and this will be a big thing. The effects will reflect upon the little kingdom of Lakeba, which depends a lot on these two. Then Fiji will be able to give hope. But it will need a lot of patience, prudence and perseverance, with a lot of prayers, otherwise we shall wear ourselves out in vain.

My health remains good. During the year which is drawing to a close I have had bother at certain times arising from my position, but I have been less tried in other respects.

Monsignor appointed me the head of this mission which is well above my strength, but I hope, very reverend father, that you will pray a lot for me and for the mission of Somosomo.

I am, with the most profound respect,  
Very reverend father,  
Your humble and very devoted servant  
In Jesus and Mary  
Jean Breheret  
Apostolic missionary.
PART 2

THE LAKEBA JOURNAL
1844 May-June

Oh Mary, conceived without sin,
Pray for us who have recourse to you.

Journal of the mission of Our Lady of the Seven Sorrows
Under the charge of Frs. Roulleaux and Breheret

Father Breheret with Fathers Calinon and Favier and Brothers Annet and Reynaud arrived at Uvea on the 17 May 1844, on board the trading vessel “L’Adolphe”, commanded by Captain Morvan (Breton). Bishop Bataillon appointed Father Calinon to Tonga with Brother Reynaud, Father Favier to Futuna, where he would replace Father Roulleaux, who would go with Father Breheret to found the mission in Fiji, accompanied by Brother Annet. Captain Morvan undertook to carry the above named fathers to their destination. The bishop went with them. They left the following day for Futuna. The bishop visited this mission, where he was very well received. He confirmed there about 200 people, left Father Favier there and took Father Roulleaux. He left on the 18th for Tonga. A wind from the south-east carried them to within sight on the Navigator islands. On the 28th we were in sight of the Keppel Islands, and we saw the vessel of the Protestant missionaries on its way to Vava’u from Uvea. The locals came on board. Among them were two Protestant catechists. When they left we set out for Tonga.

31 Samoa
32 Niua Toputapu
We saw Tonga on 9 July. We were between Eua and Tonga. On the 10th, the breeze being very weak, we dropped anchor at the entrance to the port. We entered port on the 11th. Fathers Chevron and Grange came on board. In the evening Father Grange returned to Pea with Father Roulleaux. The next day we all went ashore. The bishop was not well received by the locals. During his days in Tonga he tried to establish a mission at Moa. He was received badly and they wanted nothing of Father Calinon. The bishop baptised about twenty people, confirmed about thirty, and about fifty were inscribed as catechumens. The bishop came on board to leave on the 26th, leaving Father Calinon with Father Reynaud in Tonga. Contrary winds did not permit us to set sail for Fiji until the 30th. During our stay in Tonga the Protestants’ brig33 arrived, and left before us for Fiji. While we were there in port waiting to leave, an English corvette, the Northern Star34, arrived from China and anchored in front of Nuku’alofa. Fathers Calinon, Chevron and Grange went on board, and were well received. A schooner, arriving from Tahiti and on its way to New Zealand, also came and anchored the same day. The bishop went on board and bought some pieces of cloth. On the 30th, as we were leaving the port we met a small American sailing ship which was coming in to anchor.

On the 1st August we saw the Fiji islands in the morning. In the evening we were in sight of Lakeba. We stayed at sea all night. In

33 A brig is a sailing ship, a little bigger than a schooner. A brig had cross arms and sails on the forward (front) mast, and a fore and aft mainsail on the aft (back) mast. The brig in question was the “John Wesley”, which appears many times in this journal. It was wrecked in Tonga in 1865.

34 The Northern Star was a 28 gun corvette of the Royal Navy 1826 - 1860. She was a fully rigged ship with 175 crew. She was involved in the first Maori war in New Zealand. (Wikipedia)
the morning Simonet went ashore. He was told that Mosese was in Namuka. The bishop went ashore with Father Roulleaux and they slept ashore. They were not positively refused, but they were asked not to leave us there. On the 3rd the bishop and Father Roulleaux returned with a great chief of Lau, Kamisese, with whom the bishop talked nearly all night and who had spent the rest of the night in his canoe. The chief was put ashore and we went to sea to go to Namuka and find Mosese.

We passed several days before Kabara and Vaqava. On the 9th, before Whangara, we just missed being thrown on the shore by the current. A small breeze which came up put us out of danger. The next day, 10 August, we arrived before Namuka. About two hours before midday the bishop and Father Roulleaux went ashore, and slept there. On the 11th Simonet returned on board alone and said that Fathers Roulleaux and Breheret would remain on Namuka. Simonet returned ashore with Brother Annet taking part of their belongings. He returned in the evening with the bishop and Father Roulleaux. The captain was furious. He was angry with everyone, he made the most outrageous and unjust reproaches against the bishop, who maintained an admirable calm. It seemed that the devil, furious at seeing us remaining in his kingdom, seized on the captain to overwhelm us with difficulties. On the 12th Father Roulleaux and Breheret said goodbye to the captain, who embraced them in an impatient and angry manner, to the second in command and all the crew. They were thrown on the shore with the rest of their belongings while waiting for a canoe of the Fijians to come and take them to the village. That happened in the evening. The big chief of Somosomo who had come from Tonga with the fathers, and who ought to have introduced them to Somosomo, went ashore with the fathers at Namuka, and also three Fijians who accompanied them, since the captain had refused to take us to their island, even though the
bishop had offered him more money to do so. We were received well enough by the locals. On the 13th they went together to visit the interior of the island, which seemed to them more fertile than they had thought. They found in the bush a Fijian who seemed happy to see them and he made himself a belt of leaves as he was completely naked. He offered each of us a coconut. In the evening a big canoe arrived, carrying the brother of Finau from Lakeba. Finau’s brother had come to see us. He appeared very serious. He talked of leaving again the next day. Ratu Seru wanted to go with him and bring back Mosese, who was in Lakeba. Father Roulleaux proposed going with him, telling him that being his priest he did not want to leave him. He appeared flattered and Finau’s brother agreed to take them. It seemed very important to the two priests not to leave Ratu Seru alone. In fact at Lakeba, surrounded by heretics, he could change religion and leave them stranded on a small island with only a few people on it, not knowing what to do. On the 14th the wind was not good for leaving. Ratu Seru wanted to remain because his priest was only going to Lakeba for his sake and he didn’t want to give him this trouble. Father Roulleaux put a miraculous medal in the pulpit of the Protestants.

15 August 1844.
The fathers said Mass. No one said anything to them. Only a few people came to watch. They went afterwards to see a village of Fijians who received them well. Father Roulleaux showed a miraculous medal to Ratu Seru who asked for it and put it around his neck.

15 August 1844.
The wind was good. Father Roulleaux, accompanied by Apolonio left for Lakeba with Ratu Seru and Finau’s brother. The locals held some discussion regarding the cost of our passage and the
transport of our luggage, but they were told that we were taking nothing and they seemed content with that response. Father Breheret remained at Namuka with Brother Annet. After lunch someone came looking for him for a sick person (a chief, it was said). He rubbed him with some perfumed water and he felt better.

17 August 1844.
In gratitude, the sick man invited Father Breheret to kava in his honour.

18 August 1844.
Father Breheret said Mass. About a dozen people came towards the middle of Mass. He was given a large piece of sugar cane for lunch. Afterwards he was invited for kava. He went and after the kava the man presiding pronounced a prayer without any external signs.

19 August 1844.
Another person came to ask Father Breheret to visit a sick person. Another took a small ball of thread from Brother Annet, without him noticing.

20 August 1844.
People brought three beautiful bunches of bananas.

21 August 1844.
The Protestants had an extraordinary meeting. In the evening Father Breheret gave a root of kava to his host who asked to see his bible. A dispute ensued on the subject of the fathers between him and some other catechists. He seemed to plead the cause of the fathers.
22 August 1844.
The same catechists, Daniel and Joseph, returned and the conversation turned again to the fathers. It seemed to end without bitterness.

24 August 1844.
A Fijian showed Father Breheret a small summary of geography printed in Vava’u. He was not able to understand it, not knowing the language.

25 August 1844.
Father Breheret said Mass. Five or six people took part. About fifteen Protestants came towards the end to watch.

26 August 1844.
Father Breheret shaved the beard of Moimoi who, before leaving for Mate, gave a good bowl of kava. He returned about nine in the evening.

27 August 1844.
Moimoi set off again for Kabara. In the evening someone brought a letter from Father Roulleaux dated the 23rd. He said that Finau had decided to transport us to Somosomo, that he is leaving for Kabara, and that he would come to Namuka to transport our baggage to Lakeba.

28 August 1844.
Moimoi returned from Kabara. Following the orders of Father Roulleaux, Father Breheret gave him 8 yards of calico and a blouse, plus 4 yards of calico for the captain of the boat who had brought us. With this gift, which he had prepared in the night, he made the most of a short time when he was alone with Moimoi. Father Breheret went to Valata to see an infant who was dying.
He baptised the baby. Moimoi left again for Kabara and said that Ratu Seru and Finau ought to return to Lakeba in order to come to Namuka with a bigger boat.

29 August 1844.
Father Breheret went back to see the baby that he had baptised. His father, called Kalikali, and his mother Sake sent a present of yams. A young man came to present a basket of yams and a small bowl of kava. Father Breheret didn’t pay a great deal of attention, being distrustful of the motive. In fact, he waited all day and ended by asking father for a present in return. Father pretended not to understand, and left him to go and do his spiritual reading. The young man left.

30 August 1844.
Someone came to say that the sick child had died. Moimoi has returned from Kabara where he again saw Ratu Seru and Finau. He said that Ratu Seru will come to Namuka with a big boat.

31 August 1844.
Two Fijians, Joseph and one other, came to see Father Breheret. The former left, the other wished to take him to show him a beautiful bowl. Fearing a trap, he went for a walk to see. He showed it to him and wanted to give it to him. Then he came to him bringing it as a present. He visited other huts whose occupants saw him with pleasure. Ratu Seru arrived. He said that they leave on 3 September. The man who had given a small kava bowl returned to receive a present. Father put down the bowl and put it beside the door, without paying any attention to the young man.
1 September 1844.
Father Breheret said Mass. There were a few more people. The Protestants continued their gatherings.

2 August 1844.
We left in the morning. The people watched our departure without a great deal of interest. The boat stopped at Komo, where we spent the night. In the evening the Protestants had their prayers.

3 August 1844.
The boat left Komo and arrived in the evening at Lakeba, where Father Breheret rejoined Father Roulleaux, with all the equipment of the Mission.

(The following 5 pages are in Father Roulleaux's handwriting).

16 August 1844.
I departed from Namuka with Finau’s brother, with the important chief from Somosomo and some of his followers. Apolonio went with me. We had hardly landed when I went to visit Finau, then I visited the chief of Lakeba. They made me welcome. Mosese ran up to see me. I kissed him with emotion and gave him letters from Bishop Bataillon which he read immediately. I went to sleep in a little house near the beach and settled in there with the important chief of Somosomo. The food supply was plentiful. I had noticed that during the visit of Ratu Seru to the king of Lakeba, it was the king of Lakeba who was first to kiss the hand of our chief, which was a mark of dependence.

18 August 1844.
I offered Mass for the first time in the home of Mosese. It was the feast day of St. Joachim. The poverty of the tiny house of our dear
catechist quite well called to mind the stable of Bethlehem. The locals went there in great numbers. In the evenings, praying in the Fijian language, was the same crowd.

20 August 1844.
Feast of St. Bernard. I offer the sacrifice of the Mass for the second time in Lakeba.

22 August 1844. Octave of the Assumption.
The third Mass offered for the Mission at Lakeba. The desire to see the priests and to talk with them about religion attracts locals here from all corners of the island, and even from the neighbouring islands of Moce, Komo and Oneata. When I go outside to get a bit of fresh air or to recite my breviary, I find myself immediately surrounded by a crowd of curious people who study me from head to toe. The pictures in my breviary, and above all my cross, gain their attention. Everyone wants to see them. They seem to be full of admiration when they see the cross. I never miss the chance to tell them it is an image, a reminder of the death of Jesus Christ, and they understand this perfectly.

23 August 1844.
I left with Mosese to visit the different villages of Lakeba. The first village that we visited is still almost totally in idolatry. The wife of the chief is Wesleyan and received us rather coldly. The chief has an air of not trusting us. We arrived towards night at another village that had more people in it, where we were invited to sleep. A good welcome. In the night the locals entertained us with their dances in the moonlight. I admired their ease, their suppleness,

35 “naturels” in French could be Fijian or Tongan. When in doubt I translate as “locals”.
36 i.e. pagan
the variety of their gestures and all their movements with which they accompanied the songs and their clapping of hands in time to the music. Although there was nothing precisely indecent, however there was in the whole collection of dances and in the circumstances something suggestive of sensual pleasure. Only the men danced, the women were simply spectators. People looked for a long time at my mission cross.

24 August 1844.
After getting up someone came to invite me to drink kava. The chief took me to the house of the Wesleyan catechist, who received me sincerely enough. I showed myself to be rather cold and I returned promptly. The kava finished, I was taken to see two examples of temples built for devils. I went into one. It is raised up on a pile of stones about four or five feet high. The interior is much adorned with figures with plaits, and the offerings made to the Prince of Darkness. I believe that it is only the chiefs who eat the offerings made. In the middle of the temple is a quite large hearth. The offerings hanging all around it consisted of tapa of all colours and other precious objects, whose names I don’t know. The roof is extremely high. The only light is from the door.

We visited, in order, the other villages, most of which are heretic. I used Moses to announce to all of them that there is no true religion except that which we have come to announce to them; that they must be patient, that soon we will be in a position to let them know the truth and to instruct them ourselves.

I found in the house of a pagan chief a kind of recess consecrated to the devil situated in the most obvious place in the house. I went closer to get a better look and I discovered in this niche several precious objects of a human nature offered to this enemy. I asked the chief if that was his god. He replied that it is a woman.
He seemed more disposed to embrace the Wesleyan religion rather than the Catholic Church. According to my calculations, the island is roughly divided into half being pagan and half being Wesleyan.

25 August 1844.
Holy Mass. In the evening I paid a visit to the king, who was in a good mood. He asked me many questions about the governments of Europe, of France, of England, and the origin of the two religions. I made him laugh a lot with my replies concerning the Wesleyan religion.

26 August 1844.
I learned, but too late, that they had buried alive a young man, about 200 yards from here. This news chilled me with horror. I went immediately with Mosese to speak to the king. On the way we met the man who had performed this murderous burial. Mosese spoke on my behalf and gave him a pretty vigorous telling off. He seemed to be completely taken aback. Arriving at the king’s house, I told him this news in the middle of a kava session where all the old men were assembled. He was a bit indignant at such an action and did not approve of it. I saw in the crowd a Wesleyan catechist. I asked him if this was how they taught their people over the several years that they had been in Lakeba. He replied stammering that he had known nothing of this action and he denied that the Fijian who had committed this murder was a member of his religion, although it might turn out that he followed their instructions. The king to honour me made me drink from his cup, and I was one of the first to drink.

30 August 1844.
During the night I heard the cries of a woman in tears. I got up quickly and went with Mosese to see what it was about. I found
her bent over her child who had just died without baptism, though the mother was a Wesleyan. This child had been sick for a long time. Unfortunately I knew nothing of it. He died just a few yards away from me. In this way the cruel Wesleyans neglect, through the devil’s work, the one way that they could save some souls. I reproached their catechist for this but he had no reasonable reply for me.

In the evening the Protestant minister arrived with a helper. He sent his helper to preach a few yards from my house. His catechist did this with a vehemence that surprised me. He then visited me, without doubt on the orders of his master, and asked for my friendship. I replied that I have no hatred for him personally, but that I detest the doctrine that he preaches, as it is false and totally opposed to true and sound doctrine. I did not see him again for several days.

I have received, during recent days, a visit from the chief of Oneata. He hates heresy and sincerely desires to become Catholic. His name is Koroitacina. It seems he had shown the same sentiments when Bishop Pompallier had passed through, and who had said Mass on his island, and held a conference with the Fijians about religion. This chief, with all his young people, wished to embrace the faith, but the old people were opposed to it. I gave him a medal and a shirt. He has a great desire to have a priest.

Eight days ago the great Tongan chief, Finau, left for Kabara with our big chief Ratu Seru. I made efforts to go with them but was not able to obtain permission. This chief really hates the Catholic religion. He wishes to rule Vava’u and he thinks that he ought to keep the religion of Vava’u so that he can take care of all his supporters. I wanted to send Apolonio to Namuka with a letter for
father Breheret, but the Fijians have refused to take it on their canoe. However, one Fijian has taken care of the letter.

About ten days ago two Fijians coming from Moce in a canoe have capsized close to Lakeba and have died miserably. Our Fijians were in no way upset. These pagans have absolutely no heart.

NB  As from this page, Fr. Breheret continues his diary.

4 September 1844.
We unloaded our goods. Moimoi came to see us. Father Roulleaux spoke to him about religion and got him to speak through his brother Mosese but he is always unwavering. He recognises the truth but self concern and the fear of Finau holds him back.

5, 6 September 1844.
We receive several visitors, among others those of Finau’s brothers. We showed them the apostolic tree. They looked at it with attention, especially one of them. Several old men showed themselves to be favourable enough, their eyes seemed to open to the light. We said Mass each day.

7 September 1844.
We both said Mass. Fr. Roulleaux supplied the ceremonies of baptism for Philippe, baptised by Mosese. In the evening, we went to see the chief, accompanied by Mosese’s brother and by Pako. He asked to see the apostolic tree, which he knew about no doubt from the Fijians. We sent Pako to bring it. He looked at it attentively. He told us to show it to Calvert. To this we replied that Calvert could come to see it if he wishes. On returning home we prayed in Fijian and sang some canticles in honour of Mary.
9, 10, 11 September 1844.
Moimoi always come back to see us, he makes fun of the Protestants, but he never changes. Turmoil and agitation can be read on his face.

At Futuna, the captain\textsuperscript{37} had taken on board two Americans. One had disembarked at Tonga, the other had been given a job by the captain. In Fiji he had wanted to desert because he found something to satisfy his debauchery, but the captain had held him in irons for several days because he had threatened to kill someone onboard. When we had disembarked at Namuka, the captain had wanted to give us a final sign of his affection by offering to leave with us this ship’s deserter, a debauched man, a heretic of the worst kind. Fortunately Father Roulleaux made these observations, which delivered us from this scourge. It is true, the Captain took the occasion to make new observations to us, which made us tend to hate all the world. But we saw in this only the fury of the demon, by which he showed himself through the Captain’s mouth. It was the food of the missionary and we received it as such.

Several days after my arrival in Lakeba we wanted to take a walk over towards the house of the Protestants. When we were opposite their house we decided to say our breviary on the path between their place and the sea. We had only gone up and down the path once when two of them came towards us as if to challenge us. We continued peacefully with our breviary.\textsuperscript{38}

\textsuperscript{37} Captain Morvan. Refers to the vessel and the voyage on which the priests came to Lakeba.
\textsuperscript{38} The priests wrote often about how they were harassed (“persecuted”) by the Wesleyans. But incidents like this show that the priests also were not blameless in this regard.
On the feast of the Nativity of Mary, when we went to visit the chief, we went past the front of their church at the time of their vespers (if this does not profane this name). The missionaries, husband, wife, two children and another English woman, the wife’s chamber maid no doubt, formed the procession with several Fijians. We kept to our route. On our return we again wished to say our breviary on their path. We were hardly there when something new occurred: Miss Lyth came with a book in her hands, pacing out a square at the top of the path. Her walk was to make a point.

Since we have been here, people have come several times to perform dances near our house. They don’t seem bad exactly. Only the men dance. We have seen, while watching them, an attitude that is cheerful rather than severe. They asked us if it was good, but we haven’t given them any decision in this regard. The Protestants have expressly forbidden them, just as they have forbidden swimming on Sunday, which they have made a crime. On the other hand, they make them confess. For this they send a Fijian. If anyone has fallen into adultery or fornication, which is frequent, they come before the one sent and the assembly. There he declares publicly that he has committed such and such a crime, with such and such a woman. They make them do the same thing at sea when the wind is against them. The accusation made, they laugh about it and are pleasant about it. It is thus that they change into poison and a travesty this remedy that is so precious to us and which our Divine Saviour has left us to heal the wounds of our souls.

On the 11 September, in the evening, as we were going to make our prayer, two of these men came to lurk around our little house like two wolves searching for prey. But at that very moment a young man escaped from them and declared himself for us. He
was the brother of a chief of the village. His name is Silvano Motofai. He talked to several of our people and sought above all to attract Ratu Seru, our great chief who had the air of defying them. He made large signs of the cross in front of them. He next day he told us, while speaking of Calvert, that whenever he passed in front of our house he was overcome with fear.

12 September 1844.
A young man, the son of Moimoi, not held back by the bad example of his father, came also to enter the catechumenate. Father Roulleaux gave him also a miraculous medal with a cross which he carried round his neck. The chief of the boat which had brought us from Namuka came again to ask us for the cost of our trip. Father Roulleaux replied to him that that is not our way of doing things, and that also it was something concerning Finau and Ratu Seru, that we are the priests of the latter, and that it was him whom he had served by bringing us. In the morning we had a big kava in honour of the two who had converted. Two Protestants came to offer to sell tobacco to Father Roulleaux, who replied that he, if he had any, instead of selling it would give it. A catechist went to take some cooked food to Finau’s brother. The first after him, Silvano, was there with his cross and his medal. The conversation turned to this subject. Finau’s brother got the two fathers of the children who had converted to come and told them that they must speak strongly to them to come back to their former religion, without forcing them however, and that no one else must ever convert again. This man, however, had not seemed unfavourable to us until now. Without doubt these men could not live in peace and they gave the lesson to their sons.

13 September 1844.
We went in the evening to kava at Ratu Seru’s place. There we found a great Tongan chief, a very close relative of Finau on his
mother’s side. His noble bearing proclaimed his royal origins. The sister and the wife of Finau came a moment later. Their looks did not promise well for us. However, after kava they wanted to come and bring another person into our hut. They had brought the only child of Finau. We made her a small present, which made her happy, I am sure, though she had not given any great exterior signs of it. After that they showed a weak desire to see the apostolic tree, on which we did not omit to show them the place of their heresy. Several hours later Finau’s brother came with the fathers of the two catechumens. He asked for kava. Father Roulleaux got it for him, then he asked him why he had spoken as he had about our holy religion. He made no reply. While he was still there the Protestants grouped together some yards from our home. About ten minutes later we went outside to go and say our breviary and we saw, as we passed, Moimoi making a fuss with the others. In the evening Father Roulleaux had started to give a little instruction which Mosese had translated into Fijian. There were a number of people listening at the door. After prayers, the catechumens with Mosese were together again at Ratu Seru’s home for instruction. We got there a bit before eight o’clock and Finau’s brother and Moimoi had also come a few moments before. The reason for this visit, as for the first, was an axe, but we had no wish to make a gift of it to a man who had come to argue against our holy religion. We showed furthermore that we were not afraid, having very few things to give beforehand, and it put us in a very bad position.

14 September 1844 (Saturday).
After Mass Father Roulleaux went to see a sick man on whose behalf someone had come some days beforehand and who had seen the Protestants. All the family, including him, had shown a desire to be instructed and baptised in the Catholic religion. Father started to instruct him and taught him to make the sign of
the cross. He also gave him a medal. We were just going to eat some pieces of yam for our lunch when a messenger from the chief arrived looking for us and wanting us to show the king the apostolic tree. We went immediately with our chief Ratu Seru. He received us very well and said that we had nothing to fear in their midst, that the land of Fiji is a good land and they would certainly not kill the priests. At the time of the kava he expressed his good wishes to us, for our religion and for France. He made some presents to us of taro etc. His wife told us that she would come the next day to Mass, and when we went home Mosese told us that he had spoken of coming himself. Two such beautiful days could not help but bring some special blessing on these people. Our sick man being somewhat better, we taught him through Mosese the most essential thing, and since he seemed to have some proximate danger, we conferred on him Baptism with all the ceremonies of the church, in so far as we could. Before the Baptism he seemed to have some sharp pains. The ceremonies were hardly started when he became calmer. Immediately afterwards he went to sleep and was well rested all night. The next day he seemed much better. At his Baptism we had given him the name of Marie-Joseph. Several members of his family have promised to convert if he recovers.

15 September 1844 (Sunday). Holy Name of Mary.
We said Mass. The principal wife of the king came and we made a small kava for her afterwards. A bit before 11 we received a visit from a brother of Finau and one other, to whom we thought we should give a root of kava. After the kava we went to visit the village of Vaitanui and its neighbour. In the first the Protestants
who have a house of lying\textsuperscript{39} surrounded us with insolence. This didn’t stop Father Roulleaux from telling them through Mosese the truth. There were no sick people there. On our return we learned that Calvert had come in our absence to snoop around our house. “He went around seeking whom he could devour”.\textsuperscript{40}

16 September 1844.
Ratu Seru on returning from the home of the king was called by the Protestants and he went to their place. They told him that they would come in the evening to preach close to our house. This evening we went and said our breviary on their path. Seru went with us. We had already made three turns with the Fijians clamouring around us, when they showed themselves at the top of the path, all together, men, women, children and Fijians forming a semi-circle. As the sun was setting and we had finished our breviary, without any more ado we opened a passage in the middle of the crowd, and took the path to return home. Father Roulleaux had thrown his hat at one of them, who took the trouble graciously to allow us to pass. We were some steps past them when they called Seru and said to him among other things that if he wished to go into the fire then he had only to follow us.

17 September 1844.
We went to make a visit to the chief of the neighbouring village and we took him a root\textsuperscript{41}, which he received with pleasure. After the kava we went into the home of our newly baptised. The

\textsuperscript{39} House of lying: seems to refer to the Wesleyan chapel. Presumably the priests thought there was a lot of lying (about the Catholic church) in the preaching.

\textsuperscript{40} Cf 1 Peter 5/8: “Your enemy the devil prowls around like a roaring lion looking for someone to devour.”

\textsuperscript{41} Of kava. Often in the journal Breheret writes to giving a root. Always it means root of kava.
Protestants came out of it. Also we had noticed some favourable change in them. At that same moment they visited our house and the house where our belongings were. About an hour later one of their catechists arrived (one with a big nose), he attacked Father Roulleaux and finished by saying to him that he would prefer to go in the fire than to become Catholic. Father told him that he was mistaken, that if he were to come for instruction he was always ready to receive him. But if he was as obstinate as he said then we have no need of him in our house, above all because he made his heretical and perverse statements in our presence and in front of many people.

18 September 1844.
Towards evening we went to see our sick man. Mosese who went with us told us that there was to be a big dance. We went to see it in order to know what it was about. The dancers were masked in black, red etc. All their gestures were extremely supple and we saw nothing that was bad in itself, only on leaving off their costumes all did not take care to keep themselves decently covered, which is something that they are not very accustomed to do. The cook of the Protestants came for a while. He said: Your religion is good, it approves of dancing. We replied that they performed the dance without consulting us and that we took no sides on the matter.

19 September 1844.
We went to see a sick person in the king’s village. We spoke to her of converting. She was obstinate and said that she was going to die in the vaka tevoro. We then went to see the king, who received us as usual. In the evening Moimoi came again with the first brother of Finau and a Protestant catechist. They were rather cold. Finau’s brother asked several questions about religion, martyrs, where Rome is, Jerusalem, Corinth, about Caesar etc.
20 September 1844.
In the morning the Protestants passed our house, talking English in a manner of voice that showed that they wanted to be heard. Someone reported to us that they had been at the home of the king, who had said that we should be chased out. Father Roulleaux reported these words to Ratu Seru, who replied that the land is too small. We have been to see our sick man, who is now well. His wife said that she wanted to consult her relations before converting. In the evening, Calvert came to preach near our house. His principal catechist made a diabolical prayer against us. He said that the religion which came first is the best and that people should not listen to us. The brother of Finau, who during this time was hidden in a house, came afterwards to drink kava at our place. Two minutes later, Moimoi with four or five catechists besieged us to drink kava with us. A satanic smile was on their lips, their glances helped to unmask the spirit of error which possesses them.

21 Saturday. 22 September 1844 Sunday.
The Seven Sorrows of Our Lady.
We went for a walk while studying the language. Nothing remarkable happened. Towards evening the brother of Finau came with Moimoi. He spoke about religion and geography. He made some passing objections, and said to us, talking of Tonga: “You don’t have any priests in Nuku’alofa”. To which we replied that the Fathers being in Pea are supposed to serve the whole island, and that they don’t need to be in every stronghold. He finished by showing us the 7th chapter of the first letter to the Corinthians, which we looked at, and which we found to be generally faithful enough. We moved on to the 9th chapter, where we found a more flagrant error. They had translated the words
“mulierem sororem” : woman, by “Uaifi” a spouse. This touched them closely. While this was going on the first catechist came with all his airs. He was decked out in a large piece of tapa with a black piece on his shoulders. We had laughed with pity.

23 September 1844.
Moimoi came when father Roulleaux was away and came into our little oratory to look at a picture of Our Lord. Our chief who came with him explained it to him.

24 September 1844.
Our Lady of Mercy. We went to pay a visit to Tupou who was planting his yams. We found at his place an English Bible with the books of Tobias, Maccabees, three of the books of Solomon missing.

25 September 1844.
Moimoi left for Namuka on Foe’s boat. We went to accompany him as far as the shore where he embarked. We gave a hand to Foe, who appeared to accept reluctantly.

26 September 1844.
A large boat arrived this evening from Bau. It came to search for Finau for reinforcements to make war against Rewa, a fairly numerous people on Viti Levu. It seemed that all the other islands were united against them in order to crush them.

27 September 1844.
Father Roulleaux went with Ratu Seru to a house where Tupou was, to present him a good root of kava, and to invite him to

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42 I Corinthians 9/4: “Have we not power to lead about a sister, a wife, as well as other apostles?” (King James version)
attend a distribution that he was going to make. He thanked him for it and Father returned after the kava.

28 September 1844.
A chief of one of the villages on the other side of the island, and with whom Father Roulleaux had stayed, came and gave us two roosters. After that he asked for some material for his granddaughter. We gave him two metres of cotton, but we had resolutely refused his roosters, which was a big surprise to him. In the evening we learned from Mikaele that there had been a big gathering in the morning and that his father Gaga with several others were baptised by the Protestants. This news pierced our hearts. After a few minutes we went into the house where all our things were kept. We saw Gaga pass by; we called him immediately. The situation seemed favourable. He came, we spoke some words to him of the horror of the crime which he was going to commit, and that if he still doubted then he should listen. He listened and appeared beaten, sorry for the wrong he was about to do. In order not to overlook anything we made kava. During that time he went to the house next door where he made kava and gave away the cooked food prepared for his baptism. In his absence we made kava and sent him the first bowl. In return he got his son to bring us a portion of the cooked food. We told him that we would not accept anything until he promised us that he would not be baptised the following day. He came himself afterwards to find us and to so promise. After he did this we again told him how blameworthy he would be, since he was a chief in his land it was shameful for him to be influenced by fear. We were no longer anxious. That is why in the evening we thought we could go and visit Tupou, brother of Finau, with a good root of kava. His authority could control his people and prevent any fatal outcome. We believed then that it was in the interest of religion to speak with him so he could know on what side the truth lay, to
put him in the picture and to get him to control his people until he knew on what side the truth lay. All these means were only secondary, because they were human. To invoke heaven we each commenced a novena of rosaries and Masses, one of us in honour of Mary, the other in honour of the Holy Angels. Brother did his as well. During this visit we had said to Tupou that our intention was to remain here only until the Bishop comes with priests. He replied that he neither told us to remain or to go. For the rest he kept silent. Since Calvert has come to preach in our village we have noticed a great deal of coldness, without anticipating anything further. We always felt that in their hearts they were not on our side. The family of Sau, who were so well disposed when he was in danger of death and when we baptised him, have grown cold. His wife has even gone as far as saying that it was his medal which prevented him fully recovering. Everything that was said showed that nothing satisfied them.

29 September 1844 St. Michael.
We spent the night in fear and anxiety. In the morning it was pouring with rain. Nothing could hold them back; they have gone to the house of Satan to receive a poisonous baptism. Even Gaga himself, in spite of all his promises. The newly baptised of the devil are seven, and these are their names: (1) Paula Gaga, chief of the village; (2) Susana Malau, wife of the chief; (3) Ema Vusamu, daughter of the chief; (4) Elisapeti Moli, wife of Suliasi Ului; (5) Anitelu Alapiapi, daughter of Elisabeth Moli; (6) Nanise Anji, widow; (7) Seluvaia Veatama, daughter of Anji. All are from the village of Talikitai. While they were making their sacrilegious simulation we had gone to see the king who had received us as usual. Our neophytes seem to compete with the heretics who from their side sing and shout all night in the village. They complain that they have no books, but only a rosary etc. They also
say that it seems that the French would come to take their country.

30 September 1844
Finau has arrived from Kabara. They say that he is going to go to Bau with his warriors to make war.

1 October 1844
James (Portuguese) came to see us. He asked for a book in English to read. We have lent him one called “The Papist well and badly represented”.

2 October 1844
We visited Finau. His second brother was there with a number of people and they were drinking kava. He gave us his hand and we sat at his side. During the kava there was hardly any talking. Afterwards he asked us if we were leaving and when we would leave. We replied that we had made our decision, and that we shall stay in Lakeba. Then he grew angry against us and our holy religion. His manner was furious. He wouldn’t listen to his wife who was telling him to calm down. Among the other people present some seemed to be for us, and others against us. These were some of the main words that he used about us: faao fenua, fakamalohi fenua, lotu fakapo, lotu favakovi fenua. It would be useless, and also too much, to list them all. Father Roulleaux spoke to him calmly and firmly. We have shown by our constancy that we are not intimidated by anger. He gave us his hand when we left, and treated me with tamatsi which Father Roulleaux replied to by telling me to watch out for teeth! Then he changed again and used the term “talavou”. As we were going out he asked for a razor. After such words this was only further insolence. So we replied that we didn’t have any to give him, but that later on we would.
3 October 1844
A chief of Oneata came to visit us and brought us coconuts. His name is Koroitacina. He is spoken of very highly. He is always full of ardour. We gave him some hand written prayers and we added some medals, a knife and a pair of scissors. He returned to Oneata accompanied by several young men who had the same sentiments. Our chief, to whom we told the story of how we had been received at Finau’s house, begged us to forgive him and wished above all to take us to Somosomo. Foe, who has returned from Namuka came to see us one moment, then almost immediately left without saying anything. In the evening Tupou came see us and we made kava for him, during which time we gave him an account of his brother in our regard. He told us that he is a foolish man. He seemed to condemn him and approve of us. We gave him some fish hooks with a knife and a pair of scissors.

4 October 1844
Someone came in the morning from a village on the other side of the island to look for us on account of a child of Bau who was about twelve years old and who was seriously sick. Fr. Roulleaux went straight away. After Mass Ratu Seru told us that he would be leaving for Somosomo at the beginning of the week to see his mother, who is sick. After giving the matter much thought we proposed to Apolonio to go with him. This development seemed to be very important. By this we were able to assure as much as possible the perseverance of this great chief, and at the same time we could prepare an entry for ourselves into one of the big islands, apart from the fact that it would be a counterbalance opposed to the heresy that is already there. On the other hand, we believed that we could count on Apolonio who is educated, firm and does not lack spirit, and apart from the fact that he is
older, his record to date is in his favour. We promised him that every week we would say one Mass for him, and that if he was too long in coming back we would go to see him. We added that he could always return if he wished and that he was absolutely free to go or not to go. He accepted the proposal and the chief seemed content with it. We added to his joy by giving him a gift of a little box that a white man (James) got for us. The wife of this white man had just given birth to a girl. He has promised to come on Sunday to Mass and have her baptised. While we were at his house Calvert and Lyth were in our village to make the usual racket. Lyth preached, and the sermon was against us.

5 October 1844.
Mosese went to see Sau, who told him that he has become a heretic. We went there ourselves. He replied that they forced him and he is determined in his fall. We asked him to give back his medal which he still had, so that it could not be profaned by heresy. His sister, who survived, did not show the best of dispositions. She told us that all the Fijian chiefs and Tonga are against us. We replied that on the contrary the king approves of us, and that we would be remaining in Lakeba. It is all a waste of time. Towards midday Finau came to have kava at a house nearby. Apolonio and Mosese went there but we were not invited. Finau spoke to Apolonio, not to Mosese. He said that if he had known that we would remain here he would not have brought us back from Namuka. He also asked if it were not organised between us to get us from Namuka to Lakeba. Apolonio had replied that as we had spoken in French he had not understood.

6 October 1844. Feast of St. Lazarus.
James came to Mass and we paid him for his box. After lunch we went to see the king who invited us to eat and asked us several
times if Calvert’s religion is good. Each time we replied negatively and he laughed. We told him that we were remaining on his island, which did not seem to displease him. When leaving, Father Roulleaux gave him a table knife and a pair of scissors. We did not find the sick child of Bau whom we had left sick in the village. James came back in the evening and told us that he had been to the house of the king who had told him that it was good if we remained on his island, that he had a lot of yams, and he had asked the king if it was true that Calvert had said to chase us from his island. Not only from my island, he said, but he should forbid them to be anywhere in Fiji. Before leaving us he spoke to us about baptism for his two children and we promised to go the next day and baptise them. Ratu Seru arrived in the evening and wanted with all his strength that we go to Somosomo and our hearts were torn. After what we have done we can no longer leave Lakeba. But on the other hand this chief was giving us a good hope to found a mission in the big islands. Everything was calling on us to profit from an occasion which would perhaps not present itself again for a long time. This matter occupied us all night and the next day. To split into two, and to occupy the two places at the same time was an attractive idea, but in fact false, and merely made a good impression. The reasons for doing it were many, you couldn’t write them all on one page. But the law is against it, and it needed all the subtlety of a refined theologian to reach that conclusion. I could have been caught in this trap if Father Roulleaux, who had the grace of state, had not quickly taken the opposite position.

7 October 1844.
The desire for us to split up left us, or we left it, when James arrived at nine o’clock, not to have his children baptised as he had promised, but to put a lock on Ratu Seru’s box. He told us that he had not brought his children for baptism because he had been told
that this morning they were going to come and take us by force to transport us to Somosomo. And in fact he had just come in when Finau arrived burning with anger. Father Roulleaux invited him to enter. He gave his hand to Father Roulleaux while looking at him in a furious manner while looking at me on one side. His eyes blazed at Mose, who was opposite him. We presented kava and mixed it for him. His anger seemed to lessen bit by bit, like the waves after a storm. He asked us if we had finally made up our minds to stay. Without giving him a positive answer we told him that it was our intention to await the return of Bishop Bataillon, which would not be long now, and that our possessions were already greatly damaged by the travel here. To go to Somosomo it would be necessary to make several stops, and in these canoes we could easily be shipwrecked. These reasons seemed to make some impression on him. We also said to him after that our religion is good, the only good religion, and that the king had approved of us. He could see that we remained on his island to evangelize his people, which James had confirmed. The king could have been against us and our religion, Calvert having gone as far as telling the king to chase us away; that later he would become convinced himself. In France and in England each person is free to follow whatever religion he wishes. James said that all that was true. This white man, who is Catholic under everything else, is not precisely bad, but he is ruled by fear; he doesn’t dare to openly declare himself for us. Finally, the kava finished, Finau left, seeming to be much calmer, and he told us that it was alright if we stay. A moment after he left Ratu Seru arrived and announced that he is not leaving. He took our hands and kissed them for the first time at peace, with no doubts, not wishing to be separated from us. All this seemed to be only the work of Finau who had engaged him to leave and to take us with him to get rid of us. He, I believe, had allowed himself to be used without seeing the trick.
There are some big spiders here which make webs supported by a remarkable thread; it is yellow and shining. It is made up of a large number of other small threads. I had wanted to break one. The leaf to which it was attached was torn rather than the thread broken, and one evening we freed a small swallow that was caught in one of these webs.

8 October 1844
We learned today that last Sunday Finau forbade the Tongans to give us any food or to help us in any way to build a house under threat of severe punishment to anyone who did not obey.

9 October 1844
Tupou came before Mass, and after saying hello he told Mosese to have a kava root so that he could go to drink kava at his brother’s house. Father Roulleaux replied that he had only a little, but if he wanted to drink kava to wait until after Mass. Very well, he said, and so we celebrated Mass. While Mass was going on he went and drank somewhere else and returned later. In his presence Fr. Roulleaux spoke of the difficulty which his brother had caused. He made him aware of the inconvenience and injustice of it. In spite of that, he asked to take the kava root which we had given him to drink at his brother’s house. No, said Father Roulleaux, that is not possible. If you want to chew the root at your house, then you can take it, otherwise leave it here, and come back and drink here. He took it. After dinner Foe arrived and talked again of his pay. He always gets the same response. Before leaving, his eyes darted greedily all around the little hut and above the trellis which divided it. Mikaele, the son of Gaga, has returned. His father and the parents of Ioane Batista, son of Moimoi, have gone to Finau’s house because he has forced them to apostatize. That is why Ioane Batita left this morning for another island, Lomaloma.
Persecution is attacking us from all directions. Our hopes are only greater and our hearts more joyful.

We were told that Niubalavu, chief of the village of Lekutu told Finau that he ought to chase us away. His son came to see us after supper, for some reason or other, and left without saying anything. Ratu Seru told us that he had been drinking at Finau’s house with Tupou the root of kava that we had given the day before; and that Tupou was to ask for the tapa that the women made for Finau.

10 October 1844
Ratu Seru sent us two pieces of yam and a small piece of pork from a small meal he had prepared. The grandmother of Ioane Batita brought us a little food.

11 October 1844
We said a votive Mass of the Passion of Our Lord for a novena that we made to his Holy Wounds. We have already made a novena to Our Lady of Pity, to St. Rosaire and to the Angels and we have started another to the Sacred Heart of Jesus. After eating our small piece of yam we climbed a small rise from where we could see the house of the ministers, their church and the villages. We performed exorcisms so that the good Lord will chase away from these islands the powers of darkness where they have held sway for so long. After quite a while we were at home when we heard the noise of Calvert arriving. We went immediately to the house of Ratu Seru where we recited the rosary and sang a canticle

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43 Written Muibalavu on this one occasion. Several other times written as Niubalavu, and often simply as the old man from Lekutu. His name was probably Niubalavu. He remained heretic, but was always friendly and helpful to the priests.
during their preaching. Calvert, surrounded by his catechists, did not seem to be put off at all. Without doubt the medal of Mary which Fr. Roulleaux had put in that place the previous evening tormented him. On leaving he had thrown at us unfriendly glances. We were on our way to make our prayers with the Fijians when a chief sent by Tui Nayau came to tell us that from his part we should leave, that two missionaries on his island were enough, and that the others were there first. Fr. Roulleaux replied that since the king had said that it was good for us to remain on his island we would remain there, and that moreover he had only two missionaries on his island. After that the messenger went back, leaving our people in desolation and us in joy. In his reply Fr. Roulleaux had also said that he was afraid to travel on their canoes and that he wanted to wait for the return of Bishop Bataillon, who if he took us away from here would merely leave two others. Besides, the king had said that he liked our religion. To this the messenger had replied that he didn’t like any religion. That is very likely.

12 October 1844
A young man of Moce, come from Wallis, came to Mass this morning. His name is Potino and he is baptised.

13 October 1844 Sunday
We were brought yams during the night. James came to Mass, but Potino did not return. The cook for the Protestants came to see us after Mass. We don’t know why. After that we went to pay a visit to the king, who did not see us because he was asleep. When we returned home the Protestants were preaching and a large crowd was listening to them. In the evening we were told that Finau was going to tie up Mikaele if he would not apostatize and that the king would do the same to Filipo if he did not either return to his own land or apostatize.
14 October 1844
James came and asked to borrow money so that he could buy some things from the Protestants. Fr. Roulleaux believed that he must refuse any such request, no matter how small, because he was afraid of what would follow and that it would start a bad custom in the mission. On top of that, experience is a good teacher. All the yams which Mosese still had in his garden had been stolen except two or three, which is almost unheard of among the Fijians. They wanted to overcome us by starvation. The chief Apolosi Fifita came carrying his child who was sick. We made him drink a little sweetened water with a little brandy in it. The father had taken him first to Lyth, who had refused to give him anything to drink without a certain price which they could not pay. Apolosi only returned to his house when his child had been cured.

15 October 1844
Lyth came to see the child and proposed to his father that he take him to his house, and that he would give him something to drink. The father replied that that would not be necessary, that he had taken him to the priests, and that they had cured him. Lyth was angry, his business had been ruined. We have learned that the messenger of Tui Nayau, who had brought us the order to leave, spoke about us in the worst way in the world in their custom. We went and saw Sau, who was sent to his koro to remove our presence. His bodily and moral illness had worsened to the stage where we had left him without hope.

16 October 1844
Foe came again to talk about his pay, and said that others had received theirs, and that he ought to be given one, too, as a mark of friendship, because he was leaving the next day for Moce. Fr.
Roulleaux finished by saying to him that he had forgotten nothing and that we would see each other again, because we are remaining in Lakeba. His intention was to give witness to his friendship, that he would have already given in if he had not asked so often, that in giving to him he did not want there to be the appearance of a price, because there was none. We had a small kava with him and he left without appearing discontented. Tupou came again in the evening, and we had kava with him.

17 October 1844
Several canoes left for Moce, Oneata, etc. A young chief of Moce came to see us and said that he wished to become a Catholic. He seemed steady enough. He said that he had resisted all the requests of the Protestants. We are suspicious of his sincerity.

18 October 1844
Tupou left for Lomaloma and Calvert went with him to baptise his catechumens.

19 October 1844
Vuatalevu returned. He had left us because he was not happy at not getting a rosary, a fairly common problem. We have given him one.

20 October 1844
We went to see the king, who received us as usual, as if he had never spoken of chasing us away. He gave us something to eat. He asked us if we have enough food, and when Fr. Roulleaux said that by the command of Finau no one brings us anything, he told us to ask him if we needed food.
21 October 1844
Fr. Roulleaux went to see a child of Bau who has remained sick in the compound of the king. He spoke to him about religion. The child, who was not able to talk, but who had not lost consciousness, showed signs of being happy. Fr. Roulleaux showed him his cross, which had belonged to Father Chanel. The child looked at it attentively and in answer to the question whether he wanted to become Catholic, replied by signs that he wanted to. Father gave him some ideas on the unity of God, and on the principal mysteries of religion. He left him a miraculous medal and his cross. The child seemed happy. Father returned in the evening, the child was still really sick, but his disposition seemed always the same. He kept looking at the cross and the medal. The master of the house, who was the principal chief of the settlement, promised that the child would embrace the Catholic religion if he were cured, because if he were to get better it would only be by a miracle, in view of his condition and the means of healing that we had. In the evening someone came to look for us on behalf of a man who hates us; he suffers a lot from indigestion. We gave him something to drink and he felt better. They had already been to Lyth, who gave to his messenger a drink which had only made him worse.

22 October 1844
After Mass Fr. Roulleaux went to see the sick child, accompanied by Mikaele. He found him very bad, and since he gave sufficient signs gave him the sacrament of Baptism and gave him the name Mikaele. Ratu Seru told us that the king had no part at all in the order which had been given to chase us out. It was the work of the heretics.
23 October 1844
We said Mass for Maria Josefo Sau. At about ten o’clock we went to see him once more to try our last remedy. Arriving at his village we saw two men digging a ditch.Immediately the thought of death seized us. In fact he had died. They were looking after his body in a different house from the one he lived in. While waiting for the moment to commit his mortal remains to the earth, we were told that the child died just the hour before the last Mass of Our Lady of Pity which we said for him. We wanted to wait for his burial before returning home, but we saw around us only heretics, as well as which we were told that they were waiting for his kaiga with Lyth for the burial. We were in a rather unpleasant position. We knew well that Lyth would not come, but he has catechists who are full of zeal. We came away when we met a man with a book under his arm who wished to perform the ceremony. The kaiga came with him carrying mats.

24 October 1844
We went in the morning and again in the evening to visit the child of Pau who is always in the same state.

25 October 1844
We went to see this child again as usual. He is very drowsy. In the evening, while we were there, Naulivou came to preach, and he spoke only against us and our holy religion.

26 October 1844
Our sick child is worse than usual.

27 October 1844
We went to see the king and the child who is even sicker than before. In the evening we came to give him the sacrament of Extreme Unction. The king, whom we had spoken with in the
morning, was happy and said that it was good to give him a Catholic burial if he died.

28 October 1844
Immediately after lunch we went to visit our patient, with a certain foreboding that he was dead. In fact, we had not yet arrived when the mournful cries announced the wake. He had died that same morning, towards the time when we had finished our Masses, in which we had prayed especially for him. We immediately went home to search for what was necessary for the burial and that we had taken care to have ready. During that time we were positioned near the corpse while a group of women surrounded the men who were digging the hole a few yards from the house. Among the women, only one gave great signs and pronounced some words which were always the same. Her sorrow was obviously an act, not a tear fell from her eyes. While crying she never stopped rubbing with oil the face and hands of the dead person, to whom had been given two beautiful whale’s teeth, which are extremely precious in the country. As soon as the hole had been dug we started the prayers. We went out of the house to go in front of the body to the hole when a procession appeared in front of us. It was a person who had just died (we have learned since that he was strangled to take advantage of the same hole; in fact, we were surprised at such a coincidence) without our knowing it, and who had earlier refused our ministry. The hole became a common grave, to our grave displeasure. But we couldn’t do anything about it. We said our prayers for our Christian, leaving the other alone. The pagan was put in the hole first. The person who had arranged the mats in the grave was furious as soon as he saw us come. His name was Tamaci. He started to abuse us but we didn’t understand why. He told us that after death everything is finished, like the pigs, which is the expression he used. He stood on the bodies covered with mats,
crushing them like one would crush the grape harvest, without showing the least appearance of respect. He was just about going to throw us to the ground when Fr. Roulleaux threw blessed water on the body. Then Fr. Roulleaux said that we were acting according to the intention and with the permission of the king, that his conduct was unworthy and that it was not only us but also his king that he was insulting. After that he said nothing and we completed the ceremony. After that we left. The medal of the child had been removed without our knowledge. Fr. Roulleaux, taking his hat, was very happy to see it on the mat and remove it, probably from profanation. This evening the man from Moce who has spoken of becoming a Catholic came to see us and talked for a long time with Fr. Roulleaux.

29 October 1844
Canoes have arrived from Bau, Somosomo and Lomaloma. Ioane Batita arrived with Tupou and Calvert. Calvert has done what he could to convert him, telling him that before leaving he had spoken to Piu, Mosese etc., and that we had all left to follow them. But it was all a waste of time, he always remained firm. Tupou went with Calvert on all his visits. He was present when Calvert tried to win over our neophyte, but he said nothing. He was steadier than Seru, who had given up his medal and was remaining in the settlement of Finau, and does not come to see us. There was kava at Ratu Seru’s place, and we were invited. A chief of Bau with a lot of Fijians came to visit us in the evening. This chief had a distinguished appearance, and he said the he and those who were with him wanted to accept religion. One of them assisted at prayer in the evening and the next day at Mass. They remained in the evening to eat with us. Providence, which takes care of its children sent us a bit of food from the chief in whose house Pao had lain sick.
30 October 1844
The chief of Bau who came yesterday returned again today, with a number of Fijians. He wanted to eat some of the fish which he had had the evening before. We gave him an honest answer. He then wanted a flag for his boat. We told him that we didn’t have one. Finally, he asked to see inside the trunk of Fr. Roulleaux. At that point Fr. Roulleaux showed that he wasn’t happy and the chief left. There was nothing else that he could take. He only wanted riches and he became insolent. He had started by saying: I want religion, you have given me nothing, give me something. To get rid of him Father was obliged to make a tour of the countryside. They left a few minutes later. Seru also came this morning. I gave him my hand coldly. His look was already a bit shifty. Fr. Roulleaux asked him what he had done with his medal. At first he replied that he had lost it, then he said that it was in the house where he was living. Then he left. In the evening we were invited to a small meal at the home of Ratu Seru.

31 October 1844
Father Roulleaux had spoken to Mikaele about receiving conditional baptism because it is doubtful if his baptism which he had received several years before from the heretics was valid. In addition to his good conduct, Father Roulleaux had several other reasons for making this proposition. Our neophyte heard it with pleasure and voluntarily accepted it and he was to be specially further instructed for it. We were on the eve of his conditional baptism when he hesitated, claiming that he was not sufficiently instructed, and that he did not have any suitable clothes to wear, which was the reason he had put it off several times, at least indirectly. At this Father Roulleaux had replied only that innocence was the best clothing, and seeing that he had decided not to agree he had not insisted. That evening, because he said that he did not have suitable clothing, we offered him two yards of
cloth. He was serious and did not look at it. Finally he put it around him, as if to try it, then he put it negligently aside and went on to say his rosary with the others, leaving us with our present. It wasn’t what he wanted, we knew, and we gained new proof of it. It is not a question of what we destine for him, but we would want to be free, and to say nothing in advance. Wanting to have everything, we need to give him nothing for now. We spend the whole day adorning our little oratory. The same day Mikaele had a dispute with several young heretics, among whom was the son of Tupou. Our neophyte teased him that he had for a minister only a man who was no more than they were, etc. The other in his anger took his rosary from his neck and broke it. Seru came back to prayer.

1 November 1844
In the afternoon we went up a hill where we performed an exorcism to chase away the devil who is so powerful in these islands. During this time we went to say our rosary together. All evening we were besieged by Fijians who were attracted by curiosity.

2 November 1844
We learned that Filipo’s yams have been stolen. Very well, they are going to starve us out. The chief of Moce who is favourable to us came to see us and he returned in the evening and talked for a long time with Father Roulleaux.

3 November 1844
We went to see the king, whom we found lying down. On our way home we paid a visit to Tupou, who has a bad leg. Towards evening Calvert, accompanied by two whites, came to have prayers in our village. They sang in a foreign tongue. He spoke to Ratu Seru and told him that he should not say the rosary; that it is
good for us, but not for them. Mosese having gone to light his cigar in the house that Calvert was in, Calvert took advantage of the occasion to voice his objections: that he should not say the rosary, that it was good for us, that in reciting it they disturbed his neophytes in their prayer, that his neophytes had wanted to chase the Catholics away by throwing stones at them, but he had stopped them. Then he said that we have had up to three Popes at one time, a female Pope Joan, married Popes with many children. Mosese had shown him in a few words our mission: to cling to Jesus Christ. The he asked Calvert from where he had received his mission. He was unable to reply to this. Calvert also said that there had been an interruption in the succession of Popes; he accused us of being a bad religion which persecutes and makes countries wretched. Then Mosese had replied that it was not us who persecuted, but he, because had had told the king that he ought to chase us out. Finau’s wife came to Mass and left immediately afterwards.

4 November 1844
We went on the hilltop again to perform an exorcism. We put a medal of Mary in the feet of a fara, and carved a cross there. We baptised this hill and called it Our Lady of the Angels.

5 November 1844
Someone took a pair of trousers belonging to Brother Annet from our compound.

6 November 1844
Four big canoes left, two for Moce and two for the islands in the west. Vuatalevu is in one with his father and mother. They say that they will return in a little while.
7 November 1844
Two canoes arrived from islands in the west.

8 November 1844
We went to do an exorcism on the hill of Our Lady of the Angels. It was several hours before we returned, when our catechists told us that the two ministers had came to our place and that the heretical chiefs and the catechists and even Finau himself were there to try and convert our neophytes. This news was troubling and only too true. At a given signal they all arrived at the rendezvous. Then, to show that we were not afraid, we went to station ourselves in a house a few feet from them, with our catechist Mosese. All these figures cast on us their furious looks. After a while we came home to say our rosary together. We left only Mosese there to see and hear everything. John Baptist was not with us. Mikaele instead of coming to say he rosary with us wanted to run away. No, said Fr. Roulleaux, stay and don’t be afraid. He listened to this. We were reunited in our little house not knowing how this would all end, when a messenger from Finau came to ask for Mikaele. Go, said Fr. Roulleaux, and show yourself to be firm. We thought at first to wait there for the end, but a moment later we believed it would be good to go and place ourselves at some distance from the meeting, to encourage him by our presence and at the same time to make the chief more moderate. We therefore went and placed ourselves at the entrance of the building where our goods were stored. Finau, who saw us, called us. We were rather doubtful, however we decided it would be best to place ourselves at his side and give him a hand. Mikaele was sitting before him, with lowered eyes. Then Finau delivered a speech to him that we only partly understood. We knew that he contented himself to saying to them that they ought to convert and follow his religion, without speaking to us. We knew that we had to keep silence. He was
extremely angry. After his speech he turned to Fr. Roulleaux. Then he said in an ironic tone: You have become very thin since you came from Namuka. Yes, said Fr. Roulleaux, my body is weak, but my heart is strong. When kava was served Fr. Roulleaux was served after Finau. Our two young neophytes had kept their rosary beads. We came home happy, believing that we had scored a victory. Our joy did not last long. That same evening John Baptist gave back his rosary beads. The two ministers had taken good care to leave before Finau met with the two young men to get them to convert. They like to hide behind the cloth. Mikaele did not come to Mass as he usually did. Near midday three canoes arrived from Somosomo and one other from the islands in the east.

(In the margin: We learned from our catechists on the 15 February that Finau had by then formed the plan to kill our catechists and us as well if we did not stop saying the rosary. His death is obviously a punishment from heaven which saved our lives.)

Against our custom, we chose today to go and see Tui Nayau. He was having his bath. We went to meet him. He received us well and took us into his new house. Standing there at the door he made a distribution of food, during this time the house was covered with tapa. We watched all this in silence, not knowing how it would end up. The distribution finished the king gave us a quite plentiful meal. We ate with a good enough appetite, while in front of us people piled up a pyramid of cooked taro, sitting on coconuts, and on top of which were two good sized pigs freshly cooked. The chiefs assembled.

A bouquet of five fresh coconuts still with their stems attached, with two roots of kava was thrown into an empty space, we
suspected some superstitious practices. Soon a man entered and sat in front of the bouquet of coconuts. Immediately the king, the chief of the village and several others came and sat around him. Then this man set about making noises as if crying and imagining something. Then followed a long speech, broken by cries and pauses. His speech was sometimes in praise of the king, sometimes of other people, at least we judged this to be the case from the applause. At the same time he rolled and rubbed his bouquet of coconuts on the tapa. Then suddenly he shook them vigorously, and three fell off. He threw the two others with their stem behind him. Then taking one of the coconuts he hit the tapa for quite a long time with his two hands. This ceremony finished by splitting in two a little stick which he had been given and for which we could see no use. At that moment all the chiefs who were around him stood up with him to come and make the kava. It was the devil. Also we applauded the king when he said that it was vaka tevoro which did not concern us, and we left. During all this the other man pulled faces, he watched us as we smiled and did not appear to put great faith in what was going on.

We learned in the evening that Mikaele had returned his rosary. It was not through fear, he said, but to please his father. In the evening an inhabitant of Manila who has been long in these islands came to visit us. He kissed our hands in the Spanish fashion. He did not come to Mass the next morning, which was Sunday.

10 November 1844
Finau’s wife came with five or six women to see the Mass. After breakfast we went to see Tupoutoutai, who received us well. He does not share the ideas of his brother. He himself would like that we be allowed to stay for some years so that we could explain ourselves and so that they could see what is a good religion. He
also said that they spoke much more badly of us before we arrived here. He told us that he would like to see us, but at night. In the evening Fr. Roulleaux begged Mikaele for a long time, but in vain. He wants to remain for love of his Father and wait for the Bishop to come.

11 November 1844
After Mass we talked about getting our two neophytes to return. Toki came to tell me that he is leaving for Moce, Fulaga, etc. I went to inform Fr. Roulleaux, who was having kava at the home of Ratu Seru. After breakfast we went to see his departure, but he had already left. We only waved to him from a distance. When we returned someone came to look for us for a new kava session at Ratu Seru’s house, where there was a grand princess from Somosomo. We had hardly returned when a white man and a Fijian brought us from the ministers a piece of fat with some yams. Fr. Roulleaux made kava for him, but at the same time it would be prudent not to accept it. And he conveyed this through Mosese, thanking them for their generosity. The brother of the king of Vava’u came to see us. We made kava for him. Tupoutoutai then came to see us and we made kava for him too. A boat left for Namuka.

(In the margin: It was without doubt a feeling of sympathy for us. Someone told them that we have nothing to eat.)

In his visit Tupoutoutai expressed the desire to go to Futuna, and he asked how far away it was.

12 November 1844
The brother of the king of Vava’u came back to see us again. A Tongan chief of Somosomo came also.
13 November 1844
A lot of Fijians came to see the Mass. This big princess from Somosomo also came. Afterwards we made kava for her. She asked to see our vine and we showed it to her.

15 November 1844
We went to perform our exorcism at Our Lady of the Angels. The two ministers came in the evening to preach as usual. They preached in a house instead of outside as they usually do. John Baptist and Mikaele were not there. Mikaele during this time was on the beach. The ministers having finished went to him and asked him why he had not come.
“ I did not have clothes.”
“But neither have you come to read. You ought to go, as the others do.”
“I know enough, I don’t need to go.”
After that the ministers went on their way, and he came to tell all these things to our people, which shows that he has only bodily left us. It seems that on leaving the ministers gave him a forceful handshake, which was not greatly in accordance with custom. We learned that a boat of the heretics went several weeks ago to a small island, whose name I forget. They spoke to the inhabitants there of embracing their religion. They said that they want our religion. Without making a rash judgement one can say they did not speak in our favour. It seems that the ministers said they had received letters for their confreres in Somosomo, in which they spoke only of warships.

(In the margin: They said expressly that our religion is bad. An Englishman whom we had seen in Tonga had been to Uvea (Wallis) had asked of the bishop why the heretics had burned the church. This needs confirmation.)
16 November 1844
We learned that the chief of the king’s village had died suddenly. Being a bit sick, he had been to the ministers’ place, and they had given him something to drink. He had hardly returned home when he died. Because of what we had been told of the custom of strangling some women at the death of a chief, we were quick to go there to try to prevent this if we could. But it was already too late. His principal wife had demanded to follow him and was already lying dead at his side, having been strangled. They were buried the same day. Since we have been here Father Roulleaux has had a cold which becomes very upsetting. If it continues he should fear for his life.

18 November 1844
Seeing his state of health, Fr. Roulleaux believed it was necessary to look for help at the home of Calvert. Brother went there with Mosese. He was having his dinner, and he received them well. He invited brother to eat with him. He was quick to answer their request, refusing to take any money for it.

19 November 1844
Father Roulleaux has less fever, he is a bit better all round, but he is very tired. Our Fijians have started going into the bush to look for timber for our little oratory. Toki came back bringing us a small amount of Ti.

20 November 1844
Two canoes arrive, I don’t know from where. Ratu Seru told us that yesterday Ulukalala\textsuperscript{44} had seriously advised him to change his religion. Ratu Seru had made no response to him.

\textsuperscript{44} Finau, the Tongan leader in Lakeba. Up till this point he has always been called Finau in the journal.
21 November 1844 Presentation of Mary
The old chief of Lekutu came to assist at Mass. Afterwards we mixed kava for him. We then went to see the king, who received us well. We spoke with him among other things of the persecution of Ulukalala against us, which he knows fully about. We told him that we have thought of going to live in his village, which pleased him.

22 November 1844
For several days now Father Roulleaux’ health has improved. He feels stronger than ever. Today we are going to perform an exorcism on the hill of Our Lady of the Angels. We have learned that Mrs. Calvert gave birth about eight days ago. A boat has arrived.

23 November 1844
A Tongan chief, named Na, came to Mass and we had kava for him. In the evening five big canoes arrived, one of which was very big, named Na Vakadesovea, from Tonga; it had been three nights at sea. We went to the shore while it was unloading. It was crowded with people, but we were not able to get any news or letters. While we were awaiting its arrival we found ourselves with the two ministers. We were on the point of going home when Calvert passed where we were. We greeted each other, but he said nothing to us. In the evening Toki brought us some yams.

24 November 1844
The old chief of Lekutu sent us some yams. Some days he has given us a little pork. We learned that two small villages in Tonga have become Catholic and that the church in Pea cannot hold them all. The heretics are furious about it. Here they have gone as far as saying that the English navy has taken the three priests
on board. A member of that village came to talk things over with a member of this compound, and he was full of amazement.

25 November 1844
A Tongan chief, who is a relative of Mosese and who arrived on the boat from Tonga, came to see us and give us a small kava root. He told us that Frs. Chevron and Grange had given him letters for Mosese only, since they did not know if we were here, but that he had thrown them into the sea with the container they were in because they were in such grave danger that they had been obliged to thrown cargo overboard to save their boat. He said that he had spoken yesterday in quite a strong and favourable manner to Finau. Everyone spoke favourably of the Catholic religion and its progress in Tonga. Tupou, the second brother of Finau, came in the evening to see us. He arrived from a voyage in nearby islands. He sympathised with our poverty, saying that he would have sent something, but that he had little to live on himself. He then asked for a razor. We told him that we didn’t have any. We gave him a knife and a pair of scissors. We suspected that he had been sent by his brother to reduce a little our possessions.

26 November 1844
People always come to see us. Father Roulleaux gave two metres of cloth to Toki, and a blouse to one of Lavaka’s children. Toki had come from Tonga and had asked for it.

27 November 1844
Toki brought us some pieces of yam with a small amount of pork. A great number of people came again to see us.
28 November 1844
A man brought us a small piece of pork. People have again brought us some pieces of yam.

29 November 1844
We went again to do our exorcisms on Our Lady of the Angels. On our return Father Roulleaux went to a food distribution. A heretic said the prayer in his presence. He was given a good portion. The preaching was as usual. Sovea came to see us with Ratu Seru. He spoke in a favourable enough manner about us.

30 November 1844
Twelve canoes left this morning for nearby islands. The man who had brought us some pork on the 28th gave us some yams. Another, named Sovea, from the king’s village, also gave us some nice yams.

1 December 1844
On our way to see the king we met Calvert who greeted us, and we greeted him too.

2 December 1844
Father Roulleaux, while going into the countryside with Mosese and others met a young Tongan man who presented himself totally naked before him, which is the greatest insult in their custom. His name is Umufuke. On many other occasions he had shows his disdain for us and our religion.

3 December 1844
Ratu Seru has taken a trip to Lomaloma.
4 December 1844
The old chief of Lekutu, Niubalavu, sent us a beautiful piece of fatty bacon with a good taro. Koroitacina arrived from Oneata.

5 December 1844
Koroitacina came to see us with some of his companions. He concluded by telling us that he is leaving us. He told us that he had been told the story here in Lakeba that Fr. Roulleaux had had an argument with Calvert, which ended up in fisticuffs and that Calvert had started it. Then he told us that it was the ministers who had got him to change religion because our religion is one which adores the cross, medals, pictures etc, that at Oneata he had been given the choice to either leave us or leave the island. The Protestants repaired their church today.

6 December 1844
We went to make our usual exorcism. Calvert came in the evening to preach. Several canoes left in the morning for the islands in the east.

7 December 1844
Six canoes left for the islands in the west. Some arrived from different places. Several Tongans came to see us. One of them was Hifo. We asked him if he had a minister. Yes, he said, there is one, and his wife, he added on reflection. The son of Lavala also came. He asked father Roulleaux for a lot of things, but was given only a knife. Gaga himself bought us a piece of maize.

8 December 1844
We went to see the king who received us rather coldly.
9 December 1844
A small European boat came from Macuata. Gaga gave us a piece of fish. Niubalavu gave me while passing by a small bit of watermelon. Mosese went to ask for yams in the next village. Someone gave him some (it was Fijian vakatevoro)\(^\text{45}\).

10 December 1844
Niubalavu came to see us and gave us a beautiful piece of fatty bacon with some nice taros. Gaga also came to see us at the same time. We made kava for them.

11 December 1844
We learned that Ulukalala\(^\text{46}\) is sick and that Lyth left at the end of last week to visit the nearby islands and administer baptism there. Someone went to look for him for Ulukalala.

12 December 1844
Lyth arrived from the nearby islands and several other canoes\(^\text{47}\) also arrived.

\(^{45}\) Yam from a pagan ceremony.
\(^{46}\) Finau, the Tongan leader in Lakeba.
\(^{47}\) Breheret uses the Polynesian word “vaka”, which was a double hulled canoe (in Fijian “drua”). For the first few months Breheret uses the word “embarcation”, which is a French word for any small boat, for all local boats. He called European boats more accurately as schooners, brigs etc. Breheret’s use of “vakatevoro” and “vaka” at this time shows that he is starting to get a bit familiar with the local languages. There were two languages used in Lakeba at this time: Tongan and the Lauan dialect of Fijian.
13 December 1844
Moimoi arrived in the night. He came to see us with the brother of Finau and some others. We made kava for them. We conducted our exorcism at Our Lady of the Angels. We were on the point of going to bed when we learned that Ulukalala had just died. It was on a Friday too that he had made our two neophytes apostatise.

(In the margin: Friday, death of Finau.)

14 December 1844
Ulukalala was buried during the morning in the middle of chants, prayers and preaching. Everyone looks on his death as a punishment from God. We had not been to see him, because from what we had been told we did not believe him to be seriously sick. They hid his condition from us out of fear that we would go to him. Moreover we were afraid to appear before a man who would go into a fury merely at our presence.

15 December 1844
We went to see the king who received us well. James, who was there, said some words in Fijian which were not too much in our favour. He pretended that all religions are good. Fr. Roulleaux denied this before the assembly. While passing in front of the Wesleyan church we have seen with sadness that it was full, as usual.

16 December 1844
We went to see the son of Lavaka who has bad eyes. The chief of Lekutu sent us some cooked food.
17 December 1844
Cooking and kava continues in the village of Ulukalala. We have learned that the ministers have given a hand to dig the burial pit of the big chief, that before he died he had recommended his people to the king, that he had made a public confession which was not edifying, and that to prepare him for death they had read and reread the bible to him. The chief of Lekutu again set us some food. We had already received several other gifts of food.

18 December 1844
We receive a visit from the brother of the king of Vava’u. After several moments he told us that we are accused of abducting women, of killing the children who were born as a result, and that he believes it. He asked us if we will remain if no one converts to our religion. A catechist who was there told us that Calvert is teaching that all religions are good etc. As we wanted to make a tour of the island, we prepared, and they left. We went first of all to visit Nasaqalau. The chief Ramaci received us rather badly. A man whom we found on the sea shore while going to the other village was happy to get us several coconuts from the trees, and he urged us to come with him to eat some distance away where there was cooking was being done and there was a group of men. Further along we found a house on the shore where we were well received. We were given a good fish, and a young man came to take us to the next village. In Yadrana the chief received us well. People were gathered around us. We thought to sleep there, but having said vespers the idea took hold to say Mass the next day, so we returned home through the mountains.

20 December 1844
I went alone to perform our exorcism on the mountain. Several canoes left for islands in the east. One boat arrived from
Lomaloma. It brought us an enormous roll of fibre from Ratu Seru. He was not able to come as planned to build our house.

25 December 1844 Christmas
We went to a distribution at the home of Niubalavu, who gave us a good portion of pork etc. Fr. Roulleaux said his three Masses at midnight, and I said mine in the morning\footnote{Priests have the privilege of saying three Masses on Christmas day, and also on the commemoration of the Holy Souls (November 2)}.

27 December 1844
Several protestant catechists came to see us with their books in their hands.

28 December 1844
We learned that Tupoutoutai is determined to go to Bau. Apolosi said to Fr. Roulleaux that the ministers did all they could to engage the king of Nayau in their error. In spite of all their efforts he seemed always well disposed to us. On Christmas day when we went to see him he asked us several questions about marriage etc., which showed that our religion interests him. He made us understand that he thought it was difficult for the old people to convert. We told him to wait until we speak Fijian better. He served us food and said that whenever we are hungry we have only to go and eat at his house. In the evening we saw a comet towards the south-west; it was a little before eight in the evening. Its tail was not extremely big, however it was quite beautiful. A moment later Ratu Seru arrived from Lomaloma, bringing us three ducks. He seemed always very attached to us.
29 December 1844
We went to see the king, who sent someone to look for kava for us to drink, his own being finished. He had laughed a lot when speaking of religion. Father Roulleaux told him that there were innumerable heretical religions, that there were hundreds of them. He seemed to always understand that first of all we should instruct him, and that thus he must wait. Seeing that they are not quite ready yet, we told them to pray to God and he would show them the true religion.

1 January 1845
We went to see the king, who received us well enough. He didn’t say a lot. We came back by way of Finau’s village. Everyone was gathered to put him in his final tomb. Several women beat their breasts, giving out a sort of rhythmic shout. While this was going on the heretics were performing their nearly totally pagan ceremonies. We made a tour around then we went to see Tupoutoutai, who was not at home.

3 January 1845
We went again to perform our exorcism. A boat left to go to Tonga. We did not give letters because we only heard about it the evening before and we had thought that its departure was still some time away. The catechists came to preach, as is their custom.

5 January 1845
We went to see the king, who received us rather coldly. He talked with those around him, speaking of trivialities. After kava we came home by way of the house of Tupoutoutai who was asleep, or at least appeared to be so. We just carried on home.
6 January 1845
We went to see Tupoutoutai who was not in his house. We have seen him walking at the grave of his brother (Finau). The work on the grave was finished and there was a guard there. He told us that it is forbidden (tapu) for him to sleep on the grave. Fr. Roulleaux told him that the tapu was stupid and laughed at it. A good number of women have made little shelters around, where they stay day and night. It is pure vaka tevoro.

8 January 1845
Tupoutoutai left for Bau. Vuatalevu arrived yesterday; he is always one of ours. He carries his rosary. In the evening there was quite a strong storm, accompanied by rain and quite a strong wind. It went on for a good part of the night on and off.

10 January 1845
We went to perform our exorcism at Our Lady of the Angels. In the evening Naulivou came to preach, which is all directed against us. He took as his text:”scrutamini scripturas” (search the scriptures) and claimed that one must search and find in the scriptures, but that we hide things, that we pray to and adore images etc.

11 January 1845
One of their catechists came to see us with a Tongan chief from Hifo. This chief is one of two who gave hospitality to Frs. Grange and Chevron, when after the orders or at least the pressing requests of the minister Wilson they were chased from Hifo and went to spend the night on the ground or in a pig sty. He seemed to understand things well and to be close to embracing the Catholic religion. Fr. Roulleaux asked Gaga, the chief of our village, permission to cut down a coconut tree which is in the
place where we want to build our house. He agreed without showing any unwillingness. It was immediately cut down.

12 January 1845
We went to see the king who did not make any great demonstration in seeing us. In the evening we went to the big Tongan chief, named Lua. He was absent. Everyone in the house showed a very bad expression towards us. Naulivou had come there that same day to preach. The chief finally returned and talked to us in a laughing manner, and offered us food. Father Roulleaux asked him several questions about religion and said to him that there was good only in our religion. To this he had replied like Ulukalala: what does truth matter, that which came first, there we shall remain. It can’t be good to remain in a lie, said Fr. Roulleaux. Up till now it was excusable for you to follow a religion which had some appearances of truth. You can deceive yourself. Wait now until we are able to instruct you, then you can choose what is good. The chief seemed to approve of this. Fr. Roulleaux explained to him the devotion that we give to the cross and to images. He was satisfied by it. He translated into Fijian all the words of Fr. Roulleaux. When we went to leave he invited us to go and eat with him. In spite of all his politeness it was easy for us to judge were not friends and that a little more moderation marked the only difference from Ulukalala.

13 January 1845
We pushed on with the planning of our house. Each of us had said a Mass asking the good Lord to bless our undertaking. All our people were absent. Mosese and Pako came back by chance. We went to work and by evening without any other help all the exterior poles were in place. Only the chief of the village and some others gave us a little food. Among those who have come to see us, none of them looked at us with a friendly face.
14 January 1845
We continue to erect the posts of our house. People come and watch, but no one gives a hand. The chief of Lekutu brought us a little fibre.

15 January 1845
We continue to work on our house. Tui gave us some cooked maize.

16 January 1845
We keep working steadily to put up the roof structure of our house. Only one heretic, from Lekutu, helped us to tie the rafters. The women of the ministers came walking all around our house. They went for a moment to say hello to the chief of the village, but they did not go into the house.

17 January 1845
We continue our work. The chief of the village with Mosese and Tui brought us a good cooked meal. The preaching took place as usual.

18 January 1845
We work all the time on our house. Father Roulleaux, for good reasons, separates himself from the Fijians who have come with us. Havea brought us a piece of thick fibre in the name of John Baptist, our catechumen who deserted.

20 January 1845
We continue our work. Gaga gave us some maize and the chief of Lekutu brought us a small bunch of bananas. A small sailing boat is in sight all evening.
21 January 1845
We go to look for some roots for our house. The catechists bring some leaves.

22 January 1845
A boat arrived in the evening. It brought the chief of Niuatoputapu. They had already left when we passed in front of this island with the bishop to go to visit another Niua. From there the wind blew them to Wallis where they lived for four months. From there they went to Futuna where they were well received, though with some reluctance. After three weeks they left to come here, urged to leave by the people of Futuna, above all by Fr. Servant, who does not greatly care for such guests. They told us that when they had been blown to Wallis there were some deaths here and there, and that there was no result to the fighting, that a certain number of them had taken part in battle, and that they would go to Vava’u to look for help.

23 January 1845
Several people who had arrived on the boat from Wallis came to see us among whom was an apostate of Wallis, named Setefano. They have been to see Ratu Seru, to whom they have told a thousand lies both old and new about our holy religion.

24 January 1845
Ratu Seru sent someone to look for Father Roulleaux for kava.

25 January 1845
The captain of the boat that arrived from Wallis has come to see us. He gave us a long account of what had happened in Wallis and in Futuna. To listen to him he conducted himself in a most exemplary manner. It was Bishop Bataillon who not only did not want to stop them from fighting but even wanted them to fight so
that they would drive off or even wipe out the heretics. It was, he said, the king himself and John who accused him on the English warship. Throughout all these words you can easily see that he is a heretic and a liar, who during his stay in Uvea had been one of the principal trouble makers. He also said that the bishop had threatened him with a French warship. He said that at Futuna Father Favier had wanted with all his strength to chase them on the field and that Moala had reported to him that Father had added that if they persisted a French warship would wipe them out. Fr. Servant, who was absent, conducted himself better towards them, also the Futunian people had given them plenty of food.

26 January 1845
We went to see the king who received us rather coldly. He said several times that the religion of Calvert is good. The old chief of Lekutu told us that we are being accused of making war. At that Fr. Roulleaux in front of everyone told of the lies from Uvea, and went on to speak of the conduct of Thomas in Tonga when the old chief of Lekutu said to him, “That is what they did in Tonga”. Yes, repeated Fr Roulleaux, he made the heretics fight against the vakatevoro people, he made them fast to gain victory. During these discussions there was a second round of kava, and since they wanted to serve us only after the chiefs, Fr. Roulleaux believed it was prudent not to accept. They understood well the reason. There was always affluence in the homes of the heretics. The apostates of Uvea have been impudent enough to come and see us and to walk shamelessly around our house. A chief of Wallis, who came with the chief of Niua, said that he wanted to take Apoloniaio away, because, he said, he belongs to the party of his enemies.
(Note in the margin by Fr. Roulleaux: The report on Futuna is false. See the end of the book.)

27 January 1845
The chief of Niua came to see us. He discussed for a long time with Fr. Roulleaux about Uvea, Futuna, our position, our manner of living. He always spoke unfavourably of Bishop Bataillon. What he had learned at Futuna of Fr. Chanel he liked. He asked if we will remain here and if the bishop will come to visit us. He said that we won’t achieve anything here because of the news they brought, etc. Fr. Roulleaux always replied to him gently and simply, seeking to increase the light in his soul, without hurting him. He is too much of an enemy to tackle head on.

31 January 1845
The chief of Niua came here to preach. He exhorted them to be converted to goodness, that is to say, to confess that they are sinners, to read the bible and come to instructions etc. Naulivou then made a prayer during which he didn’t stop saying: *fakafetai, eiki Jesus, oku mooni*[^49] which he repeated in a languorous manner. Towards sunset the two ministers came to visit our new house.

1 February 1845
Toki came in the evening to see us. He was not able to go to Tonga because of head winds. He told us that in one of the neighbouring islands he found two big planks which appeared to be from a recent shipwreck. He added that at different times three others had been wrecked on the rocks which are a long way off shore.

[^49]: “Thank you, Lord Jesus, for this is true.”
2 February 1845
Fr. Roulleaux went to see the king, who received him rather coldly. He spoke in defence of his gods. He said it is a long time that Jesus Christ has been dead and that perhaps it is a made up story. Our poverty hurts them and makes them have contempt for us. Fr. Roulleaux learned that there was a sick woman in a distant village. He ran there very quickly with Mosese in the pouring rain, but already this person had accepted heresy (Wesleyanism) and was much better. He found the two catechists Naulivou and the relative of Mosese, who came to preach their error. The bad weather was not able to stop them.

3 February 1845
We saw a white man, named Moala. He told us that the two ministers do everything they can to make him convert to their religion and that seven chiefs have come to preach for that purpose. Also the ministers have taken him books. He told us that at Lomabalavu a Fijian heretic had said to him that it would be good if he came here to kill us and that the young people who have come from Wallis and who are apostates, spread their most hateful calumnies against the bishop. They say that there are tunnels under his house where he commits crimes etc.

7 February 1845
Ratu Seru came to see us. He said that Calvert had been to see him several days ago. He asked him what we would give him for what he has given us: for the fibre and the ducks; that we were people who had nothing, who gave nothing, who have no love at all, and that no boat will come.

11 February 1845
During these days several canoes have arrived from the islands in the west. One woman from Wallis, married to a Tongan who
came on the boat of Ma’afu has declared to our Fijians that everything that has been said is false; that it was Ma’afu himself who had made war, that John\textsuperscript{50} did not want it. This Ma’afu said to us one day while speaking of the care that he had received from bishop: “If the religion of France is as good as the religion of England, we will know only at the judgement”. What is shown well is their uncertainly and their bad faith.

15 February 1845
We went to see the king who received as reasonably well. Fr. Roulleaux spoke to him of the lies that are being spread about us and the bishop. He told us that he doesn’t believe them. During the kava we were treated with respect. The chief of the Tongans in Namuka has come here for the principal reason of finding out if all these lies being told about us are really true or not. Nearly all the heretics and a lot of the pagans no longer look on us as people to be hated.

16 February 1845
Yesterday evening quite a strong wind accompanied by rain began. Today it is much stronger and we are afraid for the houses. The rain never stops. All evening the wind which has changed from the south and is now from the west is close to being a cyclone. We protected our house by bracing it and above all by placing there a medal of Mary.

17 February 1845
We repaired our house. After that we went for a tour around. We visited the little Fijian village close to that of the big chief. The people there hardly deigned to look at us. We have been to see the protestant church, which has been a bit damaged on one side.

\textsuperscript{50} Not clear who this John is.
A heretic who was there told us that no one had been inside, that everyone had thought first of their own house. While passing in front of their place, one of their people called us “popies”. In the evening one of Ma’afu’s men who came to see us claimed that all the lies that were being spread came from the ministers.

18 February 1845
All night the people of Niua and the Fijians from here never stopped singing the most dirty songs against us. In the morning the white man Moala came to see us. He told us that, having lived here a long time, he knew the local people well. He said that Lua was a dangerous man and that Tupoutoutai wasn’t too good, that all that family in general were not worth much. He said that it was good to go often to see the Fijian chiefs, that by that one became attached to them. After asking Apolonio three times where Pako was, Mosee who was present on the third occasion replied to Fr. Roulleaux that he wanted to go on the boat of Ma’afu. Apolonio then declared that he had known this since yesterday evening. It is like that since we have been here. Fr. Roulleaux learns from the catechists what it pleases them to tell him, often after the event, and usually after a thousand questions. Their whim is their rule of conduct. Today we began to cover our house. Mikaele arrived from Somosomo on a canoe. He gave us some good roots of kava. He claims that Ulukalala had said on the day that he came to make them renounce their religion that he would kill Mikaele and John Baptist if they did not stop saying the rosary.

19 February 1845
Mikaele, as well as several others, has reported that in Somosomo no one speaks badly of us, that a place had been prepared for us in a rather nice spot.
20 February 1845
We had a lot of kava. Father Roulleaux invited several people and was invited to a kava by the chief of the village.

21 February 1845
A boat arrived from Kabara.

22 February 1845
We went to see the king who received us rather coldly. He offered us something to eat. A Tongan chief who has come from Kabara appeared to excuse the ministers while speaking of the war which they had made in the past with the pagans. In Tonga, he said, perhaps it is true. To this Fr. Roulleaux replied: Yes it is true, they were able to do that, there is proof. Fr. Roulleaux gave two bottles to one of the main wives of the king who asked for them. He gave also a little blouse to the little daughter of the white man Moala. In the evening he made a gift of eight metres of calico to Gaga, and to his son Motofai he gave a shirt and a pair of trousers. Sovea arrived from Somosomo.

23 February 1845
Mosese received the letter which Fr. Chevron had written to him. The letter came on the boat of Sovea which had been said to have been lost. We went to make a tour in the big village. No one insulted us. Ma’afu called Fr. Roulleaux when he was passing and spoke frankly with him. We went to see the chief of Lekutu who gave us again a good root of kava. His wife, a good heretic, was careful to point out to us that we could not take it today, because it was Sunday. The old chief was very critical of the unworthy conduct that people had shown to us for a long time. We have learned from Touvalevale, the relative of Mosese, that Ma’afu’s purpose was to chase us out of here. The women of Niua, who
came with Ma’afu, detest Mosese, because, they say, he is involved in introducing our religion here.

24 February 1845
We went to visit Yadrana. The chief received us well enough and had a good discussion with us. We went to see the protestant catechist but he was not at home. In the evening there was a dance, which did not seem to us to be really bad. The men and the women danced at different times and separately. We spent the night with the chief.

25 February 1845
We went to visit Nukunuku and the villages beyond there, where no one invited us to enter. In the little village where there was a protestant church on the hill, the catechist Sekope told us that Calvert would be sending him in a few days’ time to Vanua Balavu with one other person. In Waciwaci we were coldly given a little to eat at Lua’s house when we went in. Lua was in Namuka to build his boat. Ratu Seru left yesterday for Nasaqalau with Pako.

26 February 1845
At Yadrana, Lua, the child of one of the chiefs of the village had been very sick two evenings ago. He showed us the child. We told him that we would see him the following morning. But at daybreak he left with Sekope to go and look for Lyth. We then went to find out if he had returned but the king told us that the child had died yesterday immediately after having drunk their medicine. He does not have confidence in them. He called their medicine death-dealing water. He pulled a face.
27 February 1845
Ma’afu came to see us. After that some Tongan men came to talk about religion. They said that it is the bible which gives the mission and that both religions are good.

28 February 1845
Tupou arrived from Bau where they are always at war. We joined in the visit he made to the king. He did not show any displeasure at seeing us, and we were served very honourably. The king received us well, and he gave a root to Fr. Roulleaux as we were leaving.

1 March 1845
There was a feast in the village and we were brought a small portion.

2 March 1845
Moala went to a kava in our village and someone said to him that being “popi”\(^{51}\) he ought not to go there. After that he came to Mass. Afterwards he told us that a Tongan chief had just had a man in Komo killed, that Tupou was very annoyed about it, and he wanted to have the murderer killed but the ministers had intervened. The matter is still outstanding. He told us also that he did not show too much warmth for the ministers. He had told them that in Sydney that no one religion was better, although all were religious. Moala told us also that the Fijians never forget a favour. Apolosi, who brought us a root, told us up to 150 victims a day have been killed at Bau. He also told us that the custom of buying and selling had existed for a long time in Fiji. We went to

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\(^{51}\) Lotu “popi”. Word derived from “Pope”, and still in use over a hundred years later by some Methodists in Lau to refer to Catholics.
see Tupou, who received us well but showed himself to be a bit reserved.

3 March 1845
We washed the sacred linen. The brother of the king of Vava’u came to see us. He spoke to us about the man who had been killed in Komo. Before leaving he showed himself to be very dishonest, in the opinion of Fr. Roulleaux. Moala told us that Lyth is very unhappy with Tupou and his Tongans. Tonight there was singing and dancing beside our house with all the excess of paganism. Happily it started to rain and put an end to it. We gave some sheets of paper to some Fijians to write messages to send on Ma’afu’s boat, which will be leaving.

6 March 1845
The white man Moala gave some medicine to Fr. Roulleaux. He told us that the ministers accuse us of having said that they are the ministers of the devil, that they have caused Toki to die and that Lyth is not a doctor. We did say the former, and it is true. As to the two other things, we have only said that we think that their medicine was not good because of the difference in the climate, and finally that we thought also that Lyth is not a medical doctor.

8 March 1845
Ma’afu put to sea but the bad weather made him come back again. We went to see the king who received us well and reproached us for not going to him for leaves for our house. Afterwards Ratu Seru went there on our behalf to ask him to give us reeds, but he refused on the pretext that we had told him that the house was nearly finished. Moala came to see us and we gave him a blue pair of trousers.
9 March 1845
We went to see the old chief of Lekutu who received us well and gave a little tobacco to Fr. Roulleaux.

11 March 1845
Tongavalevale came to see us and told us that Ma’afu had been to see Tupou and had again reeled off all his lies about the bishop and other tales which make the heart leap, to such an extent that he would not use his handkerchief to wipe his eyes. Tupou, who was there, said afterwards that it was a disgusting discourse. They didn’t know where they stood about it all. They only wished that the Tongans would come themselves from Uvea to set the record straight and speak the truth. The matapule of the village, named Tui, came to see us and we made kava for him. We finished covering our house.

12 March 1845
The chief who had had the man killed in Komo came to see us before leaving for Somosomo.

13 March 1845
Moala has been to the home of the ministers, who have asked him for news of us. To his reply that Father Roulleaux was sick, Lyth gave a paper bag of sugar and a packet of arrowroot, and Calvert had said that he would come and see him if the tracks were not so muddy. After reflecting well on it Fr. Roulleaux decided that he could accept this small relief from them because of the condition he was in, being sick and having no other food except some boiled yams.

15 March 1845
We went to see the king who received us rather coldly. A feast was again prepared in honour of Ulukalala. We were brought
some cooked yams. Fr. Roulleaux gave 10 fishhooks to Mosese to go fishing. He brought us some small fish in the evening.

16 March 1845
The catechist Naulivou came to see the Mass. I don’t know what his reason was. The old chief of Lekutu came to see us and we made a small kava for him.

17 March 1845
Fr. Roulleaux replied to Moala that he has decided to take nothing from the ministers. At that the white man left and did not return to see us during the following days.

18 March 1845
Tupou greeted us genuinely as he was going to cut some stone for his brother’s tomb. Our Fijians made some arrowroot for Fr. Roulleaux.

19 March 1845
The dances continue every night at Lekutu; tonight they also danced all night here.

21 March 1845
This evening there was dancing in the village here. So the heretics passed by and went elsewhere. They did not come here to preach as they usually did; they preached in their church.

22 March 1845
We adorned our little oratory for Easter.

23 March 1845
A lot of curious people came to see the Mass. We went to see the king, who received us reasonably well. He joked about the
medicines of the ministers which, he said, were no use. He also said that Calvert had shown him his rifles, his hatchets, and his knives for sale.

24 March 1845
Brother allowed his trousers to be stolen from beside him during the night. We went to talk about it with Tupou, who seemed to listen with interest. He came in the evening to visit our village. A feast had been prepared for him, and he sent us an honourable portion. Gaga sent us a small piece of fatty bacon.

25 March 1845
Our catechists finished doing the ridge of our house. Tausiga and Mafilo left for Somosomo.

28 March 1845
The people of Nabutoka came here to dance all night. The dance appeared to be very bad.

29 March 1845
This morning Tupou walked about in this village covered in a mask. Togavalevale came and asked if we would go to his house to see his niece who is sick at his brother’s place. We went there on our way back from the home of the king, who received us well. The brother of Togavalevale seemed to desire to become a Catholic, but he said that he is afraid.

30 March 1845
Togavalevale, Sovea and several other chiefs came to see the Mass. Afterwards me made kava for them, and they had a good discussion with us.
31 March 1845
The brother of Tongavalevale came to bring a small root and he remained a long time with us. He seemed earnest and seemed to want to become a Catholic. At the sight of a picture of Our Lord he made several times a touching prayer where he prayed to Our Lord to make things clear to him, to have pity on him, to save him. He wanted a cross, a big one because he is a chief, a rosary and a medal. He did not want to wear them in public because, he said, he still fears the big chiefs. He left contented, after sharing in our modest meal. A big boat arrived from Somosomo.

1 April 1845
We went to see the king who received us very coldly. Ma’afu made new preparations to leave.

2 April 1845
Ma’afu left for Ha’apai or Vava’u with Lote, who will return from there on his own boat, which he is going to make in Somosomo. They need to go together for greater safety. In the evening someone brought a coconut which brother boiled for Fr. Roulleaux. It was put on the fire in our compound while we ate supper.

3 April 1845
All last night and this morning, although there was no wind, the sea was extremely rough. The tide came up very high and went out very far. It continued all day and came as far as our compound. Fr. Roulleaux is growing weaker. Tupou came at one point in the evening to see us and told us that he would not object at all about those who wanted to convert to our religion. His words made us understand that the opinion is that Sovea is leaning towards us.
4 April 1845
Tupou came to see us and we made kava for him, after which he left us in a manner which made us realise that the people of Tonga have a sad chief in his person.

5 April 1845
On the way home from our garden we found at Salisali four or five big heretic girls, among whom were the daughters of Lua, who were all naked. Fr. Roulleaux reproached them, and their only response was to say that it is good. Yesterday evening the brother of Natalevu has been left nearly dead by a Fijian from Bau along the route between here and the home of the ministers.

6 April 1845
Quite a good number of people came to see the Mass. I had forgotten to mention that last Sunday the heretic gentlemen (the ministers) had celebrated their Pasch with arrowroot. They are not delicate in their choice of material.

7 April 1845
We saw the women from the compound of the ministers laughingly put the daughters of their masters all naked in our presence, on the water’s edge, in front of our house.

8 April 1845
Ratu Seru sent us some taro. We went in the evening to see the brother of Vuatalevu, who is sick from his wounds at Levuka. He did not seem to us to be in danger and he made kava for us in the Fijian fashion.

9 April 1845
Matafahi (Levuka) sold us a pig for Fr. Roulleaux, who is very sick. The ministers sent us by their former domestic an offer of relief
for Fr. Roulleaux. The sad state of Fr. Roulleaux obliged him to accept their offers. They sent him fatty bacon, bread, sugar and a chicken.

10 April 1845
Fr. Roulleaux is always very ill. In the evening the two ministers came to see him; we received them sincerely. Fr. Roulleaux accepted their offers to give us medicines and to treat his sickness. In the position in which we find ourselves, without any other means of treating such a grave illness, we believe we could not do anything else.

11 April 1845
Fr. Roulleaux has been a bit better during the night. The two ministers came again to see him and gave us medicine. Calvert returned in the evening while passing by and told us that these islands are unhealthy, but especially so are Somosomo and Rewa.

12 April 1845
The ministers came to see Fr. Roulleaux in the morning and again in the evening. In the evening they sent half a loaf of bread and a chicken. Fr. Roulleaux is always very ill.

14 April 1845
Fr. Roulleaux always suffers a lot. The ministers came twice to see him, and sent several things. We got prepared a little in the evening for putting reeds on our house.

15 April 1845
Fr. Roulleaux is always really sick. The ministers came to see him and lavished their care on him as usual. We put a good part of the reeds on the house. Fr. Roulleaux sent the workers a very nice root. In the evening the old man from Lekutu came with his wife,
and presented a very beautiful mat to Fr. Roulleaux. He always takes a great interest in us.

16 April 1845
We continue to put the reeds on the house. Fr. Roulleaux is a bit better. The ministers came to see him as usual. The old man of Lekutu sent his wife to us to ask for clothes to go to a Tongan dance in the king’s village tomorrow. Fr. Roulleaux refused with good reason to lend clothes for such a purpose.

17 April 1845
We made the casement windows of the house. Fr. Roulleaux is no worse. The ministers came to see him in the morning and evening. The dance took place in the king’s village. We are told that the old man of Lekutu had himself danced. (We have learned since that he had only done so to help.) They killed about fifteen pigs (a big number) and the feast went on well into the night.

18 April 1845
Fr. Roulleaux is a little better. The ministers came twice to see him as usual and they sent him what he needed in the way of medicine and food, as they have been doing ever since they came to see him.

19 April 1845
Fr. Roulleaux is in less pain. He said Mass, which he had not done since Sunday. The ministers came morning and evening. As they left they recommended to him kindly that if tomorrow (Sunday) he had some instruction to give, then I should do it. The old man from Lekutu came to see us for a moment. Tupou came to the village for a kava and a meal. He sent someone to look for us, we did not go, and we were sent some pieces of cooked yam.
20 April 1845
Someone came in the night to bring us some coconuts, which we put in water. Father Roulleaux said Mass. The two ministers came towards midday. Without giving the impression of touching on it, Mr. Lyth advanced some of their religious principles which Fr. Roulleaux did not leave unanswered. He quoted us John 14/26 to show that it was the Spirit that sent them.

21 April 1845
The ministers came morning and evening to see Fr. Roulleaux, who is now reasonably well, and who said Mass.

23 April 1845
The ministers came morning and evening. Fr. Roulleaux continues to say Mass. He suffers always. I went on his behalf to ask for some taro from the king, who sent us to look for it at Waitabu because it is better there.

24 April 1845
The ministers came twice. Someone brought us some taro, but wanted us to pay for it. Father Roulleaux replied that he had not asked the king for taro which we would buy. He could take it back if he wished, but he would certainly not pay for it. The Fijian left us his two large baskets of taro. It is the chief of Waitabu himself, he told us.

25 April 1845
The minister Calvert came twice in the morning. The other (Lyth) did not come, because his wife gave birth during the night. Fr. Roulleaux did not sleep at night because of tooth ache. He continues to say Mass.
26 April 1845
Fr. Roulleaux is not so bad. The ministers came morning and evening. Mr. Lyth brought me a small container of ointment with two bandages for my leg, which has been bad continually since Christmas. I went in the evening with Fr. Roulleaux to see the chief of Lekutu, who gave us two pieces of corn, and who came with me to ask someone for a sugar cane. The man who gave it is named Seru.

27 April 1845
Fr. Roulleaux is suffering a lot from tooth ache. The ministers came this evening.

28 April 1845
The ministers came to see Fr. Roulleaux, who is much better. Several canoes arrived from different islands. Gaga and the others from this village also arrived. They soon came to pay us a visit.

29 April 1845
Fr. Roulleaux came with me to the garden, but he was very tired. The ministers came in the evening.

30 April 1845
The ministers came in the evening to see Fr. Roulleaux, who is much better. We are singing the litany of the Blessed Virgin for the month of May.

1 May 1845
Two Englishmen, who arrived here several days ago from Bau where their ship is, came to see us. They have some things to sell the Fijians, but at an excessive price. Mr. Calvert came along in the evening to see Fr. Roulleaux.
2 May 1845
We went after lunch as far as the village called Levuka. An old pagan lady has died there without our knowing anything of it. Mr. Lyth came along in the evening to see Fr. Roulleaux.

3 May 1845
I went to search for chickens and sugar cane for Fr. Roulleaux. I could find chickens at Tausiga’s place, but I was not able to get any sugar cane without giving some fish hooks. The ministers came in the evening. Fr. Roulleaux was a little worse today.

4 May 1845
A good number of people came to see the Mass. After that Gaga came to pay us a visit, which we found quite interesting. The old man from Lekutu and Tupou came to see Fr. Roulleaux. The ministers did not come.

5 May 1845
Fr. Roulleaux suffered a lot during the night. The two ministers came in the evening to see him. I went to prepare some ground in our garden to sow some peas. Sovea came in the evening to see us and gave us a long account of past times.

6 May 1845
I went to sow the peas. Fr. Roulleaux is reasonably well. The two ministers came to see him. We learned that they are going to build a prayer house for the heretics at Yadrana.

7 May 1845
I went to Waciwaci to look for chickens for Fr. Roulleaux. I found Lua with Tupoutoutai, who were just finishing a kava session. There was a meal at which I was treated with honour by Tupou
and Lua. Lua is building a house and he has been to Namuka to get the posts. He told me that he has no chickens. I then went to Waitabu where I was no more successful. On my way home I found a sick person and I spoke to him about religion. He really wants to convert on condition that he is cured. The two ministers came in the evening to see Fr. Roulleaux, who was reciting his breviary.

8 May 1845
Mr. Calvert came along to see Fr. Roulleaux, who is well. He spoke to us about the king, who, he says, is more shrewd and cunning than you would think. He hides his politics. The Fijians like to make fun of him and get him angry with everyone.

9 May 1845
We worked to prepare an altar in our new house. The two ministers came in the evening and were fairly serious.

10 May 1845
Fr. Roulleaux was a bit worse. The two ministers came. Dausiga gave us four beautiful corn cobs. I went to see the son of a pagan priest in the king’s village. He is dying and people didn’t want me to talk to him about religion. All my efforts were of no use.

11 May 1845
We went to see the king, who told us that the son of the priest has died. On our way home we saw Tongavalevale, who is a little better. His brother always seems pleased to see us. Mr. Calvert came alone in the evening to see Fr. Roulleaux, who is fairly well.

12 May 1845
Mr. Calvert came in the morning to see Fr. Roulleaux. Afterwards I went to him looking for sugar cane and chickens. I was promised
some in the king’s village. Mr. Lyth sent Fr. Roulleaux a good piece of turkey. Both the ministers came back in the evening.

13 May 1845
We finished our altar and began putting in place the coconut leaf mats. Mr. Calvert came this morning. Apolosi brought Fr. Roulleaux a good fish. Then he brought him a small piece of pork. No one at all has brought us any more chicken from the king’s village.

14 May 1845
We put the coconut leaf mats in our house. Mr. Calvert came to see Fr. Roulleaux, and spoke of some rumours of war between France and England which need to be confirmed. Sesaro came to see us and he claimed that heresy has made them worse than before. Mr. Calvert and Mr Lyth came for a moment in the evening, during which time the boat of Pulepule, one of their catechists, arrived from Vanuavatu where he had got off on arriving from Tonga. He came from Nuku’alofa. Kamisese, with a few followers, arrived from Bau from where, it is said, that he had been chased.

15 May 1845
The ministers came to see Fr. Roulleaux, who is fairly well. They had no letter from Mr. Thomas, who was in the meeting in Vava’u.

16 May 1845
We received the visit of Kamisese. He asked for clothes, without insisting greatly. We gave him two knives for three chickens. The ministers came in the evening.
17 May 1845
Brother has broken our big axe. The two ministers said hello when we met in the evening in the moonlight.

18 May 1845
The ministers didn’t come; Fr. Roulleaux is well. We went to pay a visit to the old man of Lekutu who always makes us welcome. Three Tongans from Mua came. They told us that a lot of people have become Catholic. They said that they are pagans and that they only became Protestants on the voyage so that they could come on the boat.

19 May 1845
The two ministers came morning and evening to see Fr. Roulleaux who always suffers from a cough. The old man from Lekutu came to see us and we made kava for him. Apolosi gave us a small piece of pork with a large yam. Kamisese sent us five or six huge taros. Several days ago the pig that we gave to Piu to care for escaped in the night. It can’t be found. It is very likely that it has been stolen.

20 May 1845
The two ministers came to see Fr. Roulleaux. The meeting was rather chilly. Fr. Roulleaux spoke to the Englishman who is usually with us, asking him to make a door for us.

21 May 1845
A feast was made at Ubupou, and we were brought some pieces of yam. The two ministers came in the evening to see Fr. Roulleaux, whose cough has not got any less.

22 May 1845
While we were walking we met the ministers on the beach and we had a talk with them for five or six minutes.
23 May 1845
We worked on our altar. The ministers came in the evening with Pulepule, a chief who has come recently from Tonga, to see Fr. Roulleaux. He is always coughing, and up till now the medicines that they have given him for that haven’t done him any good.

24 May 1845
We went to make the visit to the ministers that Fr. Roulleaux had promised to make them. They received us very well. Mr. Lyth, to whose house we went first, offered us tea, which we accepted. At the start he asked Fr. Roulleaux to say the Benedicite. At the end he said grace, while we said our own prayer. Mr. Calvert was eager to show us his apartment and that of his confrere. They have a well equipped pharmacy, and each has his own library with quite a good number of books, among which stand out in pride of place the annals of their society and works of Wesley, comprising at least a dozen books.

26 May 1845
I gave a pair of scissors to a man from Lekutu who had given us a rooster the day before yesterday and who has given us many things on other occasions.

27 May 1845
The two ministers came to see us for a moment while passing.

28 May 1845
We put the door on our house. Mr. Calvert came to see us for a moment while passing. We loaned him “The papist well and badly represented”. Ratu Seru sent Fr. Roulleaux a piece of pork with three taros.
30 May 1845
A canoe arrived from Ha’apai, bringing different rumours that all the heretics of Samoa, Ha’apai, Vava’u and Tonga are going to unite to force the Catholics to be satisfied with Uvea and Futuna. It is a canoe with not many people on it.

31 May 1845
The two ministers came to see us. The said that their two confreres have left Vava’u because of sickness. They told us also that their catechist who was in Wallis would be taken away from there. They also told us that a large boat coming from Tonga, Vava’u etc carrying 140 people has arrived at Fulaga after a six days’ trip.

2 and 3 June 1845
We have been occupied all these days with our house. The white man came at three in the afternoon to bring our door.

4 June 1845
The ministers came for a moment in the evening to see Fr. Roulleaux. The boat which had come from Tonga and which had been in the nearby islands has arrived here.

5 June 1845
Several men from Tonga or Ha’apai came right into our house to insult us, and we had all the trouble in the world to put them outside.

6 June 1845
We made our exorcism as is our custom. Fohe came to see us in the evening.
7 June 1845
The boat of the Protestants arrived this morning. The two ministers left in it for Somosomo.

8 June 1845
I went to see the king who gave me a very good welcome. The chief of Lekutu came to see us in the evening. He looked well and Fr. Roulleaux gave him a bottle. Lote also came to see us.

9 June 1845
Tupou with Pulepule came to see us. He asked us a lot of questions about our country and about religion and then, after several words were exchanged between himself and Pulepule, he said to Fr. Roulleaux: “Very well, what are you going to do? Remain permanently here?”
“You have been to Sydney”, Fr. Roulleaux replied to him. “Isn’t the Catholic religion as well established there as the others? Why won’t it be the same here?”
Tupou did not pursue this, and left a moment later with the others.

11 June 1845
Brother has injured a foot, and is obliged to remain lying down. Fr. Roulleaux always coughs a lot. This cough, which had stopped when he had dysentery, has started again immediately afterwards, without getting less or stopping. It keeps him in a feeble state, which makes him unable to do anything. One of the Fijians brought back to us the rooster which escaped several days ago.

13 June 1845
The person who came to preach today is a man from Ha’apai, a close relative of the king of Vava’u.
14 June 1845
The white man came to finish the door. Fr. Roulleaux paid him immediately. He gave him 16 shillings. Sesaro and the old man from Lekutu came to see Fr. Roulleaux. The old man from Lekutu said that he is too old to convert to Christianity, that it is good if he dies as a pagan. On my way back from the countryside I came across a Tongan who was completely naked. He covered himself a little with some leaves. Sometimes another places himself totally naked in front of brother, saying to him, “Look”. This visit of Tupou and Pulepule showed us clearly that they are against us and that their plan is to get us to leave here if they can. They are totally given over to heresy.

(In the margin “as they had agreed, and Fr. Roulleaux refused to give a dollar more which he wanted to add”.)

15 June 1845
Quite a good number of people from Lekutu came to see the Mass.

17 June 1845
Sesaro brought a Tongan from Mua to see the apostolic tree. This man looked at it attentively, and appeared to think well of our holy religion.

20 June 1845
The absence of the ministers did not slow down the zeal of their catechists. They came here to do their preaching as usual.

22 June 1845
A young man from the village here came to Mass and said that he wanted to be Catholic. His name is Mouga. While going for a walk we went to see the king who received us well enough. He was
counting his whales’ teeth (tabua) and he told us that it was the money of Fiji, that for one tabua he could have a wife, etc.

23 June 1845
Father Roulleaux left with Mosese to visit the different villages on the island. We worked getting our compound in order.

24 June 1845
Fr. Roulleaux returned from his trip. He did not have much success in all the villages as far as Yadrana. There the chief Vaka received him well enough and he even killed a small pig for him. But he has become externally a heretic, he said, and to have peace. The prayer house of the heretics at Yadrana is finished and the number of those who have turned in the village has grown to eighteen, counting everyone.

25 June 1845
Gaga is a bit unhappy that we have cleared a little of the sea shore. He claims that it will make the village cold. He was easily appeased. We have no doubt that his wife is at the centre of this unhappiness.

26 & 27 June 1845
We work always in our compound which is very nearly finished.

28 June 1845
A crowd of people has come to see us in the last few days. One of them (a son of Toki, the chief of the king’s village and who died this year) insulted Fr. Roulleaux and refused to leave our compound.
29 June 1845
A lot of people came to see the Mass. Mafileo and Josefa from Namuka came to see us. We saw yesterday and today a small American ship. While going for a walk we met a Tongan who was going to the preaching. Fr. Roulleaux said to him that it is a bad religion and that it has no bishops as leaders. To this the man replied that the bible is their leader. We passed by the home of Sesaro, who gave us a small cat. When we returned home we found Tupou with some others on the beach. On their invitation we went there for a moment. During this time an American from the small ship that is in sight came to ask him in our presence for people for sex, and Tupou and the others had the air of agreeing quickly. Such are the fruits of heresy. I was not absolutely certain of the fact, however, they spoke a little in a round about way. Also someone has said to us since that this is not absolutely contrary to the manner of acting of Tongans.

1 July 1845
The son of Lavaka, who arrived yesterday evening from Matuku, brought us a nice root of kava. The Fijian who brought him from Tonga came with him and brought us another root, which we drank together.

2 July 1845
The ministers arrived from their trip. Several of their confreres from nearby islands came by here with one of their wives. I have forgotten their names and how many of them there were.

4 July 1845
Fr. Roulleaux gave two metres of brass wire to the white man Moala, who had asked him for it. He told us that there would be several changes among the Wesleyan ministers, of which, he said, he was not absolutely sure. Their meeting was not finished. He
also reported to us that the New Zealanders (Maoris) had massacred a lot of English and did not want to obey them, etc. This would need to be confirmed.

6 July 1845
A lot of people came to see the Mass. Sovea with Tausiga and some others came to see us for a moment, probably to drink kava.

8 July 1845
Pako, who went to Fulaga fifteen days ago last Monday to search for posts for his house, returned this evening. His dealings were not very happy. Sesaro, who came yesterday, came back again today with Sosefa. They all announced that they had come looking for food.

9 July 1845
Motofai gave a mat to Fr. Roulleaux to put in the chapel. Four of the ministers passed this morning two by two along the shore. They didn’t seem to look towards our house. It is no doubt a walk to amuse themselves after the long reflections of their meeting.

10 July 1845
We went to live in our new house, forced by the rain to do so.

11 July 1845
We said our first Mass in our new house, in thanksgiving for having been able to build it with such slender means. Mr. Lyth and Mr. Calvert came in the evening to pay us a visit. They told us that they are both going to remain here.

12 July 1845
Tupou, his brother Sovea, Malileo, Tausiga Sosefa, Sesaro his brother and a lot of others came to see the Mass.
15 July 1845
The old chief of Lekutu came for a moment. We made kava for Gaga. Sosefa from Namuka came to see Fr. Roulleaux and asked him for several objects.

16 July 1845
We went to see Sesaro who told us that he was coming from a kava vakatevoro at Lekutu to consecrate a boat to the devil. The wife of Ulukalala came to see us for a moment.

17 July 1845
We learned that the old lady from here died during the night. Since she has been sick we have prayed continually for her, offered the Mass for her several times. All this has produced no result. She never wanted to hear us talk about religion. Nearly always she has replied to me only with abuse. She is said to have become a heretic out of hatred of us. We see from her case how much the devil still has his kingdom here. There was no preaching today at Lekutu because, they say, the ministers are annoyed with the village because they persist in dancing.

18 & 19 July 1845
Sesaro hardly misses a day to come and see us. Today he remained more than three hours with Sosefa from Namuka.

20 July 1845
The widow of Ulukalala came to see the Mass with several other women of her group. We prepared kava for the old men from here.
21 July 1845
Sesaro came and told us that he has decided to tell Tupou that he is Catholic. Gaga sent us a beautiful fish with yams from a feast made in honour of the old woman who died last week.

22 July 1845
Sesaro came to see us. He had been to Tupou’s house in the morning to talk with him about his plan to become a Catholic. Tupou replied that he would not tell him what to do or not do; we are all for the other religion.
“I will not be silent, said Sesaro; even though I become a Catholic, I will always be a friend to you; I am not doing this to beat you. If you are against it, I will remain in my house. I will not go to your prayer house and my heart will also be for the Catholic religion.”
“Very well, do what you want.”
It seems that nobody heard their conversation.

23 July 1845
Vaka, chief of Yadrana, came to see us. He was present for a part of my Mass, which did not make a great impression on him. We made a small kava for him. Sesaro was there, known from now on as Kelekolio. Fr. Roulleaux went to see him in the evening. He brought him home afterwards. Someone started to insult him also at Navutoka. He replied by calling them heretics. On the way they saw a woman showing herself completely naked on the beach. “If they persecute me”, said Kelekolio, “if they chop my neck, so much the better, I will die for the Lord.”

24 July 1845
Kelekolio has a fever and sent someone to look for Fr. Roulleaux, who went to see him immediately.
25 July 1845
Fr. Roulleaux went to see Kelekolio who is better.

27 July 1845
A lot of people came to see the Mass. Kelekolio came with his rosary around his neck. We went to see the king, who ignored us. Sovea came to see us and we told him tales of past times, which he seemed to believe.

28 July 1845
Kelekolio came to see us and seemed to be full of happiness to be a Catholic.

29 July 1845
Several Fijian chiefs came to see us. Vuatalevu returned from Moce. He always wore his rosary. At Fulaga an American captain congratulated him because he was a Catholic.

30 July 1845
Someone came and stole a small pot from our old house. Kelekolio came to speak to Fr. Roulleaux about baptising his two small children. In the evening he sent us a small pig.

1 August 1845
Tupou came to see us with Kelekolio and showed a pleasant enough face to us. Toki brought us a dish of yams. We made the baptismal water in the evening.

2 August 1845
Kelekolio brought his two children for baptism: Marie Anastasie and Marie Alfonse de Ligori. Toki came to see us and told us that a good number of people are speaking in favour of us and that Sovea is only held back by shame from changing.
3 August 1845
A lot of people came to see the Mass. One of the sons of king Tupou\textsuperscript{52} came near the moment of the consecration with a good number. Several young people behaved themselves very well outside. Yesterday evening Mr. Calvert was at Kelekolio’s place to talk with him about going back to their religion.

4 August 1845
Today, for the first time, we did not say Mass because we are starting to get short of wine.

5 August 1845
We have learned that Tupou has expressly forbidden his people to come and insult us. We went to look for a stone to put before the door of our house.

7 August 1845
Mr Lyth came this morning to see Kelekolio in his house. He had lunch with him and had taken him into a room alone with Mr. Calvert, who spoke to him for a very long time to get him to return to heresy. He said to him that if he wished to go into the fire, he had only to make himself a Catholic; that it was a religion which killed the world, which adored saints and the Blessed Virgin, which was equal to Mahommedanism, which brought trouble and was very divided while it pretended to be united. In a word, it is a religion full of abomination. It was our catechumen himself who came to us to tell us all this. He seemed only more attached to our holy religion.

\textsuperscript{52} King Tupou, king of Tonga
8 August 1845
The whole village here has been today to make a plantation of yams for Ratu Seru.

9 August 1845
Kelekolio has been to get a shave from Bobes (papu). The latter told him that it would be better to be pagan than to become a Catholic, and that the two religions are equal and that we have no bible at all, etc.

10 August 1845
All those who came to see the Mass today behaved very badly. We had to shut the door.

11 August 1845
We began our annual retreat.

12 August 1845
Ratu Seru sent us a little taro and fish. Tupou left for Ono, where he has gone to search for fibre to take to Bau.

13 August 1845
Kelekolio came to tell us that war is on the point of being declared between the king’s village and Waciwaci, because a pig has been killed. In revenge several buildings full of yams have been burned, bananas have been cut down, kava plants pulled, and after that two men were killed. They claim that nearly everybody believes the lies which have been spread against us, and that our religion is bad.

15 August 1845 Assumption
We baptised Kelekolio and his brother was the godfather. The ceremony was done quietly. The only people present were the
new members of our church. We have been to see Kelekolio who told us that at the beginning Oneata had wished to become Catholic. The king had consulted Ulukalala who had replied that it was not his (Ulukalala’s) land, but the land of the king. He had no orders to give to Oneata. It was the king who had stopped by his own orders these good dispositions. He was himself present at this conversation.

16 August 1845
Sovea came to see us.

17 August 1845
Not knowing that he was a big and respected chief, we sent Tupeloa outside after he came into the house without saying anything to see the Mass. Kelekolio had made a sign for him to enter and we didn’t know. A Fijian remains in our old house in spite of our insistence that he leave it. There is excitement from Ha’apai. Someone took brother’s knife while brother was watching, and would only give it up on the order of Ratu Seru. Others dug up nearly eighty roots of cotton plants which we had planted around our compound. Yesterday evening Bobes (papu) again spoke badly of our religion to Kelekolio while shaving him. This has decided Fr. Roulleaux that he be shaved by brother. It seems that peace has been restored between the king’s village and Waciwaci.

18 August 1845
Mr Lyth came to see us in the late evening. He told us that the king of France and the emperor of Russia have been to see the queen of England.
19 August 1845
Kelekolio told us that he had gone yesterday to see Lua, who had received him well and who had not spoken to him at all about religion.

20 August 1845
Kelekolio came to see us and told us that he met the two ministers yesterday evening, who told him that we adore bread, that in the Mass we do not give the wine to drink, contrary to the command of Our Lord, who commanded that communion be under both species.

22 August 1845
Kelekolio came to see us. He told us that the two ministers had been to see him the evening before and that they have again spread calumnies against us. Mr. Calvert had told him fables from the inquisition where the bishops in some places had cut the throats and mutilated a crowd of people and that it was Napoleon himself who had seen it, that we are praying for him, Kelekolio, to die. Go and ask them if it isn’t true, they added. They also said that all the French from infants up to old people knew only to speak abuse, lies etc. In addition, to get him by all means, they brought him a cup of tea from Mrs. Lyth. They have again added that we attract young people by giving them something to eat, and that we then massacre them.

24 August 1845
No one came to the Mass because of the rain.

25 August 1845
Sovea came to see us. Kelekolio also came while we were in the garden.
29 August 1845
A small sailing ship which was at Fulaga came to anchor in the port here.

30 August 1845
Ratu Seru gave us a dozen yams. Brother cut the beard of Kelekolio, so that he would not have to hear the calumnies of Bobes (papu) against our holy religion.

31 August 1845
A small number of people came to Mass.

2 September 1845
The little sailing ship which had come to anchor here left for the islands of the west. Sovea and the old chief of Lekutu came to see us.

3 September 1845
We learned that the daughter of Moala, the white man, died during the night.

4 September 1845
This morning we sent Apolosi to see if Moala want us to bury his child. He replied that the heretics would bury her, because they had conducted themselves better towards him, that we had not conducted ourselves well towards him and that we had refused to go and see his child etc. He is a liar and ungrateful. He had never spoken to us of going to see her. For more than a month, on his word, we had believed him to be in Fulaga. In spite of our poverty, Fr. Roulleaux had got brother to wash and mend his clothes once, has given him a new pair of trousers, a pretty dress for his little girl, and some brass wire which he had asked for.
Suffering from hunger and without medicines for ourselves what more could we have done?

5 September 1845
The two ministers yesterday gave an axe and a knife to Togavalevale. Several days ago they came to attack Mosese in the village, and today they both came to preach as usual.

6 September 1845
The two ministers came to attack Apolonio near our house on the beach. He did not respond badly to them, thank goodness. Fr. Roulleaux gave a bottle to the wife of Tausiga.

7 September 1845
Fr. Roulleaux gave a beautiful blouse to Pako; he also gave two chisels and some fish hooks to Motofai.

11 September 1845
We went to see the old man of Lekutu who informed us that they are going to demolish Ulukalala’s house and that Mr. Calvert and Mr. Lyth have bought the pieces. He seemed to feel strongly that this action is vile and harmful in their custom. Kelekolio, whom we went to see afterwards, seemed to be of the same mind.

14 September 1845
We went to see the king who received us well enough. We had a long dispute with a Tongan heretic catechist who said to the king in front of us that our religion is a religion which kills and which makes slaves of peoples and kings etc. Full of lies and words, the heretics don’t allow the truth to enter their hearts. Fr. Roulleaux gave Ratu Seru a beautiful cloth as a gift, with which he is very happy.
16 September 1845
We learned this morning that a man died during the night in the house of Apolosi. They hid from us his sickness, his suffering, in a word everything. The two ministers came yesterday evening, gave him something to drink, and asked him if he believed in God and our Lord Jesus Christ. He was buried this morning. The two ministers came, and we again had the sadness of seeing one of our catechists help to carry the dead man and put him in the grave. Motofai brought us a basket of cooked yams with a bit of corn.

19 September 1845
We have learned that a Fijian has been in an argument at Waitabu with Naulivou; that Naulivou got angry and Sovea who was present spoke up in our favour.

20 September 1845
We received from a boat from Bau a packet from Bishop Bataillon, addressed to Namuka. It contained three letters, dated 27 and 28 May, and two prayer books, two Stations of the Cross and two leaflets for giving instructions. We learned of the arrival of two priests and two brothers and the nomination of Mgr Epalle, that at Uvea the war was due to Ma’afu, Po’oi and Mahe, and that the two ministers who had visited Uvea had blamed Po’oi and had obliged him to make his submission; the heretics had wanted to assassinate a chief in the presence of the bishop.

21 September 1845
Fr. Roulleaux finished the barrel of flour this evening.

53 Po’oi was a Protestant chief from Wallis
22 September 1845
Brother repaired a hand saw that Havea brought him. He also gave a small help to another Fijian, who immediately brought us some yams. A Fijian brought us a load of yams, saying they were from the king, who wished to sell them for a knife. Fr. Roulleaux sent him back saying that he did not wish at all to do business with the king, that it is an unworthy thing and that if he wants a knife he will give him one, but he will not sell it.

23 September 1845
Kelekolio came and asked for needles. Fr. Roulleaux gave him some, with a handbag for his wife and one for Anastasia. He counted the needles in front of us and did not appear to be very satisfied.

24 September 1845
Mosese left for Namuka with Apolosi and Motofai. They are setting out to make a big boat.

26 September 1845
A dozen canoes left this morning. Fr. Roulleaux bought a hen and a rooster through Apolonio.

28 September 1845
A ship is in sight. We think it is that of the heretics. Fr. Roulleaux has not closed his eyes all night because of toothache. It is the ship of the heretics which has arrived. It remained in view all the day.

29 September 1845
We went to see the king who made us welcome enough. Sovea and Kelekolio were there for kava. We learned that a chief has been strangled in Bau and that the king of Macuata has been killed
on his island where there is war. They were beaten at Rotuma. On returning we found Mr. Lyth on the sea shore. He distanced himself while walking without seeming to see us. Fr. Roulleaux greeted Bobes (papu) who was there with Moala (the white man). On returning to our house we found a packet that two men from the heretics’ boat (one of them was Irish) had come to bring us, and they had waited for a long time. This packet contained several books in the Uvean language and three letters: one from Fr. Calinon (1 June 1845), the second from Fr. Petitjean (12 February 1845), the third from Fr. Forest (2 October 1844). The letter from Fr. Calinon told us that there are about a hundred new converts in Tonga, that Nuku’alofa and Vava’u have fallen out with each other, that Nuku’alofa had sought an alliance with Pea and that the heretics in Tonga never cease to tell lies about us. It is dated 1 June 1845. The letter of Fr. Petitjean did not give us long details, but said only that the Methodists spout a thousand lies and always make up new lies against the Catholics. That of Fr. Forest told us that Bishop Pompallier has gone to Sydney to consecrate Bishop Murphy\(^54\); that practical business affairs are in a very bad state in New Zealand.

2 October 1845
We went after dinner to the mountain of the Angels. The weather is calm and rainy. On the way home we heard a noise like a clap of thunder in the distance accompanied by a whistling in the coconut trees. It was an earthquake, which was quite strong.

3 October 1845
Today is a feast day for the heretics; it is probably in honour of St. Wesley.

\(^{54}\) Bishop Francis Murphy took up his appointment as the first Bishop of Adelaide in December 1844.
4 October 1845
A small kind of schooner came from the islands in the west.

5 October 1845
We made kava for the chief from Bau who brought us our letters.

6 October 1845
Vaka, chief of Yadrana, came to visit us. He had embraced heresy at the urging of Lua, chief of Waciwaci, so that his son could be cured. His son having died, he told us that he has gone back to paganism again and that three other heretics had also returned. While we were walking we learned at Lekutu of a pamphlet that the heretics had printed at Vava’u, and which spoke of Wesley and Wallis.

7 October 1845
A Fijian came while brother was away to search in our house. I caught him in the act.

8 October 1845
The small European boat left this morning.

**From here it is in Roulleaux’s handwriting (until 23 October)**

9 October 1845
Fr. Breheret and brother went to work in the garden this morning.

10 October 1845
Return of the Triton; an English sailor came to see us in the hope of receiving something for the letters which he had brought from Tonga. He told us that Fr. Grange has to go to Sydney for a bit. In the evening, the Triton left for Tonga. At nightfall some young
Tongans came to see us. We talked with them for quite a long time about religion. They told us that they know very well that the ministers mislead them.

11 October 1845
Ratu Seru made the putu of Tui Cakau. We have a large portion from the cooking. In the evening Mosese, Motofai and Apolosi returned from Namuka.

12 October 1845
Fr. Roulleaux said Mass and the two Wallisian converts went to communion. One of the daughters of Lua came. There were quite a large number of spectators outside, but their bad attitude obliged us to shut the door. Mosese told us that the good disposition in which we had left the Tongans of Namuka is very much weakened now. It is the effect of frequent visits from the ministers and the lies of Ma’afu. Only Joseph seems always to lean towards the truth.

13 October 1845
Our Fijians went to take back to Yadrana the boat of Sekope (a heretic catechist). They found everyone occupied fortifying their village in preparation for war with the king’s village. The cause of the war was a case of adultery. On their return they met Vaka, the chief of Yadrana, who told them that he was coming to make peace with the king’s village. Return of Tupou.

14 October 1845
Visit of Gregorio. He told us that the heretics of Ono have split off from Lakeba, and that their ministers have not been able to bring them back to obedience. The principle carries its consequences everywhere.
15 October 1845
The little sailing ship from the big islands returned this evening from Lau. During the night two Tongan chiefs came to talk a little with us. Motofai told us that war is being prepared between Bau and Natewa. The Tongans must take part there. The cause is the death of 17 men from Somosomo who have been killed and eaten by the Fijians of Natewa.

16 October 1845
We have learned that the king is angry with the heretics who have turned the heads of his subjects in Ono. This event produced some good effects on the spirit of the Fijians. This evening again, Sovea, Tausiga, Togavalevale and Lukukuotau came to see us to talk over all this. They seemed to understand at last that their religion has nothing fixed and settled.

17 October 1845
We received a visit from Nathovi, who seemed to have hostile feelings towards our holy religion. Towards evening Tupoutoutai came to see us. We spoke of news which had arrived during his absence. He did not seem to hate us.

18 October 1845
Havea returned from Vanua Balavu. Someone announced that the canoe which carried the Fijian who had stolen a pot had perished during the crossing. This news needs to be confirmed. This evening Gregory Toga brought us two heretic chiefs who wanted to see our pictures and the apostolic tree. We showed them what they wanted to see.

19 October 1845
Fr. Breheret said Mass. The brother of Joseph of Namuka came with Tukuuotau. The news of the misfortune which happened
near Moala has been confirmed. It seems that the other canoe which was travelling with it refused to receive the shipwrecked people on board. This is an example of the hardness of the hearts of these people.

20 October 1845
Sovea and a chief of the village came to see us, and spoke strongly for a long time about the war they were preparing for against Natewa. They told us that a boat carrying six Tongans and two Fijians had set sail for Futuna, to avoid the punishment which their bad behaviour merited. They have made the putu of Tui Cakau in the village.

21 October 1845
Toki came to see us. I got him to think about becoming a Catholic on account of the continual danger he is in from perishing in his boat. He replied that he is afraid of the chiefs, and that he will wait for the time when the bishop comes.

22 October 1845
We saw Toki again, who held a fairly meaningless conversation with us. In the evening a Fijian told us that Toki is an habitual liar.

23 October 1845
Gregory and Sovea came to see us. We talked about religion. I explained to them what excommunication is. This method of spiritual correction pleased them a lot. They went home satisfied. Sovea told me in particular that when he gets back to Tonga he will become a Catholic the first time he experiences dissatisfaction with the people of his religion. Finally he proposed to give us a large property at Lekutu, for us to establish ourselves there and to leave Talikitau.
From here Breheret continues the diary

24 October 1845
We went to perform our exorcism on the Mount of Angels in honour of St. Raphael.

25 October 1845
Kamisese came to see us. He spoke a lot about religion and he considered the true vine with attention. He wishes that we could be one with the others. He asked several questions on what is permitted and what is not, on war, on fornication etc.

26 October 1845
We went to make a tour in the king’s village who was not at home. A young man has died in this village. Togavalevale, Sovea and several others came to see us. They seem always to lean towards us. In the evening two small young Fijians asked to see us and seemed to take a lot of interest in matters concerning religion.

27 October 1845
We learned that yesterday while we were in the king’s village, they were strangling two women in the big house of his majesty and in his presence, in honour of a young man who was a big chief. Today a Tongan man came here from Salisali, entirely naked before me. I was not able to recognise him. A man had wanted to die and accompany the man who had died in the village. Wait for the famine, replied a chief named Vuetasau, we will kill you to make a kiki. You are not worthy to accompany a chief into the tomb.

29 October 1845
We went to see the king who received us well. There was a big kava where Lua was retelling the old lies against us. The king, who
had not heard his words, looked at us kindly and seemed to enter into everything that Fr. Roulleaux said to him. If Fiji becomes religious, he said, it is your religion that it will embrace. On our return home we learned that Mr. Calvert and Mr. Lyth have each given a pig and twenty yams to make a feast for the newly married woman from our village and her husband. Ratu Seru sent us a piece of pig. We went then to visit Nasaqalau, where, except for one or two Wesleyan women, the rest received us well enough. The chief has the air of a man who does not know what he wants. There has been for a little while now a Tongan catechist there with his wife. They are from Nuku’alofa.

30 October 1845
Tupoutoa came to see us. Another chief, named Sunia, also came. Fr. Roulleaux went to see the old man of Lekutu, who is a bit sick.

31 October 1845
We learned that a heretic man from Waciwaci was killed yesterday at Yadrana by the order of Lua on account of adultery.

1 November 1845
We went to see Kelekolio. His wife, who was making tope, asked Fr. Roulleaux if this work is forbidden. He said that that is only a sin in her heresy, that is it a thing which concerns her. From there we went to the village named Levuka. We met there Bobes (papu) who has been very sick for several months. His asthma makes him suffer a lot. We then went into the king’s village, which we visited while passing by. He received us well, sent us to look for something to eat, and spoke a lot about religion. He asked us if it is right that the people of Ono do not send him any material possessions. He said that what embarrasses him is to see that some say one thing, and others say something else. At that moment someone announced the coming of Mr. Calvert. He came
in immediately and presented a root of kava to the king, and he sat down along the palisade on a piece of wood. We waited for his greeting to return that greeting to him, but having said nothing to us, we believed that we should keep silence also. After a short serious meeting with the king in Fijian he left without saying anything to us. Immediately the king asked us why we had not greeted him. Fr. Roulleaux replied that in our custom it was those who entered who first greeted the others. We were all ready to give him our hand; that we don’t hate them in themselves but only their bad teaching. Sovea came to see us in the evening and talked for a long time. He told us that he as well as Mafileo and plenty of others are on the side of the Catholic religion.

2 November 1845
A good number of people came to see the Mass. We finished our last bottle of wine. Tupoutoutai came to see us; Togavalevale, his brother, Sovea and one other joined them. We spoke a lot about religion and Tupou told us that that he had gone to Sydney on the ship of Mr. Dillon, who is a Catholic and captain. He told us also that old Niubalavu had seen La Perouse when he was a child. We have learned that the heretics have again imitated our holy sacrament with breadfruit.

3 November 1845
We recited the rosary together for the souls in purgatory because we were not able to say Mass.

4 November 1845
Piu left for Vanua Balavu. We went to see Niubalavu.
5 November 1845
Tupoutoutai came to see us to ask for a chain. While out walking we saw a Fijian woman who placed herself totally naked in front of us.

7 November 1845
The bishop’s schooner arrived. Tupoutoutai went on board. Fr. Matthieu came on shore, and the schooner came in to anchor, entering the passage after seven. The king sent someone to look for kava on board. We replied that we would bring him some tomorrow.

8 November 1845
We said Mass and we went to present our kava to the king, accompanied by the captain, by the king of Futuna etc. On the way home we visited the boat and the other villages. We had supper on board.

9 November 1845 Sunday
We said Mass. Fr. Matthieu gave a small instruction. A Tongan fisherman, named Mua, remained in spite of me in the chapel. The ministers sent an invitation to the captain to go and visit them. Tupou came to the kava after Mass. The king sent a turtle to Ratu Seru, who sent it to us, and asked for a little kava to show his gratitude to the king. We gave him a piece. Half was taken on board, the other half was eaten by brother and our Fijians. We had supper on board.

10 November 1845
We unloaded our cargo. A lot of people went on board. They behaved themselves well.
11 November 1845
A small feast was made in the village for us. Fr. Matthieu went in the evening to Mr. Calvert’s house to thank the ministers for the care they had taken of Fr. Roulleaux. We sent them also a crate of wine. Mr. Calvert then wrote to Fr. Roulleaux to know whether perhaps he should not share this, adding that it was difficult to accept this gift after we had closed our door to him. Fr. Roulleaux replied verbally to him that it was Fr. Matthieu who had made the present and that he should see him about it.

12 November 1845
The schooner left as I started to say Mass for a safe voyage.

13 November 1845
We went to take a nice root with a very nice chain to Tupou. He received us well enough. We have been occupied with arranging our cargo.

14 November 1845
We continued to put everything in order. Tupou came and we made him a small kava. Yesterday Fr. Roulleaux gave eight metres of material to Kelekolio, with 4 blouses and three knives and a root of kava. He gave a shirt, a pair of trousers, eight metres of material and a very nice knife to Ratu Seru. Today we gave a good root to Sovea.

15 November 1845
Several people have taken up our religion: two from Lekutu, Kapelielele and Matia, and three from here: Lakitoto, Kelekele and Ahau.
16 November 1845
We made gifts of several roots to Gaga, to Naaotui, to Lamaci and to the brother of Mouga. The king never stops sending someone to look for kava. We believe that we shall have to hold firm. Netani came on behalf of Tupou to invite our new converts to come to his house. It was to warn them that they must see him about their change of religion. Only Netani was angry. Tupou had done this in a friendly manner. Sovea, who was there, took our side. They made the resolution to repair their church the following Friday.

17 November 1845
Fr. Roulleaux gave two metres of material to three new catechumens, together with a rosary and book for learning to read.

18 November 1845
Tupou came this evening to see us. He told us why he had got our new converts to come to his house. The heretics take it badly that Kelekolio strongly defends our holy religion. The king never stops sending someone to look for kava, in spite of our refusal.

19 November 1845
We made a curtain for our sanctuary. Fr. Roulleaux gave his first instruction to our new converts. We put a medical plaster on Sefanaia.

20 November 1845
We work all the time on our curtain. A Tongan man comes to buy some kava with fibre. Tupou came in the evening and we made kava for him. His talk is not on useless things.
21 November 1845
Fr. Roulleaux baptised Andrea, son of Kelekolio. We went to see the king and took him a root. He was very happy. On our way we saw the ministers with Tupou and the Tongans repairing their church. Tupou sent to the king to ask for kava in our presence. Fr. Roulleaux stopped the king from giving a root that we had given him. The Fijians laughed and said that we were right.

22 November 1845
Sovea came to see us. He said that yesterday they had drunk and eaten in their church and that the young people had gone there to commit crime during the night (it was in speaking of their church building, not of their religion). Your religion is equal to paganism, Fr. Roulleaux said to him. No, replied Sovea, paganism is a lot better. We put up the curtains in our chapel.

23 November 1845
The wife of Kapeliele has declared herself Catholic with her daughter. Tonight the people went fishing for a type of fish they call balolo. One of the two young men, named Kelekele, who converted to the Catholic Church eight days ago, has left us and gone back to what he came from. Today Calvert directed all his preaching against us. He said that we devour babies, after having committed the crime and that we were giving 10 francs to corrupt a young female, and seven francs for a woman etc.

24 November 1845
The old man from Lekutu, Netani and others came to drink kava. Tupou also came afterwards. We talked to him about the preaching of Mr. Calvert yesterday. He told us that he had not heard it because he was asleep. Then he told the others that they should not report what they said against us, and the same for
what we said. This preaching took place in the Fijian language. We made a small loft in my bedroom.

25 November 1845
We put a medical plaster on Ratu Seru. I put on a border as an ornament, and a stole.

26 November 1845
Sefanaia sent us one yam. He is a lot better. I repaired some stoles. Piu and the others have returned from Vanua Balavu where they were at war. Tupou came in the evening to drink. We made a small kava for him. Fr. Roulleaux gave an instruction. The relative of Ratu Seru who came to live in this village, and whom Tupou was taking care of, died last night.

27 November 1845
Na’a brought us a very nice yam and Piu a little corn. We made a loft in my bedroom to put our provisions in.

28 November 1845
Mr. Lyth came to preach, accompanied by Mr. Calvert. The dances have started again these last few nights.

29 November 1845
We have started treating a sick old man in Lekutu. Fr. Roulleaux gave a good blouse and a vala to Piu. We made a crown of flowers for the Blessed Virgin. We learned that at Lomaloma a catechist is teaching that the end of the world will take place in two years’ time.

30 November 1845
A lot of people came to see the Mass and they did not behave well. We went to see our sick people, who are doing well. We
learned that while the ministers came to see Fr. Roulleaux, only Mr. Lyth spoke badly about us in his sermons. Fr. Roulleaux gave an instruction this evening. Apolosi came to listen. He said in the evening in the house of our catechists that the ministers don’t say that our religion is false, but only that it is bad!!

1 December 1845
A lot of canoes arrive. We went to make a small kava at Kelekolio’s place.

2 December 1845
All the villages on the other side of the island except Waciwaci sent cooked food to pay for the balolo which had been sent to them. We received quite a good portion of the cooking that was sent to Lekutu with a root of kava. Several new canoes arrived from Namuka. Moimoi, who arrived with them, came to see us. He seemed to be distant from our religion. Sosefa, who also arrived with them, beat a retreat and claimed human fear.

3 December 1845
We put a medical plaster on Salakaia. Sefanaia appears to be really badly disposed; also his foot is worse. Sovea, who came to see us, told us that he had been to the ministers’ place and that Mr. Lyth again spread a host of lies which he did not want to detail. With his pacific spirit, he is still a long way from being religious.

55 balolo is a kind of edible sea worm, scientifically known as Eunice viridis, which spends most of its time in the deep recesses of certain coral reefs. It rises in its millions to the surface for a few hours once or twice a year, at a certain phase of the moon, for the purpose of reproducing itself. (P. Geraghty)
4 December 1845
Tonight someone almost killed a man at Navutoka. It is, they say, a reprisal made by Fitomoulie.

5 December 1845
Pulepule came to do the preaching. Moimoi brought us two taro with a little fekei.

6 December 1845
Sefanaia asked us, through Sovea and Finau the brother of Netani, why we no longer continue to go and see him. With reason Fr. Roulleaux refrained from accounting for his conduct. He is holding firm in the part he has taken. Salakaia continues in his good dispositions. Six canoes are preparing to go to war.

7 December 1845
We went to see Tupou. Fr. Roulleaux gave him a small root. Afterwards we went for a walk in the village. We were given a good welcome in one house where kava was being drunk. We were offered something to eat. Sefanaia came to speak to Fr. Roulleaux, who said simply what he thought. Sefanaia gave evasive responses. We presume that it is Netani who holds everyone. Having not much medicine we believe that we should not waste it on a man who speaks against our religion and who claims that he wishes to persist in heresy.

9 December 1845
Yesterday evening and tonight the story is going around that Kamisese has gone to make war on Lua because he had a man killed from the king’s village, and this has held up the departure of Tupou for Bau. Matia came yesterday evening to warn our catechists to be awake, that they are going to come and burn our
house. Kelekele has married a daughter of Natafu. Apolosi prepared a feast for him. Apolosi brought us a piece of pig and Natofu also send us a piece. About eight days ago, it is said, Kamisese became a heretic.

10 December 1845
Tupou went to Waciwaci to confer with Lua about the war. We went to see the old man of Lekutu. Mr. Calvert has attacked Ratu Seru about the ceremonies of baptism at Tupou’s house.

11 December 1845
We went to Yadrana. The chief Vaka did not give us a great welcome. He showed a better attitude after we had given him a small present. A moment after our arrival we were told that an infant had just died an hour before. We would have been able to baptise it but the moment did not present itself. Perhaps even we could have done it if someone had informed us when we arrived. On our return Fr. Roulleaux gave a small instruction.

12 December 1845
Today Sefanaia stopped sending anyone to search for herbal tea.

15 December 1845
Tupou left with six canoes for Bau, from where they will go to make war on Natewa.

16 December 1845
Tausiga left for Totoya. We learned that the king of Vava’u has written a letter of thanks to the king of Bau for his good manner of acting towards his (the king of Vava’u) subjects in these islands. This letter, which contained something offensive about Ulukalala,

56 Two lines later spelt “Natofu”.
has become known to the Tongans here and this has made them not well disposed to their heresy of which the king of Vava’u is a pillar.

17 December 1845
Kelesi came to see us. She said that Ulukalala did not hate us and that he only followed the instigation of the king of Vava’u. She claimed that in the state where things are today he would become a Catholic. This is difficult to believe. Calvert came yesterday evening to ask Lakitoto why he has changed. He replied that this was his wish. He also attacked Piu. We have learned that Bau has conquered Rewa, whose king was killed.

20 December 1845
It rained yesterday evening and all night. This morning the wind is from the north-east and the north and has been very strong. It has done a lot of damage to the breadfruit trees, to the coconuts etc. The wind continued strong enough all day. Sovea came to ask for a little kava. He is still full of pagan ideas and thinks that all religions be good. Kelekolio came in the evening. He told us that Ulukalala had wanted to chase us out because it was the king who had sent to his house to take us on his canoes to Somosomo. He had heard Ulukalala say in his presence that he would take us to Vava’u when his canoes were finished and that there he would accept religion.

24 December 1845
We prepared our lamps for midnight Mass.

25 December 1845
We went to see the king who received us well. In a house in his village a woman kissed my hand. I don’t know why. A boat arrived from Somosomo. Fr. Roulleaux said two Masses at
midnight and I said one. We said our others in the morning; few people came to see us.

26 December 1845
The father of Vuatalevu brought us a root of kava. His son had given a large mat a few days ago to Fr. Roulleaux. They said that no one had converted to heresy in Somosomo. The heretics did not come to do their preaching as they usually did.

27 December 1845
Ratu Seru or his relatives sent us a small amount of taro and a small piece of pork.

28 December 1845
A lot of Fijians came to see the Mass. They behaved themselves well.

29 December 1845
We went to visit Nasaqalau. We entered the house of the chief, Lamaci. Several Tongans who arrived unexpectedly began insulting us. One of them, named Feke, told the grossest and most filthy lies about the priests in Tonga. Po’oi, who arrived with the rest of his group, said that Feke was spreading lies and that they are stories from another time. He had not seen anything like it. But Feke assured us several times over that he had seen all these alleged crimes with his own eyes. Po’oi had wanted to make some objections to us in a dignified manner, and immediately his group began their insults again. To all that Fr. Roulleaux had replied with arguments that had reduced them to silence. When Po’oi had left, Lamaci had wanted very strongly that we should leave with him. Since Fr. Roulleaux did not seem to agree, he left us and sent the catechist who told us that from his part he did not know why we had come to see him and that he was afraid of us. He wanted us
to not remain and that we go from there. The catechists added also that if we wanted to go and sleep in his house, we could go there. He showed himself to be honest. But Fr. Roulleaux had thanked him and we left, to the great satisfaction of everyone.

30 December 1845
A small boat of European styling arrived from the islands of the west.

31 December 1845
We went to see Lua who received us well. He is fortifying his village. The ministers got Kelekolio to come to their place. They made every effort to get him to return to heresy. He replied well and several times reduced them to silence. His wife seemed to be further than ever from the truth.

1 January 1846
Piu left for Moala. Sovea with Kapeliele with his family left for Kabara. We went to see the king and took him a little kava. He received us well enough.

2 January 1846
We went to visit the villages of Waciwaci, Nalatake, Nukunuku and Yadrana. Lua received us politely enough. A Fijian at Nalatake who had travelled a lot received us well enough. Everywhere else people hardly looked at us as far as Yadrana, where the chief seemed pleased to see us. Their welcome is measured by the hope that they have of having material wealth and it does not move from there.

3 January 1846
The wife of Kelekolio has declared herself Catholic. The small schooner which had come from the big islands left this morning.
4 January 1846
Tausiga arrived from Totoya with more than 200 people on his boat. They came to pay their respects to the king here, who is their relative. Several came to see our little chapel and they seemed to marvel at it.

5 January 1846
The big dance of the people who have come from Totoya took place in the king’s village. We went there but we arrived just as it finished. We gave some kava to the king, who received it with as much pleasure as if he had no other kava.

6 January 1846
A lot of Fijians came to see the Mass and the chapel.

7 January 1846
Again a lot of Fijians came to see the chapel and the holy pictures. The chief of Totoya came in the evening and we made kava for him.

8 January 1846
The daughter of Na’aase accepted our religion. We gave her a rosary.

9 January 1846
I went to Yadrana to see Vaka who we had heard was sick, but he is well.

10 January 1846
Someone told us that the king, at the request of Lua, has become a heretic so that there would be more unity among them and so that they may be stronger against Bau. We were also told that the
old Niubalavu has been to dissuade the king from becoming a heretic.

11 January 1846
The king has not become a heretic as we had been told.

12 January 1846
I put up my library and Fr. Roulleaux his.

14 January 1846
We were told that Takopau has come to a nearby island to watch Kamisese in order to kill him.

15 January 1846
Three hundred yams were brought to Lyth from Nasaqalau as payment for a pot.

16 January 1846
The daughter of Tui, married to a catechist from Oneata, died at our door in heresy.

17 January 1846
The two ministers came to bury the person who had died yesterday. We went to see the king and we took him a little kava. There was a big meal and he saw that we got a fairly honourable part of it. He gave us a good enough welcome and asked Fr. Roulleaux if Jesus Christ was truly God. Fr. Roulleaux told him to pray that the good God would bless us.

18 January 1846
Vuetasau came to see the Mass. There were a lot of people there to see it. One of the children of the family that lives with Kelekoloio has accepted our religion.
22 January 1846
Vuetaau came to see the Mass on his way to cut down some coconut trees to fortify their village. We made kava for him. He had many questions about religion and said that he did not want to become a heretic with the king, etc. Kamisese also came to try to catch us out in something. Piu returned from Moala where, he said, they are also preparing for war against Bau. In his discussion Kamisese said to us: “If someone killed you, what would be the result? What revenge would there be?” “Remember what was done at Viwa”, Fr. Roulleaux replied to him. “Yes”, replied Kamisese, “All anyone could do would be to burn a few houses”.

24 January 1846
We went to see the king, who received us as usual. We gave him a good root. He asked Fr. Roulleaux several questions on the unity of God, etc. Fr. Roulleaux said all that he could to him to dissuade him from becoming a heretic. On coming back to our house the old Niubalavu told us that Kamisese is one of those who are asking the king to become a heretic.

25 January 1846
Tui Roma and Tausere have declared themselves Catholics. Vuetaau, pressed, begged by the ministers and Naulivou, finished by saying a prayer with them in his house, but the king held firm. At Lekutu and at Navutoka they are satisfied that Fr. Roulleaux has told the king to wait at least until Tupou returns.

26 January 1846
Tui Roma came to see us and told us that Kamisese and Vuetaau have been yesterday evening to confront him, to ask why he has become a Catholic, saying that it was to have material wealth etc.
A lot of others abuse him, but that he has no fear. Someone also proposed to kill them.

28 January 1846
There was a big dance of the Fijians from this island at Lekutu in honour of the people of Totoya. We were there. The two ministers were also there with their children. The king, Lua and the chiefs of the other villages came there and made their presents to the chief of Totoya. It was a national feast where there seemed to us to be nothing bad.

31 January 1846
Tui Roma left for Somosomo. We learned that Lua had sent by the son of Kelekolio, who has his neck twisted, two tabua with several necklaces to Tui Kilakila asking him to come and assassinate the king here. But the chief of Somosomo replied that since the king here is married to one of his daughters, he did not wish to kill him and he passed on all the knowledge of all this to the king here. (In the margin: this has not been verified.)

1 February 1846
A lot of people came to see the Mass. Lua came to the king’s kava and went as far as to take him by the arm to wear him down to become a heretic. But the king held true, as did Niubalavu who was there, and whom Lua had also wanted to lead into heresy.

2 February 1846
We went to see the king, who gave us a good welcome. There were a lot of people there. The chief of Moala and the old man from Lekutu were there. Vaka of Tui Nayau, whom the king had sent to look for us and who had seen the chapel, began to speak well of our religion, but old Niubalavu had spoken up and said that all religions were only liars. We have learned that Lua has made
all of Vaitau turn to heresy and the little village of Waciwaci on this side, with the exception of three people.

3 February 1846
Lautsu, Po‘oi and Paula left with their three canoes for Ha’apai or Vava’u. Kamisese went with them.

4 February 1846
The people of Totoya left on one of the canoes of Sovea.

6 February 1846
The king came to see our chapel with his priest and several others. He seemed totally overcome with admiration. We made him a good kava, after which he returned to his place.

7 February 1846
Tui Roma returned from Somosomo. We were told that the kings of Somosomo and of Bau are opposed to heresy.

8 February 1846
The king, having been to drink kava at Calvert’s place, came here to drink kava again. We made him see the chapel and then we made kava for him. He promised to come the next day to see the Catholic service.

9 February 1846
The king did not come to see the Mass as he had said.

10 February 1846
We went to see the king and we walked about in his village.
11 February 1846
A little orphan who lives in the home of old Lamaci has accepted the Catholic faith. She has taken the name of Salome.

13 February 1846
Vuetaau and then the king came with a group to see the chapel. We made them kava. Matakipau came also to see it and we gave him a drink too. He said that they are not pleased to hear the others telling them to become heretics.

15 February 1846
The king came with a lot of others to see the Mass. He seemed stunned by it and convinced that our religion is true. We made him a good kava.

16 February 1846
We went to have kava at the home of Tui Roma. Tokai, who was there, seemed to speak in our favour. On our return we found the king was waiting for us. We made kava for him and he spoke a lot about religion with Fr. Roulleaux.

17 February 1846
The king came to drink kava and talk a lot. It seemed that Tokai had spoken seriously about us, and that he had even said to Vuetaau: “We have been deceived”. Vuetaau replied to him, “It is you who made me accept heresy, and you want now that I should leave it? I would be ashamed.”

18 February 1846
The king sent Loganimoce with a basket of taro in order to have some kava. Fr. Roulleaux who was absent sent him the reply that he would certainly not give it. He came back to the matter and we went to take him two small pieces. We kept the taro because he
assured us that he had not sent it as payment for the kava. Brother washed the laundry that he had done yesterday.

20 February 1846
We went to exorcise the house of Tui Roma after which we went to have kava at Tokai’s place.

21 February 1846
The king came to drink kava. He was followed by all his chiefs, the old man of Lekutu etc.

22 February 1846
The king came with his group. He assisted at my Mass and we made him a good kava.

24 February 1846
It rained all day yesterday, during the night and all morning today. The king has consulted the devil through his priest to know if there would be a hurricane or only rain. The priest replied that there will be no hurricane at all but that the island would be unfortunate and there would be war if they abandoned paganism.

27 February 1846
The king was changed when he came to drink kava. We made him a second mix. While waiting he spoke very seriously about religion with Fr. Roulleaux. He questioned him about Our Lord, the Trinity etc.

2 March 1846
Koroitamana has returned from Somosomo with Kapuleivai to live here. It seems that Tui Kilakila is always waiting for us. We learned that Tui Roma has become pagan again. Kelekolio met
Calvert who again poured out all sorts of lies against our religion. Our new convert responded with energy.

5 March 1846
We learned that three canoes have left for Totoya, two of which returned because of bad weather. They don’t know what has become of the boat of Lautsi’i. It seems certain that Tui Roma and Tausele have returned to paganism.

6 March 1846
Kapelielele with his wife and Sovea have returned from Kabara.

8 March 1846
Sovea came to see us; he is always the same, a great friend of peace. We made a small kava for him.

9 March 1846
Fr. Roulleaux gave a plane blade to Kelekolio who came to ask for an axe.

10 March 1846
Maca and Mouga return from the islands in the west. There is always fighting in Vanua Balavu. Mouga has taken part himself and has killed a man.

12 March 1846
We made a small kava for the king who came from his place.

13 March 1846
We went to see the king who looked pleased to see us and who told us that the ministers from Somosomo are going to leave because they have tried a thousand times and have achieved nothing.
14 March 1846
Lavanimate (Sovea’s boat) returned to Totoya.

16 March 1846
The king came to drink kava in the village here. There were a lot of people. They sent for Fr. Roulleaux and he was made welcome.

17 March 1846
The daughter of Netani died during the night. She was buried in the tomb of Ulukalala, who had adopted her as his daughter.

18 March 1846
We went to visit Nasaqalau. The chief who had chased us from his house last time came to offer his hand to Fr. Roulleaux, who before accepting it asked if he was still angry. Then he departed like lightning saying some words that we did not understand. We returned without eating, no one having offered us anything. Kamisese returned from Kabara.

19 March 1846
We made a small kava in honour of St. Joseph. Tokai and Tui Roma were there while passing by.

21 March 1846
The king with his group came walking by here to find some kava to drink. As a result of his searching he found some in Piu’s trunk in his absence.

22 March 1846
Apolonio went to Calvert to demand reparation for the damage that his bull and his cow had done to his bananas.
27 March 1846
The heretics did not come to do their preaching because it is a fast day for them.

28 March 1846
Sosefa from Namuka came to ask for medicine for himself and his two children.

29 March 1846
Koroitamana became a Catholic.

2 April 1846
Ahopome’e came in anger to speak to us against Kelekolio who yesterday evening used some outrageous language against his daughter and the daughters of Gaga and of Tui, who had seemed to mock our hymns. He told us that he had thought of chasing us from the village here which is his. Kelekolio turned up unexpectedly and things were smoothed out by some explanations and asking pardon. We have been to see the king who received us well. We have been given a good welcome in several other houses in the king’s village.

5 April 1846
The nephew of Kelekolio has become Catholic, and also a woman of his neighbourhood.

6 April 1846
Our catechists went to search for reeds to enlarge our chapel. Joseph, brother of Kapelielele has become a Catholic.

7 April 1846
We worked on our chapel.
8, 9, 10 April 1846
We continued to work on our chapel.

12 April 1846
The wife of Koroitamana has become Catholic, also the wife of Na’a Viti and her child. A daughter of Tui and a daughter of Latsike asked also this evening.

13 April 1846
Joseph left for Namuka.

14 April 1846
We went to see the king who received us well and told us that we must remain, the two of us, on his land. On our way home we saw Bobes, who is always very feeble.

18 April 1846
Fr. Roulleaux baptised in the night the small sick child of Koroitamana, and has given him the name of Livatio.

19 April 1846
On our way to see the king we found ourselves in front of the Protestant church. As they came out after their preaching the two ministers went to their homes with their wives. We shook hands with Sovea, who seemed embarrassed. He followed us to the king’s house with Togavalevale and Netani. The king received us very well. His talk showed that he did not like the heresy. Savoa and Togavalevale have spoken of their religion in a manner which showed that they belong to it only bodily.
An old woman and a child from Lekutu have become Catholics as well as a woman from the village named Uvea with her child.
21 April 1846
The wife of Lausiga has become a Catholic.

28 April 1846
On returning from cutting poles for the house of one of his main wives, the king stopped here while passing by and we made kava for him.

30 April 1846
We learned from Sovea himself that the ministers have started again spreading such disgusting lies about us that they make the Fijians themselves feel sick.

1 May 1846
A Fijian from Navutoka came to ask to become a Catholic. John Baptist and Joseph have returned from Namuka. The two daughters of this Joseph have become Catholic.

2 May 1846
Fr. Roulleaux baptised Atanasio, son of Koroitamana.

3 May 1846
Fr. Roulleaux admitted as catechumens eight people who have been following our exercises for some time now. The wife of Joseph Leha came also with her husband.

4 May 1846
Sovea has urged the king to forbid people to insult us. It seems that Vuetasau and Loganimoce have joined with him to get this to happen. Sovea told us that his brother Ahopome’e is as zealous as Nautivou for heresy.
8 May 1846 St. Michael

Bishop Viard arrived from Futuna after having visited Uvea and Tonga. He told us that the Catholic faith is catching on in New Caledonia, Samoa, etc. He told us that the two parties in Uvea are always at war with each other and that the New Zealanders have finally submitted to the English etc. We went with him to take a magnificent root of kava to the king together with two necklaces. He seemed satisfied with the present.

9 May 1846
Bishop Viard left for New Zealand after having made a big impression on the Fijians. The king sent us forty two yams in the evening.

11 May 1846
We went to Waciwaci to see Lua, who was not at home. Barely had they seen us, and until we left, they abused us. We made a beautiful present of kava to the old man of Lekutu. We also took some to the king, who asked us if other missionaries and other ministers would come to his island. Another daughter of Tausiga came to take part in our exercises.

13 May 1846
For the third time the king sent to ask us for kava even though Father Roulleaux had said that he had none to give.

14 May 1846
The king came and waited a very long time to have kava. Since Fr. Roulleaux was not at home, I told him that I had none at all, and he finally ended up by going home.
16 May 1846
Moses left for Namuka with Apolis etc.

19 May 1846
The cooking for the death of the chief of Nukualofa began today. The king gave us a good part. Kelekolio sent us a piece of pig, and another piece came from Lekutu.

21 May 1846
Filipo paid us the honour of giving us a beautiful pig. The company here made a feast of it with the pastor. Calvert who had left this morning for Namuka was forced to come back on account of head winds.

23 May 1846
Fr. Roulleaux gave a bottle to Tokoipau, who came to ask for one. Sovea doesn’t stop coming to see us. He seems to be happy only when he is with us.

25 May 1846
Calvert finally got away to Namuka.

28 May 1846
Calvert arrived at Namuka where he performed baptisms, marriages etc. On his return he visited his flock of goats at Olorua. One side of his double canoe which sank during the night caused him to lose a beautiful lali and a manille.

29 May 1846
A storm and rain all day.
30 May 1846
Fr. Roulleaux baptised Victoria, daughter of Ambrosio Toga. It seems that Sovea said: since our father who held us back is dead in Nuku’alofa, let’s become Catholic.

31 May 1846 Pentecost Sunday
We finished our month of Mary. We learned in the evening that one of the Fijian women of Havea, together with another woman, killed an illegitimate child that she had given birth to this morning in this village. As soon as it was born she pushed a piece of wood into its head, from which it died only this evening. So it is that a curse always weighs down on this land and that children die at our door and we have no power to baptise them.

1 June 1846
An American ship came close to land. It carried packages from Viwa for the ministers. It said that the army of Bau is at Somosomo to go to Natewa, and that after that they will come here. Everyone believes it and is afraid. They are thinking of preparing defences. Bau has six thousand warriors.

3 June 1846
We went to see the king. All we spoke about was the war.

8, 9, 10 June 1846
The Fijians are busy bring their yams into their village, because they are afraid of war. It is extremely rainy weather.

11 June 1846 Feast of the Blessed Sacrament
It rained again all day. No doubt because it is a feast day the heretic women of the village set about from the morning to beat their tapa and did not stop until evening. The noise is much greater than they normally make, revealing their intention.
12 June 1846
We put out our belongings to dry. Ratu Seru brought us a part of his yams.

13 June 1846
The whaleboat that was here a few weeks ago is again in sight.

14 June 1846
The wife of Abrosio Toga has become a Catholic.

19 June 1846
We went to see the king, to whom Fr. Roulleaux had given a quire\(^{57}\) of paper yesterday to make cartridges. He didn’t look very happy. In his village, on returning, one young person insulted us crying out “popi” while giving us the leftovers of a piece of yam. We were also insulted at Navutoka.

20 June 1846
The king sent us about twenty yams. He came with his group during Fr. Roulleaux’s Mass, and he assisted at my Mass. We made kava for him afterwards. The chief of Nasaqalau, Lamaci, who had received us so badly some time ago, came to see our chapel with some others and gave us an affectionate hand when leaving. Fr. Roulleaux baptised this morning the little baby of Toga (Abrosio) with the name of Sovita.

21 June 1846
The wife of Lakitoto has become a Catholic.

\(^{57}\) One quire = 25 sheets
22 June 1846
We have begun a novena for the cure of Joseph Leha.

23 June 1846
Fr. Roulleaux gave a second quire of paper to the king to make cartridges.

24 June 1846
We went for a walk nearly as far as Waciwaci. Fr. Roulleaux spoke for a moment about religion with Lua whom we met on the beach. He showed himself honest enough and seemed to understand what Fr. Roulleaux said to him.

25 June 1846
We learned that the American ship, the “Kingstone”, which is around here, whose captain’s name is Walsh, has been to Cicia to get some women. When the people of Cicia refused, he armed 30 men and sent them ashore. The Fijians, warned by Kamisese had time to evacuate their village which was set on fire by the crew of the ship. It seems that Kamisese was acting in concert with the captain.

26 June 1846
A boat left for Ha’apai.

27 June 1846
Fr. Roulleaux baptised the two little children of Lakitoto.

28 June 1846
A crowd of people came to insult us during prayers. They were only the heretics and the catechists of the heretics.
29 June 1846
We went to make a tour around the king’s village. People insulted us and a child threw a piece of wood at me. Sovea has dissuaded the Tongan Faka’ilo from building a heretic church in the king’s village.

30 June 1846
From now on we are in our chapel.

5 July 1846
The king came to see us, wanting to drink kava. We had a mix for him. Kekeva, a Fijian woman who is in Lamaci’s house, is sick and wants to become a Catholic.

7 July 1846
The king came to drink kava. Fr. Roulleaux replied that it is finished (what we have given him). We then went to his place and took some pieces and he seemed satisfied. Brother did the washing.

8 July 1846
Brother did the washing. Sovea came to see us and told us that Dumont Durville had written to Thomas saying that he had prayed that he would clear the reefs which he almost struck. He prayed and immediately the danger ceased. He said several other things which showed however that he is a long way from the faith. Fr. Roulleaux replied strongly that it is a lie.

12 July 1846
The mother in law of Kapeliele has become a Catholic, and so has a relative of Lepa. Yesterday evening Fr. Roulleaux baptised Kekeva, in danger of death. The little coaster which is in these islands arrived here this morning.
19 July 1846
Kelesi assisted at the recitation of the rosary while waiting for the drink for which she had come.

21 July 1846
The king came and we made his drink for him. The sea has brought to the shore a huge quantity of pumice and it remained there in a long trail floating inside the reefs.

22 July 1846
Storm and rain. The old man from Lekutu came and we made him some kava. Fr. Roulleaux remonstrated with him that he had been in the king’s village to offer his child to the devil.

23 July 1846
The king came to drink kava but fortunately Fr. Roulleaux was not at home and he did not drink.

24 July 1846
Yesterday and today two heretics came to make the most energetic accusations and to renew their lies to Sovea in order to get him to return to their church, which he had left some time before.

27 July 1846
Kelesi came to live at Lekutu because she was insulted at Navutoka. Fr. Roulleaux gave Sovea a hammer.

29 July 1846
Nau, wife of the old man of Lekutu, is very sick and sent people to look for us, because she wants to become a Catholic, with the
consent of her husband. Fr. Roulleaux gave her a medal and she was relieved.

30 July 1846
We went to make a tour to the king’s place. We met with Sovea and the old man from Lekutu, for whom Calvert stopped while passing by to ask for news of his wife, no doubt.

1 August 1846
A boat of people from Ha’apai arrived here after having been to Samoa. Among other news they told us that a new volcano has erupted on an island close to Vava’u, which is frightening.

3 August 1846
Fr. Roulleaux gave Sovea a nice chain so that he can always wear at his throat the medal that he gave him a few days ago. Pulepule came in vain with Ahopome’e to get him to return to heresy.

4 August 1846
Mosese returned from Namuka and told us that when Calvert went there some time ago, he told the Fijians that we had given poison to the children of Joseph Leha.

5 August 1846
The heretics’ ship arrived yesterday from Tonga with, it is said, a new minister.

9 August 1846
Sovea and Tongavalevave with several others from his village have become Catholics. He didn’t do it with a lot of fanfare because, it is thought, his father was opposed to it. All went well enough. It cost us a fair bit of kava. A catechist and two women catechists came this evening to lead the prayer. At Lekutu, Ahopome’e, his
wife and others wept, crying, pulling a thousand faces. No doubt the (holy) spirit has fallen from heaven on them.

11 August 1846
Lua criticised Sovea for having left the religion of his relatives. There was a great meal in the king’s village. Sovea is full of joy to be a Catholic.

13 August 1846
The son of a heretic chief from Samoa, named Vavasa, came to see our chapel. The ship of the heretics left yesterday for the islands in the west, taking Lyth and his family. The Fijian heretics seemed to take him in triumph to the boat. A boat from Ha’apai, which stopped at Oneata, arrived here yesterday evening. It carried perhaps fifty or fewer people.

15 August 1846
We finished our annual retreat. I baptised Maria Sofia Tago.

17 August 1846
We learned that at Namuka a heretic started a fire at ‘Alafolau where Sosefo’s boat was, but people came in time to put out the fire.

18 August 1846
The heretics continue to carry out their folly. They wept, making gestures with their hands etc.

19 August 1846
Fr. Roulleaux has been attacked during the night by a violent fever accompanied by diarrhoea and running stomach.
20 August 1846
Fr. Roulleaux continues to be really bad. It was only with extreme difficulty that he was able to say Mass. He gave a beautiful knife to Sovea. Sovea wanted with all his might to have a rosary to prevent the devil from returning to his house but we have no more.

21 August 1846
Brother also has the fever. Fr. Roulleaux is much better. At Navutoka the heretics are learning to read the bible and to chant as in Vava’u. Their follies have also begun in the king’s village. The house, or rather the compound of Vuetesau serves as their church.

23 August 1846
Two new people from Lekutu have become Catholics. The king with his group came to drink kava and he appeared fairly sullen.

26 August 1846
The heretics wept not only for themselves, but also for us who don’t cry. They get into a panic.

27 August 1846
Vuatalevu came back from Kabara where he went to work on Kamisese’s boat. He told us that the heretics are weeping also in Kabara.

28 August 1846
There was a great race along the beach for the best Fijian runner on the island. The winner was from Nasaqalau. His race was run to celebrate the completion of Kamisese’s boat. The prize was a mosquito net and some tape. All the Fijians were there in their best dress. The king and all his chiefs were there.
29 August 1846
A boat arrived from Somosomo, from which we learned that the war with Natewa is finished and that the people of Bau have left. Fr. Roulleaux gave extreme unction to Maria Kekeva, who has fallen sick again. In the war with Natewa there were, it is said, fifteen dead: eight from Natewa and seven from Bau.

30 August 1846
We went and saw the king who in a small distribution gave us some taros. The people from Somosomo came to see the chapel.

31 August 1846
Kekeva (Maria) died yesterday evening. We buried her this morning. Everyone behaved well in the circumstances. They have all become true Christians. She is the first person whom we have buried solemnly: she began our cemetery. The whaling ship that is moving around Fiji came back. Two sailors came to see us. One of them said that he is Irish and Catholic. Their pilot also came with them. He told us that he has completed a small sailing vessel at Futuna and that tomorrow they will set sail towards that island, and he offered to take letters from us to the fathers in Futuna.

1 September 1846
The boat on which was Vavasa, chief of the island of Manono in Samoa, arrived here. They had landed first at a small island near Somosomo. We saw Vavasa at Kelekolio’s place. A Portuguese living in Vava’u who came on the same boat for the good of his health, he said, came to see us. He said that he had seen the Fathers who are in Samoa. He asked us for clothes. Fr. Roulleaux replied that we are also poor.
6 September 1846 Sunday
Vavasa came to see the Mass. He behaved himself well and afterwards we had kava, where he showed himself in his speech to be favourable enough to our religion.

7 September 1846
Vavasa, although he already has two wives, yesterday married Kelesi, the widow of Ulukalala. Such are the faithful of the heresy! Sovea has left for Lavatoko to prepare for his boat. We made a small kava to his father in his absence.

10 September 1846
Wet day.

15 September 1846
The captain of the boat on which Vavasa arrived came to see us for a moment. Brother did the washing.

16 September 1846
Vavasa came to see us. We made kava for him. He spoke of becoming Catholic and of returning on Sovea’s boat or that of the bishop. Monogamy seems to cause him trouble.

17 September 1846
The old man Niubalavu came and we made kava for him.

20 September 1846
The heretics’ boat came back yesterday from the islands of the west. It has carried a minister to Ono from those who are at Viwa and went to take Mr. Lyth to replace him. From the area around Lavatoko they have begun using blows to prevent fornication, following their tears. Moala Ma‘alohi, son of Nau, has killed and
eaten, it is said, one of our small pigs which had done damage in their plantation.

21 September 1846
Pulepule buried the child of this woman from Lekutu who left us some weeks ago. The child died without baptism. An old Fijian man also died during the night at Lekutu, without anyone warning us.

26 September 1846
Fr. Roulleaux and I were both taken during the night by a very strong fever which we attributed to the unhealthiness of the air.

27 September 1846
We are a bit better. Fr. Roulleaux said Mass because it was Sunday. I was not able to say Mass.

28 September 1846
We are a lot better. We both said Mass.

29 September 1846
Sovea made a small family meal in honour of St. Michael, his patron. Several heretics were not ashamed to come to our kava and our meal, like the devil in the middle of children. Vavasa, who came to Mass, replied to the rosary with the others.

2 October 1846
Someone stole a beautiful bunch of bananas from Apolosio.

4 October 1846
The king came to drink kava. Having talked a bit about our pictures he went home, since no one had given him any kava.
10 October 1846
The king left for Nayau with Pulepule, Ahopome’e. Fr. Roulleaux baptised Maria Georgina, daughter of Ateliana, who is near death. Malia Atanasia was the godmother.

12 October 1846
The old chief of Lekutu was angry with the heretics because they have insulted his village in their preaching. Sovea has had an argument about religion with Ahopome’e, in which the latter said to him that Lyth had agreed that it is true that we are the trunk, but being rotten, their religion had come out from it like a good seed from a spoiled tree.

15 October 1846
Fr. Roulleaux buried Maria Seorsina, baby daughter of Ateliana, who died during the night.

17 October 1846
We went to see Latsike, who is very weak. Fr. Roulleaux spoke to him about baptism. He replied that is Niubalavu who is holding him back. So then we spoke to Niubalavu who told us that he is not holding anyone back, that each one follows his own will, but for him he wants to go to Pulotu’s house with his ancestors. Mr. Lyth, his wife and his children left for Viwa on the boat. Calvert’s son left for England.

18 October 1846
Na’afiti has started coming to Mass but he doesn’t have the appearance of having a really solid heart, well detached from heresy.
19 October 1846
Fr. Junillon arrived on the bishop’s schooner. He had visited New Caledonia where he had witnessed the wreckage of the French corvette “La Seine”. He visited the island of the Holy Spirit, the island of the volcano etc, on his way to take help to the Fathers who had survived Bishop Epalle, who was killed by the local people as he set foot on the land belonging to a tribe of the island where he wanted to establish the mission. The Fathers there were in a very bad state, nearly all were sick. In Sydney, where he had made his amplettes, he found Fr. Chaurain who accompanied Bishop Epalle and who had remained in Sydney, and Fr. Rocher. Fr. Dubreuil has left for France. He brought us provisions etc. The people on board made some purchases.

20 October 1846
Fr. Junillon was not able to leave. The purchases continued.

21 October 1846
Fr. Junillon left after saying Mass. He took Hilario Koloiamaa’ with his two children and his wife who is from Uvea.

22 October 1846
Gaga refuse to allow Apolonio to have the house of Hilario, who had given it to him before leaving for Uvea. Upon this refusal, Apolonio set to work to take away the coconut leaf mats and the reeds which enclosed it and which was his work, as well as the work of Mosese and Hilario. Gaga showed up and asked him the reason for this. He said that the village had been given to him, that it was his responsibility etc. (that is to say, “I forbid you to
build your house”). Fr. Roulleaux, who was nearby, went there and took up the rights of our Fijian. Gaga, soon reduced to saying only stupid things to the reasoning of Fr. Roulleaux and also of Togavalevale and Matia who were there, finally gave the house to Apolonio. I went to look for a root and everything was concluded with kava.

23 October 1846
We went to see Kelekolio, who was angry that we did not give a rosary to his oldest daughter. He spoke only nonsense and did not see that he was thinking only of having riches. Brother has bad eyes.

25 October 1846
The chief of Hifo, living at Lekutu, has become Catholic, and so has the wife of Moala Ma’alohi.

29 October 1846
Bobes (papu) sent his son to ask for several things and to come and live near us so that we can feed them. Mr. Calvert will give him medicine. Short of food ourselves, we did not believe in conscience that we could take charge of the man (and his son, and by similar reasoning another white come from Vava’u who lives with him) a confessed heretic who has said a lot of bad things against our religion and who refused to go to Futuna in the fear that he would be obliged to become Catholic.

3 November 1846
We took down our curtains in the chapel and also our beautiful pictures. I planted several types of seeds brought by Fr. Junillon.
4 November 1846
Sovea experienced some problems in the construction of the house which he wishes to build for the service of the church. The king returned from Nayau. The boat that he travelled in nearly sank close to this island, as it was too overloaded. We learned that Nukunu’u has got tired of heresy and has left it.

5 November 1846
We went to pay a visit to the king who did not speak alone with us. He said to Fr. Roulleaux “Give me some kava from Futuna so that I can get drunk and I will not do it again.” Sovea, with several of our Catholics went to Vakatalata to cut the poles for the house in question.

6 November 1846
A small schooner brought us two letters from Fr. Chevron which told us among other things that Nuku with his wife and his older people have become Catholics; that the king and Tugu are favourable and have refused Mr. Miller at Mua; that the heretics have nearly come to blows and that someone has twice burned the house of a Frenchman in Nuku’alofa.

7 November 1846
The little schooner that arrived yesterday did not reappear to carry the letter from Fr. Roulleaux to Tonga, where it is going. There was a small lova on the sugar pine near Calvert’s place. The person who won the prize is from Lekutu.

8 November 1846
The king who came to drink kava returned home as he had come. The old man Niubalavu went yesterday to offer his little child to the devil in the king’s village. He slept there and today he has
prepared food for the devil. Several days ago he very bitterly reproached his son who built a house to be used by the church.

11 November 1846  
Our people erected the poles of their house and we made kava for them.

13 November 1846  
The old Niubalavu finally gave us his little son Koli Matua to be a Catholic. He gave in out of fear of seeing him die from worms which he has had for eight days and which his demons could not deliver him.  
Two large canoes that came from Ha’apai and Vava’u three or four months ago, left for Tonga, taking back Vavasa and his people.  
We have learned that Salakaia has died in heresy. We had been to see him some days before to urge him to have pity on his soul. He had replied to us only with lies, saying that he wished to die a pagan.

14 November 1846  
Fr. Roulleaux baptised little Koli Matua and gave him the name Pesamino. We gave him a beautiful little robe with two little gifts. For the feast they killed a small pig and we gave a nice kava root.

16, 17, 18 November 1846  
Sovea, Togavalevale, Thomas etc. worked relentlessly on the house that has been started.

19 November 1846  
There was feast at Lekutu made up of people from Navutoka, Tubou and Lekutu. There was a meal without a dance. Nothing happened that seemed bad to us.
21 November 1846
We went to ask the king that he put the roof on our house which is being built. He agreed to our request. I went to dig up the first potatoes which I had planted towards the end of July. They had already begun to sprout in the ground.

23 November 1846
We went again to speak to the king to get him to hurry and roof the house. He promised to come the next day to see its size.

24 November 1846
The king did not come as he had promised nor did he send anyone to come and see. Filipo Biu fell ill. We soothed him a little with some tea.

1, 2 December 1846
For several days it has not stopped raining. The water is finding outlets everywhere.

5 December 1846
The king has sent word by Netani that he will not roof our house because the people of Nasaqalau have refused to do it, under the excuse that they are heretics. Sovea, enlisted by his father himself, will go tomorrow to talk with him and ask him why he has not kept his word. Na’afiti came to ask for material from Fr. Roulleaux as the cost, no doubt, of what he did on the house.

6 December 1846
The king has flatly refused to roof the house. He wants to do nothing without pay. This refusal we have no doubt we owe to the minister Calvert.
7 December 1846
Our Fijians continue to put reeds on the house. A small schooner is in view. Tausiga has returned from Vanuavatu with our catechumens who went there. Sovea asked us for something to witness his affection to the relatives of his son Tuitakou, who have come to see him and will be leaving tomorrow.

8 December 1846
Gaga and Tui make a meal for the house which is being built.

9 December 1846
We opened the cask and filled ten bottles of wine.

10 December 1846
The boat of Calvert left for Lomaloma and its nearby islands to strengthen their church there.

11 December 1846
It has been announced that there will be balolo tomorrow morning. The king has done some dealing with a schooner, by which he has promised to fill 24 barrels of coconut oil and receive 20 rifles with 20 kegs of powder and several other little things as well. They say that Kamisese left this morning from Kabara to go to Moala to rescue his relatives caught up in the war.

12 December 1846
The big balolo rising took place this morning.

13 December 1846
During recent days there has been quite a strong argument between Vumatanau and Tulu in one of their choir practices one evening in Lekutu; and Vumatanau had, it seems, said a kape against the other several days earlier. This morning Tulu has dealt
him several blows with a knife which he had intentionally carried hidden.

18 December 1846
Mr. Calvert came with an air of defiance toward us to preach here, accompanied by three or four of his people. Our Fijians have not ceased all these days preparing the leaves to cover the house. The people of Lekutu have done the same.

19 Saturday December 1846
The weather has turned fine. Nearly all Lekutu, pagans and even heretics, came with our people to roof the house. We made two good mixes which everyone drank. Old Niubalavu came and showed a lot of encouragement for the work. Everything went well. Ahopome’e himself came for the kava.

22 December 1846
John Baptist Kapileivai returned from Namuka. He brought from Mosese a letter full of insults to Fr. Roulleaux. He reported also that Moimoi had several medals which were with him by various means from the time we were in Namuka. Our Fijians finished pitting the roof on the house. He king has started knocking down coconut trees to build some houses to be used by the king of Somosomo who is supposed to come here.

24 December 1846
Our Catholic women put some new coconut leaf mats in our chapel. Ahopome’e had a long meeting about religion with Fr. Roulleaux. He finished by saying some hurtful things to him.

25 December 1846
We each said one Mass during the night. All our people assisted at the Mass of Fr. Roulleaux. We had about twenty bright lamps.
Everything went very well. This gave the heretics also the impetus not to work today. I ignore their reasons. For the midnight Mass we began beating the lali. Sovea brought us two for this purpose.

26 December 1846
For eight days brother has had a very swollen arm, and cannot do anything. It is always extremely wet weather.

29 December 1846
The minister Williams arrived from Somosomo on Calvert’s boat.

30 December 1846
Brother was enabled by Togavalevale to open his arms.

1 January 1847
Fr. Roulleaux baptised Soana (popua), daughter of Moala Malohi. Brother broke the hinge of our door, which is now barely standing.

2 January 1847
Mosee returned from Namuka and sent Piu to talk with Fr. Roulleaux, who replied that it would be up to him. He will not chase him away if he comes to Mass. He came to prayer and Fr. Roulleaux then explained about the letter in the presence of Sovea and our other chiefs. Everyone is hurt by the scandal of what he has done. Sovea reproached him strongly for his conduct. He didn’t seem to be moved by it.

3 January 1847
A boat arrived from the west and announced the imminent arrival of Tupou. We saw a waterspout about two leagues away in the west.
6 January 1847
Fr. Roulleaux allowed Mosese, at the request of Sovea, to assist at Mass with the others. He remained at the door. Fr. Roulleaux made a meal for our people of the pig which Sofia had given, and which in reality was the indirect payment for the one her father had taken. Some Tongan canoes arrived here carrying about fifty people.

9 January 1847
Vaka, the chief of Yadrana, came to see us. Tupou is at Vakatalata with four canoes. Two others are following.

11 January 1847
Tupou with his four canoes makes his entry. He went to make a visit to the king and to his uncle from Waciwaci.

14 January 1847
Sovea and Togavalevale left for Namuka. We had a pig killed.

15 January 1847
Yesterday evening, out of hatred for our religion, the adopted son of Togavalevale has taken his own father on board by force to take him to Ha’apai.

16 January 1847
The bishop’s schooner arrived, coming from Futuna and Rotuma, where it had put off two fathers in spite of the efforts of heretic ministers. Those on board told us that “l’Arche d’Alliance” has arrived at Uvea and is now in Sydney, from where it will come to visit the mission with the bishop.
20 January 1847
The bishop’s schooner, commanded by Mr. Tamien, set sail for Samoa, taking Ratu Seru and the family of Kelekolio. They gave us cargo that was meant for us. During its time here a pair of trousers and two knives were stolen from on board.

21 January 1847
Two small boats arrived from Solevu.

22 January 1847
The master of one of the small boats came to see us. He is Canadian, he speaks French and is a Catholic. He told us that there are five or six others at Solevu who are the same. He asked the time of Sunday Mass, so that he could come.

24 January 1847
The captain of one of the small boats did not come to Mass, because, he said, he did not have a dinghy to get ashore. There are three white Catholics. He told us that axes cost three piastres, a big barrel of powder ten piastres, a small barrel five piastres, that is to say, two francs a pound; he told us also that they buy turtle shell at four piastres a pound. Someone insulted us near Navutoka: we were called “pusi uli”, “kumi uli” etc.

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58 Early private bank currency issues in French-speaking regions of Canada were denominated in piastres.

59 Pusi uli = black cat; kuci uli – black dog. Both terms are insults.
25 January 1847
The captain of one of the small boats came to ask for brandy to buy, because, he said, he has diarrhoea. The other has sold a rifle to Calvert for turtle shell. Brother did the washing.

28 January 1847
The two small boats that came from Solevu left this morning.

30 January 1847
Lamata has become Catholic, also Sefanaia. The wife of Gaga almost killed her daughter Ema yesterday evening, she beat her so hard. This evening Romano complained of several things to Na’afiti, among others, of having said that since he has been a Catholic he has been poor. Na’afiti replied that he had only said it jokingly.

2 February 1847
The captain of a small schooner which has come from the big islands brought us a letter which said we were to pay for a box of tools given, it said, by a carpenter to the bishop’s schooner in Futuna. Having no knowledge of it, Fr. Roulleaux did not pay. The captain told us that he is going to Tonga if the wind allows. Romano went fishing and brought us a nice fish.

6 February 1847
The little schooner which came from the big islands left last night for Tonga, taking Netani.

7 February 1847
A man is dead today in the king’s village as the result of imprudence after an operation that was done on him.
13 February 1847
There was a long meeting at Navutoka where Togavalevale had a long discussion with Naulivou about conversion and dancing. A boat came from the territory of Vunivalu to look for Ratu Seru with some priests.

14 February 1847
We went to see several sick people at Lekutu.

15 February 1847
We have been digging a place between Lekutu and Talokitai for a garden. Gaga turned up and wanted us to stop the work because, he said, it is his land. Fr. Roulleaux replied that it was Sovea who had given us permission and we would continue. After that Gaga went to look for Tupou. Tupou came and called me. I went to the kava session. I said that what we are doing is on the word of Sovea and I added that that is noteworthy that for three years we have been here people never stop persecuting us and they don’t even want to let us plant some foreign plants. Tupou replied frankly that he has never wished to persecute us, only that he had wanted that we were no longer here. He didn’t want to take it on himself to end the matter. Gaga claimed that certain acts of persecution have taken place recently at the instigation of or rather by the order of Calvert. A sick woman at Lekutu has become Catholic, also a man named Mahe.

17 February 1847
This morning Fr. Roulleaux baptised the infant child of Apolosi. I said Mass for him and he died during the morning.

18 February 1847
A boat arrived from Tonga and we learned that there has been a big peacemaking among the chiefs, lead by Taufa’ahau.
23 February 1847
Kamisese arrived from Kabara, bringing different pieces for Sovea’s boat.

25 February 1847
Tupou left for Bau to take the tribute of the king. Kamisese is going to leave for Tonga if the wind is good.

26 February 1847
Filipo Piu is talking of marrying an old Fijian woman who lives in Apolosi’s house.

27 February 1847
Tui Kilakila is on the way with 15 canoes to come to visit here. He has sent word that one house is not enough for his followers and that he needs at least two or three more.

28 February 1847
Fr. Roulleaux has baptised tonight under the name of Malekalita the old woman from Lekutu named Mafi, who is near death. The wife of Filihai has become a Catholic.
CONTINUATION OF THE LAKEBA JOURNAL
(Entries missing from February 1847 to June 1849)

16 May 1849
We learned that an old man in Yadrana died and was buried today by the pagans. We had thought that he would live a little longer and that we would be able to see him again when the storm had abated. We learned that, happy to have got him to give up the faith, the heretics had immediately abandoned him. We later heard the opposite.

24 May 1849
While going for a walk we went to see Lua at Waciwaci. He received us openly, and told us that he is angry with the minister Watsford over a bull that Calvert had given him and which Watsford had reclaimed.

25 May 1849
We went to Yadrana, where we were well received, and we came back by way of Nukunuku and Nalocake. Mbure told us that he is still a Catholic but a Fijian told me in private that he became a heretic several days ago.

26 May 1849
During the night someone stole our frying pan. We don’t know who is the thief.

31 May 1849
We went to make a visit to Paumolevuka but he was not at home. A small coaster arrived from the islands in the west.
15 June 1849
Under cover of tonight’s rain and wind, the people of Kamisese’s group came and made a hole in the reeds which serve as walls of our house, and took two boxes of soap, two lamps and four china plates. We told Vuetasau about it but he was not able to do anything. We went to see Lua who received us as usual.

25 June 1849
A small schooner which came from Bau brought us some news about the trouble in Europe, on the uprising in Rome, the flight of the Pope, etc.

28 June 1849
The king with his followers arrived from the islands of the east, where he had cut the poles for his house. Sovea also returned on his boat.

29 June 1849
We went to see his majesty. All his court is united again. People spoke only of the war. Kamisese, unhappy, they say, about the way he had been treated here or for other reasons, has returned to Bau, from where he ought to return with an army to defeat Lakeba.

2 July 1849
The heretics’ boat has arrived from Tonga. It brought us a letter from Fr. Calinon in which he told us of the conversion of the King of Tonga. Mr. Malvern left, it is said, for Viwa. Mr. Watsford remains alone here.

6 July 1849
Lua came to see us and brought us 10 yams (kahokaho) as he had promised yesterday. We made a small drink for him. We showed
him our ornaments, our pictures of Our Lord and Mary and we made him a gift of a good knife.

8 July 1849
We learned that Kamisese has given four tabua to Yadrana and two to Nasaqalau to get them to remain neutral.

9 July 1849
Apolonio and Ratu Seru arrived from Somosomo, where Ratu Seru has not been able to make a single proselyte.

11 July 1849
Two canoes arrived from Ha’apai. That of Kulitapa is one of them. They brought about fifty people each.

16 July 1849
We went to see Lua, who received us well enough, though a little coldly at first. We gave him a pair of scissors to cut his beard.

21 July 1849
Apolosi Fifita arrived with his new boat which he had had built in Namuka.

22 July 1849
We learned that Netani’s people several days ago took Toma’s hoe. Toma, after looking for it and finding it in their hands, went to reclaim it. In giving it up they hurled insults and even threats at Toma. It seems that they went openly and took his breadfruit and bananas. Toma took his complaints to Netani, who claimed he knew nothing about it and replied briefly and mockingly to Toma.
26 July 1849
We went to see the king. There was a big meal prepared for him by part of his village, named Tubou. There were 6000 taros, 300 galu (taro prepared in banana leaves), not counting fish and coconuts. We were given a small portion.

1 August 1849
The king, who came to this village for a boat, after a fifth basin sent someone to ask us for kava, because he was no longer alone. When we refused he came himself with his followers. He wasn’t too happy and he returned with a refusal that was well merited because of his conduct towards us.

2 August 1849
A Tongan from Ha’ano (Ha’apai) named Ivileli, gave brother a blow to the head because, being there before him to draw water, brother did not want to give him his place.

4 August 1849
We went to talk to Lua, to get him to roof our house. He hedged a little in his response because he is a heretic. He told us that he would speak about it with his people and asked to see the price. One our way someone insulted us in the king’s village, etc.

6 August 1849
On going to look for our turkey in Waitabu, brother and I went to Lua’s place while we were passing, to tell him that we have arranged with our Fijians to roof our house. He was very happy with that. As we went out of the village someone heaped insults upon us.
11 August 1849
An English corvette came to visit the heretic mission. They gave 7 shirts and an officer’s cap to the king. They gave us a letter from Fr. Chevron, and we gave them several letters in return. They left this evening. Loganiomoce has become a heretic again at the request of the people of Ono.

12 August 1849
I went to look for the rosary of Loganiomoce and Saulekaleka.

14 August 1849
We learned that the number of heretics has increased greatly in Moala. The heretics’ ship has returned from Ono. They say that the Pope has been chained up and that he has become a heretic. Yesterday Banuve took over the banana plantation of Lagi who, in leaving for Vakano had given in to Filipo Biu. Filipo, who was in the plantation, had wanted to defend his rights but they used force. They laid hands on him and threatened to kill him if he did not back off.

17 August 1849
The boat of Manu Mataogo arrived from Tonga. It had been in Lau for some time. There were some Catholics on board, and they brought a letter from Fr. Chevron with a basket of kava from him and from the king of Tonga.

18 August 1849
We learned that Toiko iBau during a voyage which he made to Moala and Totoya has accepted heresy.

29 August 1849
A little coastal vessel arrived from Viwa. It belongs to the ministers. Several whites came to see us.
30 August 1849
Filipo has taken some bunches of bananas from the plantation which Lagi had left him. Panuve’s people have been to look for him to beat him up, and they took his knife from his house. He went to look for Lagi at Vakano.

31 August 1849
Filipo, Lagi, Kelekele and Sovea went to find the Tui Pelehake about Filipo’s problem. While everyone recognised his rights, they wanted to put the blame on him. He was given back his knife.

3 September 1849
The little coastal vessel of the heretics left for Viwa.

4 September 1849
Sovea left for Moce, where he took our nanny goat and billy goat. We gave him some seeds for Tonga, together with the notebook of the doctor of “l’Arche d’Alliance” to send to the fathers in Tonga. Brother is down with a very strong fever.

8 September 1849
A man from Oneata named Paulo Ndalo has become Catholic.

10, 11 September 1849
This week our people put the roof on our house. Those from the village came to help them.

18 September 1849
Tonight the heretics gathered together in their church. They have preached, sung, wept, cried, beaten themselves, hit their heads against the posts etc. The love of God has fallen on them from
26 September 1849
Fataniliku came on behalf of the king to look for us to make the *fakamau* with the heretics in his house. This is what brought this about: Yesterday at Waitabu they ate a fish which is reserved for the king. The king, having been informed of this by Lua, commanded that they bring him two women for punishment for the crime. On top of that the ministers went to the king’s house and they said he couldn’t do it etc. They even went as far as to treat him as a commoner, that say that they are chiefs, that they know no other sovereign in the universe except Victoria etc. The king got angry and told them to get out of his kingdom. After lunch we went to the king’s house. We met the ministers who came from the side of the village. Arriving at the king’s place we asked where they were, and asked that someone go and look for them; this happened immediately. A moment later the two of them arrived accompanied by some catechists. Someone spoke first of what had happened the day before. They hedged and instead of justifying the insults they had made to the king, they enlarged on the rectitude of their teaching, blaming the people of Waitabu etc. Fr. Roulleaux spoke to them about religion. They responded only with vague assertions, that we cause violence, that we take land, and the minister Watsford dragged himself into the middle of the assembly, and turned his back on the king and us. The other minister (Malvern) looked enthusiastic and approved all that Watsford said. Soon they came to insults, calling us pigs (in English), conmen, which they repeated until they were satisfied. Finally they spoke without stopping calling us conmen (kaisi, bokola) etc. In a word, it was a scramble where, thanks to the bad intention, you couldn’t go along with it, and even the
Fijians themselves said that this dispute made them sick at heart. But they well understood whose fault it was.

28 September 1849
The American living with the ministers reported to us that some plants which we had given him, and which he had planted in Mr. Watford’s garden, claiming that Fr. Roulleaux had said that he had lied to us. 60

29 September 1849
Sovea arrived from Moce. We made a trip to Mount St. Michael (Kedekede).

30 September 1849
The king with his important chiefs came to drink kava. We made them a small drink. We heard that the heretics are crying victory on the other side of the island. One woman (catechist) was thrown into a panic at Nukunuku. Two, a man and a woman, did the same thing at Munia, at Vanuavatu a catechist Afuakafa, two catechists at Fulaga. See the fruits of heresy.

2 October 1849
We made a trip to Waitabu, where a Wesleyan church has been built. We continued on as far as Tulaki and we came back by way of Waciwaci. After talking for a long time with Lua, we left accompanied by the insults of his people.

7 October 1849
The heretics’ ship arrived from Viwa carrying Mr. Lyth with his family.

60 Something seems to be missing from this sentence.
8 October 1849
We were brought separately two letters containing insults from someone claiming to be French who lives with the minister in Nadi. He came to see us a year ago. He came to Fiji on an American whaleboat which was wrecked at Ovalau eighteen months ago. His two letters are signed: E. Martin.

11 October 1849
Mr. Watsford left for Sydney with his family. A crowd accompanied him on board with gifts. He made the king cry when saying goodbye and the king gave him a necklace as a sign of his affection.

12 October 1849
The two ministers came to do their preaching in the village.

13 October 1849
We went to see the king. We have changed the partitions in our house this week.

15 October 1849
An English corvette, the “Daphne”\textsuperscript{61}, is in sight. Pritchard\textsuperscript{62} with an officer came to see the ministers, the king whom they spoke to about becoming a heretic, then they came with the two ministers to talk about an anchor sold by a certain Charles Pickering at Futuna to Bishop Bataillon. We gave them letters for Tonga where they were going to next, then to Samoa.

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\textsuperscript{61} HMS Daphne was an English corvette launched in 1838 and sold in 1866. It had 175 crew and 18 x 32 pounder guns.

\textsuperscript{62} The English consul in Fiji.
18 October 1849
The king became a heretic with Palapitu and several others, so that the land might be one and where they can be strong against Kamisese, who, it is said, is coming to make war with them. The few remaining pagans will soon follow his example.

20 October 1849
We went to see the king to talk with him on the subject of his conversion to heresy. He replied only by subterfuge and silly remarks and he concluded by showing us a bible that the ministers had already given him, even though he doesn’t know how to read.

21 October 1849
Four Fijians from Moce and a Tongan have become Catholic. The king is followed into heresy by the rest of the old people.

22 October 1849
We went to see the king. All the chiefs were gathered together. Lua, who was there, came to give his hand to the king and to the others who have newly turned, as a sign of good wishes. All seemed triumphant. They discussed about the ways of defending themselves against Kamisese.

26 Friday October 1849
Kamisese arrived with six or seven canoes to make war. Lautsi’i was sent to discuss peace. His whole response was to ask for the heads of the big chiefs. Fatunitavake who was in Nayau said that he had heard Kamisese say to his people that they must respect us and not come troubling us. We made coconut oil this morning, and this afternoon we finished putting up a picket fence around our enclosure.
27 October 1849
After several meetings Kamisese came alone to the house of the king, where all the big chiefs were gathered. Peace was made without war, and it was decided that Kamisese’s flotilla would leave today, and this happened. As for Kamisese, he is remaining in Levuka (Lakeba).

28 October 1849
While walking with brother we saw Kamisese at Levuka. He did not look at all happy and he told me that he is still a heretic.

29 October 1849
Since there is no trust, they are at work fortifying Navutoka and the king’s village.

30 October 1849
Kamisese left on a boat from Levuka. It is said that it was on the orders of Fakailoatoga and Lua. During the night when his people passed the harbour he sent, it is said, a tabua to Tui Tubou, asking him to kill the king.

31 October 1849
Dausiga arrived yesterday evening on the Tui Nayau from Moce. He left again this morning to receive orders from his father, according to the local news. He has come back because of a head wind.

4 November 1849
We buried Honorio Puloatu who died yesterday afternoon. The two Tongan canoes with Moimoi and Kulitapa on board returned from Bau. A Fijian (Tatsini), the new husband of Gaga (Kefu) and two or three young people of Moce have become Catholics.
6 November 1849
I went to see Delai who seems very happy to be a Catholic. Balsiliai, who had asked him why he had left heresy for a dead work, has not been listened to. A young man has followed the example of Delai and others appear well disposed.

7 November 1849
We put coconut leaf mats in our new house and brother made himself a fibre bed.

9 November 1849
We had the balolo rising today. The heretics who are more learned than the others had prepared to gather it tomorrow.

10 November 1849
From daybreak the entrance to the harbour was covered with canoes, but alas there was no balolo. The heretics returned in silence. No balolo!

11 November 1849
A young man from village of the king, named Rasolo, has become a Catholic. Two other children (Vola and Ranadi) came in the evening.

12 November 1849
The father of one of the two children took back his son by force and forbad him to return to prayers because, he said, our religion is bad.

14 November 1849
Sovea left for Moce with all his people. It has been raining. All the plantations have great need of it.
16 November 1849
Good weather returns. Three canoes left for Tonga. Charles Pickering arrived from the islands of the west. He said that a big Tongan boat has arrived in Somosomo.

18 November 1849
A man from Koro, named Laila, has become a Catholic. Kilai, son of the king also became a Catholic this evening.

21 November 1849
Niubalavu returned from Moce with all his people. Only three people left for Tonga on a boat and they carried our letters with the medical notebook. A young man, Kalou, stole the key of our house. We caught up with him and made him give it back.

25 November 1849
This week we have been teaching prayers to our newly converted Fijians. Two men, Naenua and Noko have converted, with three wives of the king. His son, named Seruvatu, was going to come also when Polapitu took him by force to heresy. Fakailoatoga got Kilai to come to his house and asked him why he joined the lotu popi, that he did it out of pride and ambition and to divide the island, that the Tongans are angry about it etc. Kilai left him and came to prayers. Natau was there with the others.

27 November 1849
A man of Kilai’s group has become Catholic.

28 November 1849
We learned that there is a party here composed of Tongans and Fijians who would like to throw off the yoke of Bau, and no longer send wealth there. The king does not agree with this idea, nor does Sovea.
2 December 1849
A man from Nasaqalau (Dave) has become Catholic, also one from Nerai from Sovea’s group (Rakuili). Loganimoce came back to the rosary. Please God that this will all be good. We gave him a rosary. Latsini Moce has also converted. We had separate prayers and Mass for the Tongans and for the Fijians.

4 December 1849
Two canoes full of heretics from Navutoka and the king’s village, commanded by Vuetasau and Vakamalani, left for Matuku in order to spread heresy.

6 December 1849
Charles Pickering arrived from Bau in his small boat. He came on behalf of Cakobau to bring to Tui Nayau six axes and some kava and to tell him to send the customary wealth, that he is not thinking at all of making war with Lakeba.

8 December 1849
We went and saw the king and then we walked around in his village.

9 December 1849
Two sons of the king, Loganimoce and Rokosau, with about a dozen other Fijians have become Catholics. Two Tongans also came.

11 December 1849
These last few days there has been a big reaction about the children who became Catholic recently. The Tui Tubou (Leveni) renounced his son and the others from his area (he had not taken part, this is still forgotten). The king, in spite of the begging of the
old people, persistently wishes to leave them free. Netani has spent all night on his feet on this subject. He threatens to go to Tonga if the Catholic Church is not stopped.

12 December 1849
The tempest has abated a little. Suffice it to say that we must wait to see whether Sovea will use violence.

15 December 1849
We went for a walk in the king’s village. We were not given a hard time. Two canoes from Levuka carried the tribute to Bau.

16 December 1849
The wife of Fatanileku has become Catholic. Yesterday evening Delai was brought from Vakana.

19 December 1849
During the night the house of the white man (Nabete) was broken into, and some salted pork, which was to have been eaten at a faga with some bunches of bananas from our people, has been stolen. There is fairly strong evidence against the followers of Netani. The matter has been decided – it was them.

20 December 1849
Some also took a dozen knives, it is said, from Mr. Lyth’s place but he doesn’t know who the thief was.

25 December 1849
Christmas Day. Fr. Roulleaux established the Archconfraternity. He enrolled our Fijians who have been baptised.
28 December 1849
The minister Malvern attacked Sovea at the king’s house. Sovea replied in front of everyone by chasing him away from being close to him. The minister didn’t let up, but Sovea always replied to him in the same voice.

31 December 1849
There was a big meal to end the year and start the New Year. They spent the evening preaching. The two ministers began and the catechists followed, each getting up in their turn. The ministers and catechists attacked us all the time. Mr. Lyth said that our religion is also good but that it should not divide the land. The other, Mr. Malvern, said that it was worth nothing and that we sell heaven or rather that we buy the salvation of the dead by the living.

1 January 1850
It seems that Naofitsi has really abandoned our church to return either to paganism or to heresy. The heretic ministers are celebrating it. The ministers today consulted with the people near the sea shore to build a prayer house in the village here – this in order to corrupt our people by their contact.

2 January 1850
The wife of Netani was taken by force in her house. She wanted absolutely nothing to do with it.

5 January 1850
Since we have established the Archconfraternity we pray especially for the conversion of Niubalavu. Today Romano spoke to him about our religion and he replied that he would convert when someone strangled him.
7 January 1850
We went to Waciwaci to see Lua who received us well.

12 January 1850
We went to see the king, who sent a small barrel of gunpowder to Waciwaci to sell for kava at Lua’s place.

13 January 1850
The relative of Filipo Biu became a Catholic. He owes it to the prayers of his relative who, since we established the Archconfraternity, has not stopped praying for him in union with the Archconfraternity. Persisting in heresy, he mocked our religion and Filipo, who had spoken to him about leaving error and today he came of his own accord without any begging. Another from Vakano also came.

14 January 1850
We made a tour to Vakano, and we came back by way of Nasaqalau. We were well received.

18 January 1850
Our mission ship came to visit us; it anchored on the east of the island. Fr. Dubreul came to visit us. Fr. Palazy, who left Futuna because he was sick, came with him.

21 January 1850
The fathers and brother went onboard to unload our provisions and other cargo. They were very badly received, and no one offered them even a cup of anything to drink.
24 January 1850
Our confreres returned onboard to make sail tomorrow morning. There was a dispute at Navutoka where a Wallisian man, named Veauvea, received an axe blow to his chest. It is not known if he will survive.

27 January 1850
Brother went to the king’s house to try to baptise in secret a newly born child who is sick. The child is the son of the king. But in spite of all his efforts he was not able to do anything. The king agreed to let him give medicine but the women never allowed him to give it. Brother was insulted in the king’s village.

31 January 1850
We buried Taufao, child of Kelekolio Togataufapulotu, whom I had baptised yesterday and had ministered to this morning.

1 February 1850
A little coastal vessel and that of the heretics arrived from Viwa. They carried a letter from Mr. Calvert, who said to the king that he had learned that several of his children are lotu popi\(^63\), and that is bad. He said that is necessary to talk with them ceaselessly to come back to the truth, that the religion vaka popi is bad and it will make the land bad. He also said that war will not come.

\(^{63}\) i.e. Catholic. A derogatory term used by the Wesleyans.
2 February 1850
We went to see the king. He person serving the kava served us last, which is a gross insult. Fr. Roulleaux refused to drink, and let them know their insolence. They excused themselves badly and searched then to repair their wrong doing. The king gave me the two letters from Calvert to read.

3 February 1850
It rained all yesterday afternoon, last night and today. The wind remains steady in the north east.

4 February 1850
Yesterday evening a storm began from the north east, has turned to the north and died out this morning from the west. It was not very strong but it did a lot of damage to the breadfruit and the breadfruit trees. The same was true for the coconuts and the bananas. Our house was a bit sheltered from the wind, which had struck it at the back and the end of the building. That is why it has held up well and we were not afraid. Although it is now much weaker, the wind continues to blow strongly from the west and the south west.

5 February 1850
Good weather. We went to see Lua and we took him a small root of kava.

9 February 1850
We went to see the king who received us as usual.

10 February 1850
The king, after the preaching of the heretics, came to see us with his old people to drink a cup, of course.
12 February 1850
We recovered one of the plates that the people from Bau had stolen. It was in the hands of the daughter of the king, wife of the chief of Nasaqalau. She had seen it at the house of Kilai and taken it to her own house. Kilai had himself received it from a Bauan man, married to a Tongan.

13 February 1850
The little schooner of the heretics came from Viwa and brought the news that two ministers have arrived and that an American warship is in the islands of the west. Calvert has written again to the king to ask him to speak to his children to abandon our religion for heresy.

15 February 1850
We learned that the heretics wept a lot yesterday evening or tonight at Levuka. They say that the devil has joined the group and that he so hit a woman at the preaching and in her bed that she is dead. It appears that the ministers were not there, there were only catechists.

16 February 1850
Lino (Nua Fitsi) returned to our religion. Soela with her small brother Fetani Lavake, also Koli and the son of Matakipau have become Catholics.

19 February 1850
A boat arrived from Oneata. We learned that it brought the rosary and books of Paulo Dalo. We sent Toma to search for them and he brought them all.
20 February 1850
We went to see the king with the plan of talking to him about Paulo Dalo, but we were not able to do so.

21 February 1850
We got Sosaia Bola to come, because it was he who brought Dalo’s books. He explained himself badly. He said that it was Vuetasau who had told him that it was necessary that their land be united and that he ought to talk to Dalo. The fact is that the catechist Sosaia Bola has forced Paulo Dalo to give back to him his religious objects and he has brought them here. Fr. Roulleaux spoke strongly to him about the objects that he had brought, saying that we would receive them only from Dalo; that if he wished to be a heretic again, he is free, but we will not accept what was taken from him by force.

25 February 1850
A boat belonging to a man from Moala left for Namuka from where it will set sail for Ha’apai or Tonga.

27 February 1850
The heretics continue their preaching and their lamentations.

1 March 1850
We went to see the king. There were not many people there: the king, Tui Tubou, the Mataki Bau, etc. The debate was about religion. The king spoke only as usual, but Mataki Bau (one-eyed) was ablaze for his cause, as was a young Fijian from Ono, a young Tongan, and Vainiu. Tui Tubou laughed about i. Polapitu kept a sullen silence. To keep our adversaries happy the king told us to remain in our house and to not come with kava. Vainiu, who a few days before spoke the most beautiful words to us, was swollen up like a balloon and uttered the grossest calumnies
which everybody except the two young heretics mentioned above laughed at."

2 March 1850
Paulo Taro arrived from Oneata. After exhausting in vain all possible requests, the people of Oneata finished by telling him that he was to return to us his rosary and his books and make himself a heretic, or leave the island and come here. It seems that the king strongly disapproved of their conduct and said that his intention was that they do here what they do in Europe, where each person is left free.

4 March 1850
A man from Yadrana asked us for a medal which we gave him.

7 March 1850
We went to see Ratoiike, who has dysentery, and we told him to send someone to us to look for the medicine he needs. We had not yet left when the minister arrived at the request of the sick man. I returned there in the evening but the only response I got was that he told me that we were too slow, that he has become a heretic, and that he cares little about going into the fire. He deliberately presented himself totally naked in front of me. All my words had no effect.

9 March 1850
We learned of the death of the old man Ratsike. We went for a walk in the king’s village. A young man, named Ezagi, whose sister is married to the chief of Mataki Bau (one-eyed) abused us, asked us what we were doing in the village, that we ought to stay home etc. Sovea went in the evening to ask him the reason for his conduct. He replied that he had talked nonsense.
15 March 1850
We went to see the king, who brought out his bible for us and started a discussion with Fr. Roulleaux who answered him. Soon Mataki Bau, the one-eyed (Kau), joined in. Fr. Roulleaux replied to him, and Kau soon started using the dirtiest and most gross insolence. During this time the king kept silence. Fr Roulleaux spoke strongly, reminding him of the insult he had used against us at the burial of Bubureta, that it would not be bad if a warship came and taught him a lesson. It seems that this is partly done to do all they can to prevent us from going to see the king or going into his village. We know that Vuetasau has given this advice to the king. We learned that Somosomo had made war against Natewa, that three hundred people of Natewa died, but only two from Somosomo.

18 March 1850
We visited Vakana and Nasaqalau. Dave received us well and gave us two nice yams to take home. The weeping continues.

1 April 1850
We went to see the king with Delai his brother and we took a good root to the king. He spoke well of our religion and said that he is only bodily a heretic. People continue to weep everywhere: Navutoka, Levuka, the king’s village. Va, who has returned from the village of Yadrana, assured us that about fifteen days ago the devil appeared in the middle of the day at Yadrana, and that he had seen him himself. He was big, he had a Fijian complexion, a large head of hair and a maro which dragged a long way behind him. He had seen him go to meet a woman and coming up to her, the woman fell half dead without him having touched her; he continued to move about and had done the same thing to five other women in the village.
2 April 1850
We went for a walk to Levuka. The Tongan canoes which had
gone to Somosomo have returned. The number of dead in the
war with Natewa was not as high as had been reported earlier.

4 April 1850
We went to Yadrana with Filipo Biu. We were not very well
received. The catechist followed us everywhere without saying
anything. We passed by Nukunuku and Nalocake. Bure got us to
come into his house. Immediately a Tongan catechist from Ha’ano
came, and soon another, named Aisea (Tongan). Having asked
Bure if they had also wept, immediately the catechist of Ha’ano
started to talk. He soon descended into insults. The other
catechist had spoken from his side and had finished by saying to
us on leaving that he was in command of the village, that he
forbade us to come back. When we got back to the house we
learned that brother had baptised Loganimoce’s baby in secret.
They never wanted to allow him to give the baby medicine. The
ministers came and treated the baby in front of brother.

7 April 1850
We learned that Loganimoce, by the prayers or the threats of one
of his wives (Lakai) has become a heretic once more. Kilai brought
his child to our church.

8 April 1850
We went to see the king. We then passed by Levuka and from
there we went briefly into the house of Tui Pelehake.

14 April 1850
Four young people or men from Levuka came to be Catholics with
six from Bau. Among them was Ratu Vutu, son of the oldest
brother of Cakobau.
16 April 1850
A man from Yadrana came to become Catholic. His name is Nukuse.

21 April 1850
Several became Catholics, among others a daughter of the king, with two of her women and Veikuso.

25 April 1850
We learned that twice Nukuse was told to look for a home somewhere else. We learned from Kilai that yesterday in the house of Vuetasau, that he had had an argument about religion with Loganimoce, who had upheld the truth. After that Vuetasau had said that when Sovea leaves he will force everyone to return to heresy.

26 April 1850
We went to see the king. We had hardly left when Mr. Lyth came and gave him a long sermon on the necessity of reading the bible and getting married. The king remained silent. Sovea told us that this morning the king had proposed to his old people to return together to paganism.

28 April 1850
Several Fijian women and a man from Nasaqalau have become Catholic.

29 April 1850
We went to visit Vakano and Nasaqalau, where we were well received. While we were away someone came and took Sovea’s lali, which obliges him to give it to the church to get it back.
1 May 1850
“Le Lupe”64, a Tongan boat, arrived from Somosomo. After leaving Tonga almost a year ago, it has visited Samoa and Niue, where, they said, more than 200 people died from famine. It is a vengeance that the good Lord wrought on Ma’afu and his people.

2 May 1850
We learned that Taoba is angry with his wife, because she has become Catholic in his absence, and has gone to live in the territory of Vuetasau.

5 May 1850
Three young people from Nasaqalau have become Catholics. Among the heretics there has been a great eating of the Last Supper. It was simply arrowroot prepared after the manner of the Fijians and one full pot of water into which people dipped. We must note that the minister M. Lyth had his cup of water carried by a beautiful young Fijian woman from the king’s village. We must note that all kinds of food are good for these people.

15 May 1850
We learned that during the last few days, one evening when the heretics were gathered at Levuka to read the bible and to weep, the devil appeared and threw himself on one of the weeping women, to commit sin. She was a devotee of dalo sacrifice and eating bread (soro taro and kana madrai) of course.

19 May 1850
Three young people from Nasaqalau (chiefs) came to become Catholics.

64 “the dove”
20 May 1850
We have been assured that the minister Lyth in his sermon yesterday told them to not work so hard.

21 May 1850
We buried the small daughter of Biu and Sesilia, who died yesterday evening. She had been baptised and ministered to last week. Vuetasau, on a voyage to Fulaga, has said confidentially that they are not waiting for the departure of Sovea in order to persecute our religion and force everyone to renounce it.

23 May 1850
Fatanitavake made a lot of fuss because brother has burned some grass under a breadfruit in our garden. Sovea told us that if we wish we can cut it down.

25 May 1850
Brother took down the breadfruit tree in question. No one said anything to us, but someone broke some of our capsicum and pulled one out in revenge.

26 May 1850
Sovea left for Tonga with his father and all his family.

2 June 1850
We learned that at Vanua Balavu our catechumens are holding up well and even making some proselytes. I have been today to see Tokai who is from Tutaki. I spoke to him about our religion, telling him that his religion had no value and that it was time to think of his eternity. It is true he said, but I am ashamed and I want to die in mine.
4 June 1850
We learned that a two-masted ship has been aground for about ten days on a reef near Ogea. No one has died, and the Fijians have not pillaged the ship.

7 June 1850
We learned that the weeping has been renewed in the king’s village and at Levuka.

11 June 1850
Lua came to see us just as I was about to say Mass. After that we made him a drink. He remained until afternoon. The king arrived then and Lua said to him when he saw him that he no longer knows where he is regarding our religion.

12 June 1850
We learned that the heretics, Vuetasau at their head, have taken what they could from the ship on the reef at Ogea. Lautsi’i with catechists chosen by the ministers went to take help to the captain, but they could not resist temptation. A barrel of wealth which was opened before them had been like a mouse under the nose of a cat. They threw themselves on top of it, giving thanks to Jesus for the present which he was giving them. Lautsi’i was opposed to this in vain.

15 June 1850
We went to see the king, who was having his bath. Lua who was present spoke frankly, and appeared to be less infatuated with his heresy.

18 June 1850
A small canoe arrived from Tonga. It brought us letters from the fathers, who informed us that Togi has converted to heresy, two
new priests have arrived in Tonga, and that a steamboat (the “Cocyte”) has arrived in Tonga.

24 June 1850
I learned that one of those who stole the soap and the plates a year ago, named Tui Rota, was a person of importance in the army of Bau, though he is from Kadavu.

1 July 1850
We went to visit Nasaqalau and Vakano. On our return we learned that an English warship is in Fiji and should be coming here to take the shipwrecked sailors.

4 July 1850
We bought a big pig from Lua, which our people have gone to get. It cost us two nice blouses and one small axe.

8 July 1850
We had to dinner with us Mr. Plunkett (a Catholic), who is staying with Mr. Lyth.

9 July 1850
We went to see the king, who spoke well, as did Tui Tubou.
10 July 1850
The king and Tui Tubou came to see us and spoke well of our religion, and badly of heresy, which Palapitu, who showed up, sought a little to defend.

12 July 1850
The English navy schooner arrived and entered the harbour. The captain, followed by his doctor and Mr. Plunkett and two ministers, came to pay us a visit. Fr. Roulleaux was not at home.

13 July 1850
We went on board to return the visit of the captain, who received us very well and offered us provisions if we had need of them. We thanked him sincerely.

14 July 1850 Sunday
The navy schooner set sail in the early morning.

16 July 1850
Sovea left in the evening from Moce for Tonga. Netani left in the morning.

17 July 1850
We went to prepare the ground to make a yam plantation.

21 July 1850
Sovea was forced to return, impeded by head winds. He is at Lavatoko.

23 July 1850
The “John Wesley” arrived from Tonga, Uvea etc, carrying the visitor Mr. Lawry, who sent us a letter from Fr. Mondon. He wrote to us from Uvea on behalf of the bishop.
30 July 1850
We went to Vakano and returned by Nukunuku. We talked about our religion to old Niubalavu who did not make any significant response to us.

1 August 1850
We learned that when Nukuse came back from Vanua Balavu he was asked to become a heretic, and to throw his rosary into the sea. When he refused, they took his rosary themselves and threw it into the sea. These were the people of Yadrana.

2 August 1850
The heretics re-roofed their church at Pusa ma bua. During recent days the girls of Vuetasau, with others, came and stole tomatoes from our garden.

4 August 1850
We learned that the Tui Ha’apai asked the king to give orders that all Catholics are to become heretics, and that the king replied that his children were Catholics, and that he allows freedom. We learned that old Niubalavu is more obstinate than ever in remaining pagan.

8 August 1850
We gave three tabua for fibre. We learned that the name of the person in Yadrana who threw Nukuse’s rosary in the sea is Tunidau.

9 August 1850
We went to see the king, and while walking in his village one of Lua’s daughters threw stones at us. Her name is Tufui.
11 August 1850
Ratu Vuki with six of his people abandoned our religion to become heretics. When he saw that he was not paid to be converted he left us.

12 August 1850
The king came with Tui Tubou to drink and left as he came. We have learned from Vakaimalani and others that Mr. Lyth during his time here has not stopped spreading lies. He said that the bishop in Uvea was married, that he had committed crimes with Fijians, etc. He also said that Wesley had received his religion from Jesus Christ, who had appeared to him alone on a desert island!

13 August 1850
The “John Wesley” returned from the west. There was a big assembly of the whole island in the heretic church. There was music performed by the children, then the Tongans, then the Fijians. They had to have double clothing, and by the orders of Mr. Malvern they had to go and change in the ministers’ enclosure. But the Tongans were opposed to this, because it is against Tongan custom.

17 August 1850
A white man who arrived this morning from Somosomo brought us a letter with about fifty plugs of tobacco from the American consul resident at Viwa. The letter was dated 21 March 1850. He offered his services for our dispatches to Europe, spoke of going to make a trip along the coast of the big islands, and promised us all the help that he could give us.

19 August 1850
The old man Delai, who came yesterday from Vakano, asked us for some axes to give to some heretics from Munia. We refused
bluntly, which was right. Then anger. He gave back his rosary, said to Filipo Biu that when he went back home he would denounce all the Catholics of Vakano and Nasaqalau, and began to tell Filipo to abandon the church also.

21 August 1850
There was a big assembly of the whole island in the church of the heretics. They gave a quantity of mats and tapa etc. for the spreading of their work.

22 August 1850
We went to see the king who is starting to get an appreciation of heresy.

24 August 1850
We learned that five garden forks have been stolen from the ministers’ place. This was done during the evening of the night Calvert gave his teaching to the Fijians. Suspicion has fallen on the Tongans.

31 August 1850
We received a visit from Lautsi’i; we don’t know why he came.

2 September 1850
We went to see Lua, who received us well enough, as usual.

4 September 1850
We received a visit from Tui Ha’apai. We spoke about religion, and he said only things which made no sense.

7 September 1850
We are thinking seriously of going to set up close to the king’s village. That was why we sent Sovea with two tabua to ask for a
place from Tui Tubou. He replied that he wants to speak about the matter with the king and both of them went to look for him. He replied that it would be very good for us to be at the side of his village. Tui Tubou took the tabua and said that he was going to talk about it with his relatives. At that point Sovea left. This happened during the night. The news of our project was taken to the ministers’ place. They immediately spread the story that we wanted to take over the land etc. The two tabua were returned to us with a refusal. Sovea returned there and was not listened to. He was told that the two tabua that we had given were to buy the land.

13 September 1850
We met a Tongan catechist, named Seremaia, who told us insolently to go and listen to his preaching that he was going to give in this village.

14 September 1850
The son of the king, named Loganimoce, asked his father for a site for us to establish ourselves close to their village. This was expressly refused. There was only one voice among the elders to prevent us leaving where we are.

16 September 1850
Lua sent to ask us if we wanted to do a deal with him for the poles and asked that we tell the price to the people he sent. We showed them and we then went to find Lua to complete the sale. He told us that he is not for either side in this matter, that there are people who want to make the sale for themselves, but that they are not able to because their boat is too small, etc., and we came back home without doing anything.
22 September 1850
A young man from Nasaqalau has become a Catholic. There has been no storm yesterday or today, although the ministers Malvern and Lyth have predicted this to their people, who believed them.

30 September 1850
Puamau went yesterday evening to ask his father the king that we shift our establishment near to their village. The king flatly refused, and Tui Tubou and all his women etc. were against Puamau, who defended himself courageously.
“If they don’t like Naura” (the site of our establishment), said Tui Tubou to the king, “give it to me for my children so that they can plant taro there.”
“The reeds grow in your fields”, said Puamau, “why do you want more? For us it is not courage that we lack, but we wish to be close to our priests.”
“Who gave you such pride?” asked the king. “Where are your people to make war? All my kingdom is heretic.”
“That is not what we want, but if you wish to make us so, at least let our priests be at our sides.”

3 October 1850
Brother, accompanied by the children of the king and several others went to chase the wild goats that the ministers have introduced to the island and which ravage our plantations. They were able to kill one and to injure another one.

6 October 1850
Minister Lyth got Puamau to come to his house, and to urge him strongly to renounce our religion, telling him among other things that if they remain Catholics, they will no longer command anything in their land. Puamau did not respond. The king has also attacked his son Logaimeoce about our religion, telling him that it
is he who commands and that he ought to obey him. He did this at the instigation of Vuetasau, himself pushed by the ministers. Vuetasau told the king yesterday that he ought to definitively renounce his children so that the land would be one. (The king only reported to his son the words of Vuetasau, while urging him on the contrary to remain firm.)

7 October 1850
Brother killed a small goat of the heretic ministers in our banana plantation. We have informed them three or four times, but in vain.

12 October 1850
We went to see the king. Kau, who was there, blamed the ministers for what they did to their enclosure and coconuts. Everyone was in agreement about it. They said that they cut down all the ifi (ivi) trees for firewood, the breadfruit trees, and now they are destroying the coconut trees. The result was that they were sent a message to tell them to make their enclosure with other wood.

13 October 1850
A young man from Vakano has converted to us.

14 October 1850
An English schooner came to anchor and to get coconut oil.

16 October 1850
The English schooner left for Tonga without being able to get any oil. We gave them two letters for Fr. Calinon. Fr. Roulleaux has bought two pounds of tobacco at 50 sous a pound, one for himself and the other for brother.
22 October 1850
Two Tongans went today to Vakano and there were words between them and the people of the village. That is why today Tui Tubou has seen the Tongan chiefs. Lautsi’i and Palu with their followers have gone to Vakano to plunder. One killed three pigs, not to mention bananas, yams and taro which they took either openly or in a hidden manner. Beyond that they wanted to take the occasion to persecute our people. Lautsi’i, Paul, Seru Volo Tui etc. shouted that there were some Catholics there and that they must renounce their religion. It is said that Tui Tubou was opposed to it.

23 October 1850
We went to visit Vakano and Nasaqalau.

24 October 1850
At Nukunuku Fakailo, a Tongan, attacked Kilai about our religion and urged him to renounce it, so that the land might be one. Kilai did not reply at first, but to a second question from Koroivuki he replied, it is said, that he will not leave his religion for a dead work; that if they chase his priests he would see then, but even then he would not change.

27 October 1850
A man who still remained pagan in Vakano has become a Catholic.

29 October 1850
Sovea left for Totoya on the Laku to search for lavanimate.

30 October 1850
The king sent a message to Nasaqalau to ask why they are persecuting the Catholics. The catechist from Nasaqalau (Maciu) came to bring his complaints to the king yesterday evening saying
that our Catholics are causing chaos, saying that they beat the lali for their morning and evening prayer, and they tie up their hair when working (which is done everywhere). The king replied that that is nothing. Live in peace, it is you who are causing the chaos, I am hungry because of you, etc. Kilai with Tui Munia went to Nasaqalau to give the king’s command. Things are going well and in favour of our religion. Our Catholics are right in everything.

31 October 1850
Moimoi arrived from Ha’apai and brought the news that Tongataaufapulatu has been made Tui Tokemoana.

3 November 1850
A young man from Vakano has converted to us.

4 November 1850
We went to see the king and Lua, who received us as usual.

8 November 1850
We learned from Dave that on Sunday or Monday at Vakano Batsilai tied up Sikavou who had converted to us on Sunday, beat him up and took off his rosary. We went to inform the king who blamed him and told us to fix up the matter. We told him that this concerns him. In the evening we went to see Dave’s child, who is sick.

10 November 1850
Brother went to see Dave’s child, who is getting better. Kilai and Fataniliku went to Vakano to talk with Batsiliai, who replied in a manner that was both sullen and insolent. A boat arrived from Ha’apai.
13 November 1850
Another boat arrived from Ha’apai. We received a letter from Fr. Calinon through a relative of Cakobau who arrived from Tonga.

14 November 1850
We bought about fourteen cubic metres of firewood.

15 November 1850
These days a lot of people are coughing because of the bad winds that are prevailing.

16 November 1850
An American schooner arrived. The captain, who came to see us, said that the mission ship is in Samoa and that it should be here in a few days.

17 November 1850
We learned that the old man Delai has received his rosary, which we had sent him on Sunday, as he had asked.

9 November 1850
Kilai with Fataniliku went to speak to Batsiliai. Kilai acted very moderately but the heretic catechist conducted himself insolently and talking nonsense. Brother went to see the infant of Dave. Kupu is getting better. Brother returned via Vakano. The child from Vakano has not given up in the face of persecution. There has been a meeting at Vakano about chasing out the Catholics, but the wicked people involved did not do it. A boat arrived from Ha’apai, carrying a young chief of Bau who had gone to Tonga.
11 November 1850
We received from Tonga by a relative of Cakobau (who had gone there), a letter from Fr. Calinon, which was dated the end of June 1850.

19 November 1850
The four canoes recently arrived from Ha’apai left for Bau.

20 November 1850
Our Fijians blocked one of the doors of la france. 65

22 November 1850
Sovea returned from Totoya with the lavanimate and the laku. A little coastal vessel arrived from Bau.

24 November 1850
We baptised the two children of Kuli, who are both sick, and the father became a catholic. The brother of Noko also became Catholic.

26 November 1850
The little coastal vessel left for Futuna, where it is going for coconut oil. We gave two letters for the fathers.

28 November 1850
Balolo rising today.

30 November 1850
Our people put new coconut leaf mats en france. 66

65 “la france” cf footnote next page.
66 “en france” meaning not clear. Seems to refer to one of the buildings in the compound.
1 December 1850
Dave wanted to leave our religion because I said to him jokingly
that it was forbidden to touch my breviary. The presence of Kilai
helped him to get over his anger.

3 December 1850
Maifu, Tui Peleake and company arrived from Somosomo. Tui
Kilakila is always at war with Natewa and has sworn to ruin it
completely.

6 December 1850
The king came into our house briefly as he was returning from his
bath. While waiting for someone to chew his kava, he lay down in
brother’s bedroom, he saw the gun, took it and while looking at it
fired it. It fortunately only damaged the roof of the house, and I
don’t know how in his fright the king broke the butt of the gun.
The two ministers came to the village to do their preaching. When
leaving they passed all frightened in front of our compound.
Several of their catechists came in to see what had happened. On
his return the king went into the ministers’ place, where people
come to spread their lies. They said that we had our gun charged
to shoot them, etc.

11 December 1850
We started to change the poles of our house. Our Fijians from the
king’s village told us that the poles that the Nasaqalau people had
cut for us are all made from bad wood which will not last at all.
They prefer to cut others themselves and put them up.

13 December 1850
These days the ministers have put it into the heads of their Fijians
to build a church in the village here. Already people from Levuka
have started to bring some wood. Sovea was asked if this was done on his orders. He replied that he had no knowledge of it, that it was the ministers who commanded in his land. Kelekele, to whom Sovea had also spoken about this, replied that it was nothing, that Mr. Lyth has spoken to Futi. We don’t know positively who has been proposing this, but as soon as the people of Levuka returned from looking for wood, they had carried it here.

16 December 1850
We went to see Lua who received us frankly as usual.

18 December 1850
The Fijians from Nasaqalau brought their poles for the house. But they showed themselves to be not at all well disposed. Before they left Dave was angry and gave back his rosary, and told the others to do the same. Two obeyed him. However his anger passed, and they all asked for their crosses.

19 December 1850
The people of Nasaqalau came to erect their poles. It all went well enough.

22 December 1850
The baptism and death of Vehala. We buried him in the evening.

23 December 1850
Puamau, one of the sons of the king, on his way home from here stopped to look at the people of the ministers who were working
on their church. The minister Lyth, who was there, attacked him about religion. The king’s son, annoyed by the bad words of the minister against our religion and us, went up to their table and chair. The minister defended himself, the other resisted, the minister struck him a blow on the head with reeds; the king’s son warded off the blow and with his club knocked off the minister’s hat. The minister received a blow on the arm but no damage was done. Immediately the ministers went to look for the king, accompanied by everyone with their weapons, and the whole village was agitated. After that they went to look for the Tongan chiefs. The king went to the ministers’ house. He was angry with his son and threatened to roast him. The young people who had witnessed it all said it was the minister who had started the dispute and that he was the one who struck the first blow. We were told that the minister had said himself that he was the one in the wrong.

25 December 1850
All these days there is a great deal of reaction on the subject of the business of Puamau. It is said that Kilai and Veikoso have renounced our religion on this subject, which would lead to the apostasy of nearly all our Fijians. Yesterday we talked strongly to Kilai whom brother had gone to look for, and that he had struggled to get him to come. Tausiga, who came, spoke to him forcefully also, and he left without giving any satisfactory response. The second of the king’s children told us strongly that he would die rather than abandon our religion. The day passed and at prayers it was said that no one had abandoned the church. One of the wives of the king came and told us that the king had insulted only his children who remained Catholic and that we should live in peace. We learned that after the king had found out that his son was not as culpable as had been said, he was angry against the ministers, who threatened him with warships, and
against the Tongan chiefs who wanted to get involved in this matter. The Tongan chiefs had never seen what happened, but they said to the king, as did the ministers, that he should send his son into exile.

27 December 1850
We went to see the king, who received us as usual, without speaking about all that had happened.

29 December 1850
All our people came to church as usual. There was only one child from the king’s village, named Seru, whose father made him renounce our religion by force, beating him.

31 December 1850
I gave Extreme Unction to Filomena. The big meal for the New Year took place in the king’s village, who sent us a portion. Yesterday in Nasaqalau a Tongan named Kelekele, who had been sent by the king, was beaten up. It was the Tongans who beat him. We don’t know who was at fault. The heretics made their preaching for the beginning of the New Year in the evening.

1 January 1851
Lino departed for Vanua Balavu. He went to look for ..., but probably in vain. We buried Filomena Na’a who died his morning.

5 January 1851
A man from Vakano, named Varivari, has become a Catholic.

67 Fr. Kok, typing the text from the handwritten manuscript, has left this word blank. No doubt he could not read the handwriting.
7 January 1851
Our catechumens from the king’s village and from our side of the island, came to put the reeds on our house. Someone asked for water for a heretic child of Nasaqalau.

8 January 1851
Our Fijians finished putting reeds on our house. When they had finished they asked brother, who had come back from seeing the sick child at Nasaqalau, for the pay for their work. Fr. Roulleaux, who arrived at that point, replied to them that it was also necessary to do our cook house as agreed. They replied that they would not do it, that it is not their custom to contract for two things at once. We replied that they should have told us at the start, that because it is like this we are going to pay them for their work, but hold back the price of the cook house. We are going to look for money. During this time Kilai and Veikoso retired, murmuring, into brother’s house. We sent to look for them twice, but they didn’t come. They replied to brother, who went to look for them, that they have worked for free, and that they don’t want anything; matters rested there.

10 January 1851
Brother went to see the baby in Nasaqalau and baptised it.

13 January 1851
A whaleboat arrived from Vatoa. It belongs to an American schooner which is aground on the rocks called Vuata Vatoa. The gear is saved at Vatoa. This schooner was coming from California and was on its way to Sydney.

16 January 1851
We learned that a boat coming from Yadrana and loaded with yams and four pigs has been plundered by Lautsi’i and his people
because this boat was breaking a law made by the king. But since these provisions were being carried to sell to the ministers, they have hurled an excommunication on those carrying out the laws of the king.

22 January 1851
These days Dausiga is putting stones around our house.

23 January 1851
The wife of Kuli has become Catholic and we have started to instruct her.

24 January 1851
The minister Lyth came to see the wife of Kuli and begged her strongly to become a heretic. He said that our religion is not worth anything, that baptism is a useless thing etc., but all his words were in vain.

25 January 1851
Someone came to look for us on behalf of the wife of Kuli, who is near death. Fr. Roulleaux went with brother and baptised her. She is very well disposed.

28 January 1851
Fr. Roulleaux administered Extreme Unction to the wife of Kuli.

29 January 1851
We went to see Lua, who was in his plantation.

1 February 1851
A man from Nasaqalau has become a Catholic. His name is Seru Vunidovu. The baby that brother baptised several weeks ago died
and was buried by the heretic catechist who had not baptised it, but he did not know what brother had done.

2 February 1851
We paid for the work that our Fijians did on our house. They seem satisfied now. A young man from Totoya, named Bera, has become a Catholic.

4 February 1851
Fr. Roulleaux and I went for a walk to Vakano and Nasaqalau. We were received well enough.

7 February 1851
We put the coconut leaf mats on our house but no women came from Lekutu. They have expressed that, although this is their house of prayer, that we decided for them to pray and do all the religious exercises as they are done in France.

9 February 1851
Today Fr. Roulleaux baptised the widow of Sosefo Leha with the name of Victoria. A child named Takatsia from Vakano has turned to our religion.

12 February 1851
These days we are increasing the size of our compound. Sosefo, the second child of Kuli, has died.

13 February 1851
Burial of the second child of Kuli.

14 February 1851
Today was the blessing of the heretic church in Vakano. The two ministers came with Vuetasau, etc. Vuetasau with Maria
Sokotukivei and the two ministers dragged Lagi and Tarave by force to the temple. They resisted for a moment and escaped.

15 February 1851
We went to see the king who received us as usual. It seems that Lua criticised what happened at Vakano. It seems also that the king was not happy.

22 February 1851
We went to see the king, who received us as usual. We learned that the war with Natewa is over and that our catechumens are still holding firm. We also learned that Mr. Calvert has sent from Bau a Tongan boat to Yama to ask the reason for the murder of a heretic Fijian, who has been killed. The people on the boat, basing their judgement on the trustworthiness of the heretics of the place, prepared to attack, but the locals abandoned them and two Tongans were killed and five wounded.

28 February 1851
Today a gathering was held in the king’s village in honour of Kinikinilau. Today we paid two beautiful tabua for our tapa, but today the king did not bother to think of us in the distribution of food. A blind man from Vakano asked for a rosary and became a Catholic.

1 March 1851
Loganimoce the elder came back and asked for his rosary, and became a Catholic again.

3 March 1851
We went to see the king. A small schooner is in view. The American Nabete brought us letters from Futuna, which told us that they have built a stone house.
4 March 1851
The small boat entered and we received a box containing ten jars of dripping, together with a little kava and two separate tapas.

9 March 1851
A Tongan, named Lolohea, has become a Catholic. There was a lot of fighting over this. Taumafì himself came and begged him to renounce our religion saying that it is a bad religion which kills the world, it is a poor religion etc. Our new convert told him that Our Lord did not come into the world to be happy and rich but to suffer and to be poor.

10 March 1851
We went to see Lua who received us as usual.

12 March 1851
Lua came to see us and sold us a fat pig for about 36 francs worth of goods.

16 March 1851
Tui Ha’apai arrived tonight from Bau with his canoes.

18 March 1851
We lent four tabua to Ma’afu who is to pay us when he returns from Somosomo. Tui Ha’apai then came to ask us for some but we sent him on to the ministers. Taro arrived from Oneata and came to see us for a moment. He is to leave again tomorrow at daybreak. No one said anything more to him about religion on his island.
2 April 1851
We went to see Lua who received us as usual. We learned from one of our Fijians that the story has spread in Somosomo that a minister, preaching at Viwa to the women heretics, was accused by them of having sinned with them one by one, and the minister was so ashamed that he no longer wanted to eat or drink, and that he has died. Our Fijian did not know the name of the minister. This needs to be confirmed and has the feel of being a calumny. It was a Tongan catechist who beat the lali to make the women come one by one and sinned with them.

12 April 1851
The king arrived yesterday evening from Kabara where he had cut poles for the construction of this house.

19 April 1851
Holy Saturday. Today Fr. Roulleaux baptised Adrea Sila.

20 April 1851
Two small boats arrived from Somosomo and brought the news that Tui Kilakila is persecuting heresy in his territory. He made the people of Susui and Mago return to paganism. I don’t know for what reasons. Some others of those of our religion could well have been in the same situation.

24 April 1851
The wife of Lino (Na’a Vitsi) came back from Susui with her son. The heretics have forced her to renounce her religion during the trip. She has done so physically only out of fear of being left on a deserted island. She has informed us that Lino has been baptised by his son one day before he died, and he always lived in a Christian manner during his stay on Susui. This makes us very hopeful of his salvation. It is certain that heresy has been
persecuted at Susui and Mago, but it wasn’t Tui Kilakila who did it, and not all have renounced heresy, as had been said.

26 April 1851
A little coastal vessel arrived from Viwa. Its crew is all Fijian. It belongs to Farani, who has come to transport sandalwood to Vakai Malani.

30 April 1851
We went to Nasaqalau where the chief Ramasi did not make us welcome. We then went to Vakano, and came back through the interior.

1 May 1851
Puamau, who was earnestly begged by Farani all these days to become a heretic, finally gave in, went to the temple and from there to the house of the ministers. We heard of it immediately and after prayers we sent brother into the king’s village. He managed to come back from the houses of the heretics, where Puamau still was, and he brought him with him. He spent the night at our place.

2 May 1851
Puamau came back to the prayers as before. The king went to Lavatoko, where he is to cut coconuts for his house.

5 May 1851
We have been assured that at Kabara a brother and sister, from the same father and same mother, were married by the heretics.
8 May 1851
Today there was a big departure for Tonga: Tui Ha’apai, Tui Pelahake, etc. Tonight, before they left, someone stole an altar cloth, an alb with its amices and some purificators that brother was going to wash. For that they had first tried to dig a hole and then had cut the reeds. We don’t know who did it.

9 May 1851
Sovea left on the “Laku” for Tonga. His father went yesterday with Tui Pulehake.

12 May 1851
We went to see Lua at Waciwaci. Ma’afu was there with Palu. It seems that they are going to make laws against wrongdoers, as in Tonga and Vava’u. The ministers sent Sokotukivei and Tui Munia to us to ask why we have injured one of their sheep. We replied to them that we have no knowledge of the matter, but that if they come during the night into our plantation we will chase them with a gunshot.

15 May 1851
Vakai Malani with several catechists came back to ask us why we had had killed a sheep. He spoke angrily and menacingly. He would not listen to reason, said that we ought not to have animals, and that we ought to fence our banana plantation so that those of the ministers might have free range. They left very angry, without hearing anything. He had been first to look for Dausiga, who replied that he didn’t want to get involved and he would leave it to the strangers to work it out among themselves. He said that he was a Catholic because that was his desire, and he would never leave our religion.
22 May 1851
The two ministers brought a tabua to the king to find out who had injured their sheep, all the while saying that it was us and that he should order us to fence our banana plantation to allow their animals have free range in all the land. The king sent someone to find out. But the ministers had already gone. We told the king that we were not involved in the matter of the sheep and that it was not for us to order his people to make enquiries. We told him that we found the conduct of the ministers in our regard quite ridiculous. Three times they asked us the same thing insolently and with threats. We would only fence our plantation when they had given us the same example. We follow the law of the country. If they wrangle with us why don’t they come and see us? Why did they not wait here for us so that the matter could be dealt with in your presence? Why did they run away?
“They are afraid of you,” replied the king and the Fijians, “because they say you have daggers hidden in your soutanes to cut their throats.”

26 May 1851
Someone came to tell brother that the flock of goats belonging to the ministers is again in our plantation. He ran there with his gun, found them there and fired two shots. When they ran away and he returned, immediately the ministers were on the move, and sent a group of their catechists and others who arrived armed with axes, sticks and stones. They went directly to brother’s house and brother spoke simply with them. Then they entered by force into his bedroom, taking him in their hands and dragging him by force outside. Then they called us and we went outside to get them to let brother go, and after a lot of insults they all went home frothing with rage. The chiefs of the group were: Koroivuki, who was crying out to take brother and tie him up; Sokotukivei, the leader of those who had grabbed brother; Gucake Gera, son
of Vakai Malani, who wanted to hit brother with his cross, and had lifted his stick against us; Rasolo, Aiseatoga, Tongans, etc. We have learned that their intention was to tie brother up and to hit him. While passing by Puamau heard the minister Malvern say that they should crush the first papist that they found and seeing him he cried out to run after him.

27 May 1851
Dausiga went to see the king yesterday to talk to him about what happened, to watch over his people, asking if something was known they should see the king. The king replied that not all that had happened was on his orders and that he was not on either side, that he would hand over those responsible.

28 May 1851
We went to see Lua. We reported to him what had happened. He had the appearance of disapproving of what had been done and of agreeing with us.

31 May 1851
We went to see the king and walked in his village. Everywhere we were insulted.

4 June 1851
The “Laku” arrived and anchored at Waqatalaca because of the low tide. Samani (Koroivuki) went to make our people from Vakano renounce our religion. We don’t know positively in whose name but we don’t doubt that it was in the name of the big chiefs.

5 June 1851
Someone brought back some of the rosaries from Vakano; of two of them there remains only the chain in pieces.
6 June 1851
We learned that Musuka returned yesterday to make the rest of Vakano renounce our religion and Batsiliai brought back to us three rosaries. There is only old Delai left who has not abandoned his religion.

9 June 1851
We went to see the king and we came back by Ma’afu’s place, but he was not at home. We saw only his wife.

10 June 1851
Fr. Roulleaux and I went to Vakano. The ministers, who saw us go by, made Batsiliai follow us. Samani came also to join us at Delai’s house with Musuka, who had been here since Saturday to prevent our apostates from returning to our religion. Lagi and Tavove came. Lagi told me that he had never gone over to heresy. I reproached Tavove on his silence. He did not reply. Samani had wanted to say some things to me but I did not reply to him. We came back through Nasaqalau where we found only women. We made our trip without eating. During our absence Ma’afu came to see us and had remained for a long time. The ministers went to beg for his help on the subject of the animals but Ma’afu replied that it was out of affection for us and for them that he was nothing in the land.

12 June 1851
The old man Delai came from Vakano to stay here for a while.

22 June 1851
A schooner is in sight; it is that of Cakobau. He is here himself with Calvert, who came ashore at Waqatalaca.
23 June 1851
Cakobau’s schooner came in this morning and the ministers’ printer, who is on board, come to see us. He came back again in the evening and brought us a bit of tobacco, two pipes and several nice roots of kava.

24 June 1851
Cakobau came to see us and asked us a lot of questions about our religion etc.

25 June 1851
Dave brought us one of the pigs which had been bought for him towards last All Saints’ Day.

27 June 1851
We went to see the Tui Viti\(^{68}\) who received us well and asked us a lot of questions about our religion. In one conversation which he had tonight with Fatanieliku he had spoken very favourably of our religion, saying that it was the one that he would embrace.

28 June 1851
We went to see the king, and when we came home the Tui Viti came to see us.

30 June 1851
We went to see Lua. We passed by the king’s village and as we came away some children from the area of Tui Tubou abused us and stirred up the dogs against us under the eyes of all the men of the area, who didn’t say anything. On our way home some of the big girls from the same village also abused us, crying out after us.

\(^{68}\) i.e. Cakobau, who arrived four days previously
2 July 1851
Today the gathering was held to bring the tribute (wealth) to Tui Viti. We made him a present of a large knife and two French axes which he was very happy with. The minister Malvern was in the house of Tui Viti at the same time as us. Tui Viti told him to debate with us, but the minister replied twice, “it’s not necessary, it’s no use”.

3 July 1851
Cakobau left for Bau on his schooner. In recent days the wreckage of a Fijian boat has been found on the cost of Moce. It was recognised that it was from the boat of Lobe, a Tongan boat, which it is thought was wrecked on returning from Tonga to Fiji.

7 July 1851
Kelekele came without any reason to drag by force the wife of Filipo Biu from her home, gave her a punch and threatened to hit her with a knife. Someone went to look for Sovea, and everything ended without anything else happening. Filihai became a Catholic today. The wreckage of the boat referred to earlier came ashore on the beach at Lavadoko and here.

11 July 1851
We went to see the king who was alone with Polapitu. His majesty did not deign to turn towards us to look at us.

14 July 1851
We went to Vakano with Sovea to ask for the crosses back from those remaining, and to know definitively what their intention is. They said only that they are Catholics in their hearts, but they are held back by fear of the threats which have been made to them.
15 July 1851
Samani went on his own authority or by the orders of Vuetasau to get back the crosses which remain in Vakano.

16 July 1851
Samani brought us the crosses, mocking us. We went to see the king to know definitively what his intentions are and who commands in his land, to know how we stand. He turned his back on us and replied only in a mocking way.

17 July 1851
We learned definitively that it was Radabala who last May stole the church linen from brother’s house. It has been gathered together in Vanuavatu, or at least part of it has.

20 July 1851
Na, wife of Maia, has become a Catholic. We know that it is by threats that Samani got back the crosses at Vakano.

29 July 1851
Mr. Lyth and the American Nabete return from Viwa on a small whaleboat, which left again, putting out to sea.

30 July 1851
Brother went to Nasaqalau to buy yams for planting. Dave behaved very badly and wanted to stop the others selling to him. There was a big fish drive made all around here by our people from which they got a lot of fish, but they were not generous in our regard.
3 August 1851
Death and burial of the little daughter of Fataniliku who was baptised yesterday with the name Marie. Funaki came back to our religion which he had left several years ago.

4 August 1851
It is said that the devil himself was heard tonight at Lekutu; his cries were like those of a child seven or eight years old. Brother, who was at Lekutu, where he had gone to see a sick person, heard it himself. These cries were heard in several places in the village one after the other.

9 August 1851
Burial of Tufui (Arnand), who died yesterday evening.

11 August 1851
A canoe, named Aisake Kinamuka Levu, arrived from Tonga. They say that, making sail for Ha’apai, the contrary wind has sent them to Fiji. We learned of the deaths of Netani and of Vaea, the chief of Houma.

21 August 1851
The first part of our yam plantation has been dug. The day before yesterday there was held a gathering for the lataki of the heretics, or the distribution of prizes.

22 August 1851
A boat arrived from Tonga. It is from Folaha. It made sail, it is said, for Ha’apai, to which it was carrying kava, and the contrary winds have obliged it to make sail for Fiji.

END OF FR. BREHERET’S WRITING (Fr. Theo Kok)
(It seems from internal evidence (cf 17 September) that the entries from this date up to 22 May 1852 were written by Fr. Ducrettet.) (Fr. Crispin)

27 August 1851
His Highness the Bishop of Enos, (Bishop Bataillon), Vicar Apostolic of this archipelago, finally made his long awaited visit. He brought with him Fr. Mathieu, his pro-vicar, and Frs. Michel and Ducrettet, with three brothers. His plan was to approach Fiji from different points. His visit has been very useful for us. Several have been shaken and a large number greatly touched by the ceremony of a solemn baptism administered to an important Tongan chief, Sovea. Benediction of the Blessed Sacrament for the first time also delighted the small group of our Christians. Dating from this moment, the bishop has enabled us to rejoice in the unique privilege of having the Blessed Sacrament reserved in our modest chapel, situated at the centre of our mission.

LETTER OF FR. ROLLEAUX TO FR. COLIN P. 120

1 September 1851
The first day of the month the bishop left with three priests, Fr. Mathieu, Michel and Breheret, whom he took in the place of Fr. Ducrettet. He is persevering with his intention of making one station at Bau and another at Somosomo, the two most important places in the archipelago. His memory remains dear to the Fijians of this island, who continue to talk about all that he said to them.
2 September 1851
Br. Paschase left for Tonga on a Tongan twin-hulled canoe, for reason of his health. The Fijians are very touched by his going. A Fijian, come from Wallis with the bishop, finds himself as it were dropped here by Divine Providence, to give us some help. In the evening we went to visit the king who received us well enough.

8 September 1851
We went to visit the son of the former king of Vava’u, exiled here by the king of Toga. He received us very well.

12 September 1851
We received a visit from the king, who after kava left rather brusquely.

13 September 1851
Fr. Roulleaux went to baptise a sick child three leagues from here, at Nasaqalau.

16 September 1851
The king came to see us to tell us to pray for rain. These two times he has wanted to pray in our chapel. He said in passing to another chief that the good religion is truly here. He has shown the desire that his children make a house of prayer in his compound.

17 September 1851
Today Fr. Roulleaux was able to celebrate Mass. A nail in a box has prevented him from doing so for a week. I am always given the task of presiding over morning and evening prayer, without
knowing a word of the language. We learned of the death of a child baptised on the thirteenth at Nasaqalau.

19 September 1851
I made a credence table for the linen in the sacristy.

20 September 1851
I made a tabernacle lined with silk on the inside to reserve the Blessed Sacrament. This evening one of our Fijians told us that since the visit of our bishop the king has stopped taking part in the heretical cult.

21 September 1851
We learned that the king, after coming out from our place in the morning, where he has asked for prayers for rain, then went and did the same thing to the ministers. We went to see him. He was planting yams, and gave us a good welcome.

23 September 1851
The king came to drink kava. He sold us 10 house poles for five tabua but he has not kept his side of the agreement.

24 September 1851
The king returned but there was not much kava. He wanted two tabua in advance to give to the people of Cicia who have brought their tribute (yau). Happily their boat has gone.

28 September 1851
We have sent back the Fijian who was with us as he was not suited to our needs. He is convinced of his ability and remains angry. We gave him a pair of trousers, a shirt and a vest, as well as a nice piece of Wallisian tapa, and Fr. Roulleaux added a large mat. He
still left without saying anything. We remain alone. We are doing our own cooking.

29 September 1851
A coastal vessel arrived from Ovalau. We went to see the king who told us about the voyage of the bishop to Viwa, at Bau, where they refused his request, then the establishment on Ovalau. When we got home a white man brought us two letters, one from the bishop and one from Fr. Mathieu. We learned from the letters that at Viwa four Fijians armed with axes had prevented the bishop from coming ashore to visit the American consul. All the blame for this drama is being laid on Calvert, the Wesleyan minister resident on this island. There were no obstacles to the station at Somosomo. At Bau the king had said that there was no room for a house and he seems to have given an order in secret to the chief of Levuka on Ovalau to receive them. The bishop has left, taking with him the brother of the king of Bau, who wanted to go to Futuna. In the evening the king came to ask for water to mix kava. He wanted that I should be the one to do it, as I had already done it on the last two occasions. Fr. Roulleaux said that that would not be convenient. He only giggled and told some dirty stories. He was asked to change the conversation, because he was in the house of the missionaries.

1 October 1851
The coastal vessel that arrived the day before yesterday has left for a small neighbouring island of Komo. The white man who brought us the two letters referred to above, accompanied by two part Europeans from these islands, has, it is said, left Ovalau from fear of religion and the king of Bau, and he has come to ask the king of Lakeba for a residence on this little island, which he is going to. The king has sent a packet of fibre for a tabua. Fr. Roulleaux replied to him that he had promised some house poles
for these tabua, and that he didn’t want anything else. It was the heretics who caused the king not to send the poles that he had sold.

4 October 1851
We went to see the king who treated us as on the previous two occasions with a rather sullen expression. He was at home drinking kava.

5 October 1851
The king came early in the morning to drink kava together with a good number of followers made up of the principal chiefs, even though it was Sunday and was during the time of the ministers’ church service.

7 October 1851
The king came back to drink kava, but there was only the dregs (kosa). These were mixed again without disdain.

9 October 1851
The king came again to drink kava.

11 October 1851
The king came again. While he was in the house a catechist came from Mr. Lyth to ask what he should do about his (the king’s) daughter who was staying in his house. She had fallen into adultery the night before, though married to Lua, one of the biggest chiefs. She was sheltering in the minister’s house. The king replied to send her back to her husband who could kill her if he wished. Ma’afu, son of the deceased king of Tonga, came to see us.
12 October 1851
On waking we saw in the harbour a small schooner coming from Somosomo. It brought several letters, about which I know nothing. It is very hot and the drought is killing everything.

15 October 1851
A Fijian from another part of the island, from Vakano, a rabid heretic, came to tell us that the heretic catechist of his village complimented those who had renounced popery, encouraged them to live firm in heresy and above all dissuaded them from working a lot, because the religious people of their sect should work little. We had already been informed that this doctrine of idleness was recommended by the English ministers.

17 October 1851
The king came to drink kava but we had no more to offer him. He made all sorts of pleas and all sorts of offers to have some, but our poverty did not allow us to satisfy him.

20 October 1851
The king came early in the morning carrying four pieces of good wood that he wanted to sell for two tabua. He refused one, then took two mediocre tabua and left, unhappy, after telling Fr. Roulleaux that he was miserly while the English are generous. We didn’t even give him kava; it is only that we had no more to offer him. These last two times he has asked to buy it and he used a thousand blandishments for that purpose.

27 October 1851
We have added another layer of reeds on the inside of the house to make it more healthy, less damp and less open to the land breeze during the night.
30 October 1851
The king’s new house was roofed today. The most expert and the majority of the men on the island came. We went to see the king, to be seen also by these people who are so against us. The king gave evidence of his pleasure at our visit, and no one abused us.

1 November 1851
We solemnised All Saints like a Sunday. We went to see the king; nothing extraordinary. A small schooner has been in the harbour for two days.

4 November 1851
Today we learned that the captain of the small schooner which left yesterday had a violent argument with the minister Malvern. The captain spoke in Fijian in order to be understood by the Fijians. He tried to take a woman from Levuka whom the minister wished to keep at his place, where she has lived for a long time. Beyond insults to the minister and the lamentations made to this unfortunate woman of having been in heresy this captain had made the rudest threats, and had almost carried himself to excess against the minister, but the victory remained with this intrepid guardian of women.

6 November 1851
The king came to see us with Tui Tubou after his bath.

7 November 1851
The king came with the same company. For two days he has not wanted to drink kava, because he is sick.

8 November 1851
The king came again with the same company; no kava.
12 November 1851
We went to see the king. We received the normal welcome, benevolent enough.

17 November 1851
We had announced the balolo rising for today, the 24th day of the October moon. Nothing was found but the ulu, which indicates tomorrow.

18 November 1851
The Protestant ministers have announced the balolo rising for tomorrow. The Fijians found nothing. It is believed it will come on the next moon. Today the people of Levuka have massacred a man from Viwa, who came here several days ago aboard a European boat, as he was going to get back on the boat. The big boat of Cakobau being completed, they had killed this man to increase its glory. We have been to see the king and Lua at Waciwaci. We found both of them in big meetings, discussing whether they ought to chase out these assassins who are from Bau and relatives of Cakobau.

19 November 1851
The king came to see us oncoming back from his bath.

22,23,24,25 November 1851
A very strong heat, which is burning everything. It was already dry before this. The sun is probably passing over our heads. We are not far from that time.

28 November 1851
A big meal at the king’s place. All the villages have come together there. They have decorated his house. We went along to make
ourselves known, but we seemed a bit like a dog in the middle of a
game of skittles\textsuperscript{69}, so we limited our visit.

1 December 1851
A boat from Tonga, which arrived on the 28\textsuperscript{th} of last month, has
been spreading various stories, among others that Bishop Bataillon was called by King George together with the ministers,
and he had a conversation or dispute with the ministers which had
taken place before the king; that the same king had told the
bishop to hasten and go to Wallis and Futuna, that he (the king)
had followed closely behind with an armed force carried on two
European warships, for the purpose above all of getting revenge
for a Wallisian native named Poi, who had come to ask his help
against his country, that this king had wounded Sovea, newly
baptised, and had forced him to retire to another village that was
not his, etc. We are waiting for verification of these facts.

2 December 1851
We have learned that Vuetasau, our mortal enemy and the most
influential chief after the king, gathered all the king’s children at
his house and after kava strongly urged them to quit the Catholic
religion, based on the stories cited above and other stories such as
that the bishop has chased out the king of Wallis and put himself
in his place, so his religion could not be good. When they returned
to their father’s house, they told him what had happened, and the
king, angry at this, said: “Without doubt he will have you killed
after my death”. We learned that on a large boat they had made
several of our catechumens turn to heresy, even including a new
convert who had come from Wallis and who was already baptised.

\textsuperscript{69} French expression meaning to arrive unannounced and not welcomed.
(internet site of Alliance Francaise de Bristol)
His name was Sirimako. Others held firm. The criticism that was spread about this last case happily was false.

4 December 1851
Fr. Roulleaux went to visit some villages on the other side of the island, without getting any invitations. I looked after the house.

6 December 1851
Fr. Roulleaux went to see the king. A little cutter arrived from Ovalau and brought us letters from Fr. Mathieu, who told us of the great obstacles that the enemy of salvation seeks to place to our religion. We also received 19 planks from him.

8 December 1851
Feast of the Immaculate Conception. We went to visit the village of Levuka. In the evening a man of this village came to make his entry into our religion.

10 December 1851
We went to see the king. The women of his compound did the koka’aga\textsuperscript{70} in his house. The reception that he gave us did not show any interest. He offered us nothing; he didn’t offer us kava. His bearing in front of us was rather indecent. The rest of his followers amused themselves from time to time concerning us.

17 December 1851
The catching of this little worm\textsuperscript{71} was fairly disgusting. It is from 10 to 20 centimetres long and has been fairly abundant today, the 25\textsuperscript{th} day of the November moon. The balolo rose at sunrise, when the tide was nearly out. There is the small rising for the October

\textsuperscript{70} Making tapa
\textsuperscript{71} Balolo (Fr. Ducrettet was writing and he was new to Fiji!)
moon, and the one today, which is called the big balolo rising. It always arrives on the same day, that is to say the 2nd day of the moon at daybreak, and what they call the ulu on the 24th day of the moon.

I should add that on the 16th, Vuetasau in a kava session at Tui Tubou’s place with our big chief Loganimoce, pushed vigorously for him to become a heretic. But Loganimoce replied that having left behind lies for the truth, he did not want to take it up again, that everything was bad at the heretics’ place, even their temple which they did not close and where he had seen the committing of crime, whereas there is nothing at all like that at our place.

19 December 1851
We planted some cabbages, onions, beans, etc.

25 December 1851
The beautiful feast of Christmas attracted many of the curious, but not a single conversion. The Protestants backbite, as is their custom, complaining that the lali was beaten during the night, but our people and especially Loganimoce are doing their best.

27 December 1851
Nothing new, except a strong southerly breeze accompanied by rain. The last week has been quite wet, and our plantations prospered marvellously. It is an important thing to be aware of, to know the time for doing things.

4 January 1852
A man from Totoya came today to make his declaration. It had been caused by a dispute which he had had with his family. The Protestants still never stop backbiting about the beating of the lali at the cemetery, from where they can hear it.
7 January 1852
We went to visit the villages as far as Yadrana. We found hardly any women in any of them. At nightfall we saw a three quarters eclipse of the moon. The eclipse remained for a long time.

11 January 1852
We learned that tomorrow Vuetasau is supposed to go to make war on the village of Yadrana for this reason: this chief, having sent his children to kill the hens of Yadrana village, a man of the village met them as they were returning and seized them. Going then to the compound of Tupou, Vuetasau’s people seized him, mistreated him and dragged him as far as the house of this chief, with threat to kill him, cook and eat him. (True Protestants). This unfortunate man, on returning to his village, aroused everyone’s indignation, and to avenge this outrage they destroyed a banana plantation of Vuetasau. That is why he is going make war tomorrow. It was reported that Mr. Lyth, declaiming against circumcision had so offended modesty that the ears of his listeners, not very delicate at other times, were not able to listen to his words. Everyone fled. In the evening, during church service, an incongruity was also noted by the importance he placed of counting the splendours of this day.

12 January 1852
The war never happened. Vuetasau is calm at home. We went to see the king. He put the question of Mr. Lyth on the table, and asked if that is permitted in Europe, and he seemed to be revolted. On our negative response and the expression of our astonishment, he sent Tui Tubou twice to admonish Mr. Lyth, who replied that he thanked him for his advice, but that he had not paid attention to what he had said the day before. These words
amused greatly the Fijians in front of us who expect little from such carryings on of their religious preachers.

16 January 1852
The king came to see us while passing. He ate a melon in place of drinking kava.

18 January 1852
A canoe of people from Levuka, that is to say from Bau, coming from Moala told us that Tui Kilakila regards unfavourably our fathers in Somosomo, where he is king, just as he chased the heretics at an earlier time. The heretics profited from the war on the big island to introduce their error, under the pretext that being of the same cult they will be more strong.

24 January 1852
A small English schooner arrived, and brought us letters from Ovalau. From these we learned the following:
1. That Cakobau has declared himself an enemy of our religion, but that the chief of Rewa, his enemy, always wants our priests.
2. That the bishop is sending Fr. Favier here, and has ordered that Fr. Ducrettet go to Ovalau, but that Fr. Mathieu has judged on this matter to keep Fr. Favier for himself.
3. That one of our fathers in Somosomo has been beaten or maltreated by a Fijian. We are going to see the king (nothing new.) We must add:  
4. That the Protestants of Tonga have begun persecution by massacring two Catholics.

1 February 1852
A Fijian from Cicia has become a Catholic. The Fijians of that island, held here for more than one month, seem reasonably well
disposed, especially their chief. We have nothing to complain about with regard to them.

2 February 1852
The small schooner left for Tonga and Vava’u. The Fijians from Cicia also left for their island, accompanied by Vuetasau, who went to encourage the Protestants there, who are a little horrified by the threats from the chief of Somosomo.

3 February 1852
There was a meal in the compound of the king who sent us an ample portion of different foods.

6 February 1852
There was another meal given for the king. We received the same as his part, an abundance of taro, ngalu and bananas. We sent him a big melon.

7 February 1852
We went to see the king. He gave us quite a friendly reception. A canoe which arrived recently from Tonga announced that there was a war in Tonga against the Catholics. There were other rumours which need further confirmation other than the word of the Protestants of Tonga in order to be believed.

9 February 1852
Today our young people made coconut oil.

19 February 1852
We learned that a French warship had passed close to Cicia, from where it went to the big islands. It was not true.
21 February 1852
The king had a celebration today with a race. The ministers were opposed to it, but he ignored their refusal so we went to watch it, especially to give pleasure to the king, knowing that there was nothing wrong with it.

3 March 1852
A canoe coming from Somosomo brought the news that the Tui Bau\textsuperscript{72} had been beaten in Macuata, that he had lost his principal chiefs, and more than one hundred of his warriors, and that he himself had been wounded in the neck. The schooner that left on the second of February did not go to Tonga. It returned to Ono. I asked for passage on board to go to Levuka but the price of ten francs did not allow me to accept.

13 March 1852
I went and asked the people from Bau who are going to leave, to give me passage on board their canoe. They refused.

18 March 1852
The king sent us a good share of a meal given to him. Since the visit of the bishop he has given us this mark of affection at nearly all the meals which have been given to him and which have been very numerous.

23 March 1852
We went to see Lua at Waciwaci and we bought a pig from him.

24 March 1852
Noko Lua came to see the objects we were offering in exchange for his pig, and to conclude the deal. Not having any kava, we

\textsuperscript{72} Surely, Bua!
were not able to offer him any. He had received us very well the evening before.

25 March 1852
We went to see the king. He received us quite amicably, as he usually does.

29 March 1852
Vuetasau came to visit us. The long and terrible persecutions that this chief has never stopped waging on our religion for the last several years have kept him continually at a distance from us. We don’t know the real reason for this visit. The sickness that he has suffered is perhaps one of the reasons which seem to draw him closer to us. He has even made return to heresy the Fijian from Cicia who was converted while he was taking him home. (Roulleaux: false rumour).

31 March 1852
A canoe from Cicia brought the news that the king of Somosomo has arrived at Cicia with fifty canoes to make war. Immediately a canoe was sent from here to the islands of the south to go and look for help, so that they can go and fight at Cicia against Somosomo or Tui Kilakila, king of that part of Fiji.

1 April 1852
We went to see the king. He spoke only of the war. Some of his people have gone to look for the people of some of the islands which are under the domination of Tui Kilakila; because he (Tui Kilakila) wished to make them renounce heresy. These people have been taken to Cicia and that is why he is going to reclaim them by arms, and will probably come to wreak vengeance on Lakeba. This injustice comes from the centre of heresy. Vuetasau came again to see us but his visit doesn’t mean anything.
2 April 1852
In the evening five canoes were in view. Everyone ran to take up arms and hurried towards Fakatalata, where for two days they have been watching night and day in the fear that the people of Somosomo would come. They are the canoes of the oldest brother of the king\textsuperscript{73} and they were coming back from the lower islands (Northern Lau). People said that these canoes should be confiscated. The Tongans urged the king to give his agreement and he gave all these canoes to them. This is because his older brother had declared himself for our religion, to which he remained attached, in spite of the pursuit of the Tongan heretics.

3 April 1852
The Tongans return with the confiscated canoes in great triumph. The people of Lavatoko, it is said, are very furious at this unjust action, and the brother of the king wept over it.

9 April 1852
Good Friday. The heretics held their Passover. It is a big holy day for them.

10 April 1852
In the early morning a canoe arrived from Cicia, where all the warriors of this kingdom of Lakeba had gone on the seventh to fight against Somosomo. This war had for its purpose only the heretical cult, which the king of Somosomo seeks to drive out from his lands. Unfortunately a good number of our catechumens and especially of our principal chiefs have also gone there. This morning also Fr. Roulleaux baptised three catechumens, one of

\textsuperscript{73} The elder Loganimoce.
whom is a son of the king, and also a small child. The king’s son and one other left their *hiapo* as an offering.

11 April 1852
We celebrated the feast of Easter with reasonable splendour, considering our limited means. A woman of Vanuavatu living at Lekutu, the next village, today made her declaration for the Catholic faith.

12 April 1852
The baptised put on a meal at our place; there were three pigs; one was sent to the king, and one remained for us.

14 April 1852
A European boat brought the news that there is civil war in Tonga, that is to say without giving any details that the heretics have attacked the Catholics. According to these Europeans, the king of Somosomo had sent our confreres away from his place, and Fr. Mathieu was sick at Rewa and all are thinking of returning to Lakeba.

17 April 1852
We went to see the king. He spoke a lot about the war with Tonga and refers to Tui Toga as the king of kava and good flesh.

20 April 1852
Vuetasau came to bring us two nice fish. There has been a good change since his last sickness because it is not long ago that he sought to make the king’s children turn to heresy.
21 April 1852
A big meal was given at the king’s place for the warriors returned from the war against Somosomo at Cicia. The king sent us our very modest share.

NB FROM HERE TILL THE END, THIS DIARY IS IN ROLLEAUX’ HANDWRITING (Theo Kok)

22 April 1852
A small schooner arrived from Ovalau, sent by Fr. Favier. It brought us the news that Fr. Mathieu has made several changes. He has brought the priests from Somosomo to send them to Lakeba; and he will move Fr. Ducrettet to Ovalau and Fr. Roulleaux to Rewa. The small schooner ought to have already taken Fr. Ducrettet, principally because the bishop had told him to.

24 April 1852
We went to see the king. He repeated over and over that the bishop should send priests who were “agalelei”\(^{74}\), not “agahosi”\(^{75}\), that is to say priests who give him wealth; these are the only good ones.

30 April 1852
The captain of the schooner which ought to take Fr. Ducrettet, named Bilo, is anxious to leave. He made some arrangements with the king here (who appeared to be playing with him) and we put up with it. Fr. Ducrettet isn’t taking any more of it. He is leaving.

\(^{74}\) Good hearted
\(^{75}\) Mean spirited
1 May 1852
Departure of Fr. Ducrettet for Ovalau. Fr. Roulleaux remains alone, waiting for a confrere to come.

2 May 1852
Six young people from Levuka became Catholic at evening prayer. We greatly doubt that they will persevere. There is a rumour going around that the oldest son of the king has become a heretic at the pleadings of Vuetasau.

3 May 1852
The oldest son of the king came to the house to ask for kava for his father. He denied yesterday’s rumours. He didn’t come to prayer because he was sick. The king came himself in the evening. He enjoyed some bananas, not having any kava at all. He was given a little brandy. He returned satisfied.

4 May 1852
Three canoes arrived from Ono. They brought tribute (yau) to the king. The queen came to the house on her way to go fishing.

5 May 1852
The Tongans repair the fortifications of their stronghold. They speak a lot about war with Somosomo.

6 May 1852
A Tongan boat left for Bau, loaded with fibre from Ono for Cakobau. Fr. Roulleaux works to repair the inside of the house.

7 May 1852
Continuation of works to the interior of the house. Some Fijians from Ono came to abuse and mock.
8 May 1852
Fataniliku worked on the defence of the interior of the compound. A small schooner arrived from the lower islands. At first we thought that it was carrying a priest for this mission. It was Nobete, who arrived from Ovalau. He brought the news that Fr. Ducrettet has arrived. He said that the war continues between Rewa and Bau and that it was Rewa who lately has had the best of it. The rumour is going around that the heretics who remain in Wallis have a plan to come to Somosomo. We did not learn any news about other stations.

9 May 1852
Only one of the Fijians who converted last Sunday came back to prayer. The heretics tormented them a lot to get them to go back to heresy. It is more than probable that they have gone back because of these entreaties and have abandoned our religion. These Fijians lack character and resolve. They change their religion, so to speak, like their clothes. They have no scruple. Ma’afu came to hear the rosary; it was a long since he last came.

10 May 1852
There is a lot of talk of war with Somosomo. The king is strengthening his fort. All the villages on the island are doing the same thing. The sons of Tui Kilakila are assembling their warriors at Vanua Balavu to come and attack Lakeba. Thomas and I work to clean the cemetery.

11 May 1852
A lot of rain today. The Fijians of Nakano came to sell arrowroot. The deal was not concluded.

76 French text “arrow-route”. The word arrowroot is normally used to refer to starch made from cassava, or it could have been cassava tubers.
12 May 1852
Fr. Roulleaux worked in the garden.

13 May 1852
Our Fijians cleaned the cemetery. The Tongan chiefs come together for a meeting, that is to say to forbid stealing, etc. Unfortunately their laws, because there are no punishments, remain without effect. It is only an occasion for the chiefs to hold forth and bring out great maxims, which they are the first to violate. The famous Fifita, daughter of the king, came to ask for material for a dress. She was sent off to her ministers, and she went half angry.

14 May 1852
A lot of rain today. We worked in the garden.

15 May 1852
Dausiga, brother of Sovea, told us that Cakobau had caused the death by an evil spell of the great Ulukalala and his brother Tupou Toutai. He said that a man named Sike had died at Navutoka; this Sike confessed before he died that he had been the cause of the death of Mapafa Detutsi, whom we saw die a year ago at Lekutu; furthermore he said that Sike had had an evil spell put on him by a man named Daimo who has fled to Tonga. He gave us a lot of details about Fijian evil spells. There is a rumour going around that Mr. Lyth is going to go and will be replaced in a new set-up by a semi-minister from Ha’apai, named Sule, who has arrived from Ono.
16 May 1852
The new converts from Levuka have abandoned our religion as we had foreseen. They had only come to the Catholic Church after being unhappy with their fellow church members.

19 May 1852
There is a big solemn gathering among the heretics. All the Fijians of Lakeba and a group from the nearby islands have come together, with the king at their head, at the ministers place, to make them presents of tapa, mats, gafigafi\textsuperscript{77} etc.

20 May 1852
Feast of the Ascension. We celebrate the feast with our new members only. The catechumens for the most part left their ordinary work. The king sent a canoe to Cicia to discover the state of things with regard to the war with Somosomo. The American Nobete arrived this morning from Ovalau. We have no more news. We are waiting with impatience for the priests from Somosomo. The wind was excellent, we don’t know why they are late, unless Tui Kilakila has perhaps captured them.

21 May 1852
A canoe arrived from Vanua Balavu. On board were the chiefs of the island, who came to make their offering to the king of Lakeba, following the advice of the son of Tui Kilakila, who has announced that the war will not take place. Fr. Roulleaux has a fever.

\textsuperscript{77} Ngagingafi: Tongan word = bits and pieces of tapa before being joined together.
22 May 1852
A small schooner arrived from Viwa. It brought neither confreres nor news. There is a vessel in sight. It is presumed that it is the heretics’ brig.

23 May 1852
Sunday in the Octave of the Ascension. The ministers’ brig has arrived. It has come from Tonga and brought, it is said, three new ministers. There is fighting in Tonga. There was an occurrence near Easter time when the party of King George lost about twenty people, including Lote. The Catholics have greatly increased. Tui Tonga remains neutral.

24 May 1852
It seems that the heretics’ brig has discharged at Lakeba the devil of war and discord. Following an argument between one of the sons of the king, who is a Catholic, and two Tongans, one the son of Tui Ha’apai and the other the son of King George, who had gone to insult his sisters, these two rascals have pursued two of the king’s children to kill them, and not having come across them, have set on fire the village of the king. By good fortune the fire destroyed only five houses. The Fijians and the Tongans have been under arms all night and for a part of the day, close to coming to blows. Spirits are calm this evening and peace has been restored. But the king and the chiefs have forced two of his children to become heretics; unfortunately it was the two eldest. The two young ones, one of whom was baptised last Easter, remain Catholics. These unfortunate people have no character. They turn and turn again like weathervanes. We no longer look on them as being lost to our religion. Perhaps they took this step only to be obliging and they will return when everything will be perfectly calm. A canoe from Vanua Balavu announced that the king of Somosomo is going to be taken away by a French warship
in punishment for the way he persecuted the fathers. This news, which seems to be true, needs to be verified. The wind continues to be from the west, and even so our confreres have not come. I don’t know what the reason is for their being so very late.

25 May 1852
It seems that some Tongans, among others Salu, have spoken of massacring the king. These Tongans are incredibly bold. All is now calm, but the persecution against us is growing. We are on the point of losing all our Fijians, if the Blessed Virgin does not take it in hand. The king, who up till now had appeared indifferent, is one of the most ardent ones to pursue us. He has them brought before him one by one, and commands them to renounce their faith. Several have already obeyed. He goes himself with his children to the heretic prayer. He throws back on the Catholics, against all reason, the hatred that existed in the past. Everyone cries that it is necessary to wipe out papism in Lakeba. During 8 years we have not seen such a violent storm. People have entreated, and got others to entreat, the brother of Sovea, Dausiga, to rejoin the heretics, but they have received a well pronounced refusal. The rumour is going around that the king himself is going to get him to become a heretic. We fear a lot for our catechumens.

Yesterday evening another canoe arrived from Vanua Balavu which denied all the news given by the first one. Tui Kilakila will go to Bau, the people of Somosomo are not preparing for war, etc. I have received from the ministers’ brig a letter from Fr. Chevron which announced that the bishop passed by there last Easter Monday, and that he has gone from there to New Caledonia from where he will go to Sydney, and perhaps from there to France. Fr. Mugnier accompanied the bishop. Today a three mast American vessel went by. It has come to fish for beche-de-mer.
26 May 1852
Yesterday and today our Fijians have made about forty bottles of oil.

27 May 1852
The news of the day is:
1. Tui Kilakila has left for Futuna on a European ship with Samu Keretaona, who had come to look for him and had made him a present, it is said, of about 100 guns and two women. That agrees reasonably well with what Fr. Chevron wrote saying that Samu has embarked with some women.
2. Tui Kilakila has taken the title of Tui Cakau and has established his oldest son as Vunivalu.
3. The war will not be far off. Somosomo is preparing for it with the greatest urgency.
All this news was brought by Ikapuleisai. He told us that the fathers from Somosomo were calm enough, that they have finished building a small European boat.

28 May 1852
People are working energetically strengthening the forts everywhere. The persecution continues. The oldest son of the king seems to have renounced the goodness of the truth. We still don’t know what will happen with the others. Our old man Thomas wants to shift his house into our compound. The elder Loganimoce arrived back on the island with the young sons of the king and two other catechumens. He came to see us when he arrived and he learned all the news here. We don’t know what he is going to do. If he leaves us it will be for the fourth time. I work to repair our compound.
29 May 1852
People’s spirits are greatly agitated. The king forgets nothing to make our Fijians renounce our religion. He had the ako done for them by the people who were most able to charm them. One of our newly baptised was asked today to become a heretic. He was menaced with being chased from the country and of being killed if he did not renounce his religion. He replied that he would be happy to be exiled or to shed his blood for the truth, and they were astonished by his firmness. The king made it a political undertaking to make them renounce our religion. He finally swallowed the heretical maxim that the earth should be of one belief in order to have peace.

30 May 1852
Pentecost. The following people from among our catechumens today entered the (heretic) temple: the two oldest children of the king, Kilai and Loganiemoce; also Fagamea, Ranadi, Coka, Dave from Nasaqalau. Six altogether. The others remain faithful so far. It is said that they dragged Ranadi who cried loudly and wanted to come here.

31 May 1852
End of the month of Mary. A small schooner arrived in Lau. It was the schooner of Captain Thomas Rogers, who came to search for me to take me to Rewa. As he didn’t bring the fathers from Somosomo to replace me here, I was obliged to stay on here and hold the fort. Old Thomas said to me weeping that if I leave they all want to follow me. I received letters from Frs. Mathieu and Favier who, among other news, told me that Rotuma is going well, that there are fifty catechumens in Ovalau and twenty-five in Rewa, that Cakobau goes to see them sometimes and that the big chief of Namena, who commands up to thirty villages in Viti Levu, has come to Ovalau to ask for missionaries, etc. The elder
Loganimoce passed part of the night with me, and assured me that he will remain firm in the faith. He told me that he has learned that the king will not make the ako for him. I spent the rest of the night writing to the fathers on the big islands.

1 June 1852
I sent the letters to the captain, with a roll of kafu, three bags of peas for Fr. Mathieu, one part of our sulphur for Fr. Favier who is affected by some illness which he does not name. Elenoa came to the house. Old Thomas shifted his house to inside our compound. Veikoso reappeared at morning prayer. The king immediately sent someone to look for his oldest son Kilai who had came to the house. His face was distraught. I addressed some words to him to which he did not reply.

2 June 1852
Passage of an American merchant ship, which had left its sick captain at Rewa, close to Fr. Mathieu. Joseph, the heretics’ printer, came to the house and told me that his schooner is wrecked at Ovalau. The king and the chiefs of the fort made their offering to Rokovei. I went for a walk to see the fortifications of three forts: Tubou, Uvea and Levuka. People everywhere are busy preparing for war. Some were making bullets, others loopholes, there were those who dug ditches, those who fortified the positions, everyone worked in silence. The catechist Mathieu came today to ask for cabbages to plant.

3 June 1852
The Tongan canoe that left here on the sixth of the month to take fibre from Ono to Cakobau arrived here today. It brought the news that the people of Moala have been massacred and eaten by their compatriots on their return to their island. One of our catechists was in the group, but this news needs to be confirmed.
Bau is always fighting Rewa and is preparing a second expedition against Macuata. Kadavu is also at war. The island is divided into three parts. It is the same in Vanua Balavu, so that all Fiji is on fire. I received by this canoe a letter from Fr. Ducrettet which announced that since his arrival in Ovalau a second schooner much bigger than the first left to bring the fathers from Somosomo here. It ought to have arrived a long time ago, which makes us presume that there has been another obstacle which has prevented its departure.

4 June 1852
The pretty schooner of Cakobau has brought here the people of Levuka who had gone to take the Ramarama to Bau. Our religion is making progress in the lower islands. Here the persecution continues. The oldest son of the king made every effort to snatch from us those who are still our catechumens. We don’t know when the defections will stop. Perhaps we will keep only our baptised. One fears greatly for these cowardly and changing hearts. The elder Loganimoce talks to the younger Loganimoce, the son of the king, to obey his father and not return to our religion. It seems however that the young man wants to return. He was one of our nicest catechumens. We have to hope that the Blessed Virgin will lead him back to us.

5 June 1852
A canoe arrived from Vanua Balavu and announced that Tui Kilakila is in Mago. This canoe was full of heretics who fled before getting chased out. The heretics have sent in pieces of a rosary which they found on the canoe of Ikapuleiwai.

6 June 1852
Trinity Sunday. A young Irish Catholic on Cakobau’s schooner came to see us and brought us a good root of kava. The
persecution continues. It seems that we have not lost anything good because our deserters have hardly turned to heresy when they turn into persecutors of those who remain faithful. But we must make an exception for the younger Loganimoce. I sent Puamau, the brother of the younger Loganimoce, to go and look for him; he didn’t come. There is reason to fear that he will remain in heresy. I would go and find him myself if I were not persuaded that my visit would do more harm than good in the present state of affairs. If he is lost, it is not through ignorance, he was well enough instructed to be baptised. It is just that he lacks the courage to follow the truth which he knows. It is easy to believe that if he remains Catholic he will not find a suitable wife, as there are no young women who have embraced the faith.

7 June 1852
The persecution continues. There are big preparations for war. A canoe from Levuka has left for Totoya to bring those who are heretics here. The famous Varani of Viwa should come also with his people to help the group.

8 June 1852
The young man from Ha’apai, who was wounded in the head by the king’s son, died this morning from his wounds. This event is going to further aggravate the people’s hearts.

9 June 1852
The captain of the small schooner in the harbour came to see us together with his second in command, M. De Courson, who told me that France is in anarchy.\textsuperscript{78}

\textsuperscript{78} A revolution in France in 1848 overthrew the Orleans monarchy, leading the establishment of the French Second Republic.
11 June 1852
I worked in the garden. For several days now there have been showers and a strong wind from the south-east.

12 June 1852
Vuertasau made the ako to Loganioce Motua, who replied to him in a most energetic manner. It was in vain that he pushed him. He will not quit. He told me one day that he would die Catholic and that all his turning was finished. It is said that the younger Loganioce always makes the sign of the cross. Perhaps he will come back to us.

13 June 1852
The king continues to entreat the rest of the Catholic Fijians to become heretics.

14 June 1852
I paid a visit to Lua who received me well. He is walking on air at the news from Tonga, because he does not like King George. He is also strengthening his fort. He stressed to me not to remain at Tarikitai if there is war. That, he said, would be very imprudent. Cakobau’s schooner left this morning for Bau.

15 June 1852
Ma’afu came to see us. He assured me that he wants Pea to have the upper hand over the king. He said that the king wants to be the sole chief. “Let him remain in Vava’u or Ha’apai, and leave it to us to look after Tonga. If I had been in Tonga, I would have been on Pea’s side; I have a lot of relatives there.”

16 June 1852
Mikaele Loganioce assured me that he will never abandon our religion, something that has now happened. He claims that he has
always present the memory of the dream that he had in Ono, during his first infidelity, a dream in which he said, he saw God who said to him that there is no true religion except the Catholic religion, and it commands him to return, etc.

18 June 1852
Puamau has been most harshly persecuted in the fort. The most contemptuous and hurtful expressions have been used profusely to him, in the house of the king in the presence of his father, who kept silent. I am very afraid that we will also lose the youngest of the sons of the king, Saubulinayau. His father makes the ako to him all the time. His mother has the good sense not to get involved. She fears, she said, to attract to herself the vengeance of God by begging them to quit our religion.

19 June 1852
Coka reappeared at prayers this morning, after having turned to heresy with the others. I think that he is not just putting on a face. Fataniliki and I worked to strengthen our compound.

20 June 1852
Coka returned to prayers. It seems that he could not enjoy heresy. God will that he perseveres! Ranadi ought to return also. He promised me that yesterday after a long meeting with him. But we can’t count on him, after what the Fijians told me: that child has a spoiled heart, and gives himself wholeheartedly to heresy. God does well everything he does. This little persecution which he had promised, separates the wheat from the chaff, and rids us of the people who have a heretic heart while all the time following the exercises of our religion. The hatred that they bear from the moment that they leave us makes us quite certain. Those who remain faithful, on the other hand, have redoubled their zeal and their ardour.
21 June 1852
Our old Thomas, with Andrew, Kuli from Nasaqalau and another young man from the same village dug up our yams, which hardly gave us enough for our planting material. I clear the front of our compound, on the sea side, and plant coconuts there.

22 June 1852
Lua went today to the king’s house to complain that Vuetasau and Vakamalani never stop to speak badly about him. The chiefs of this island have no love for each other. They agree only to persecute us.

23 June 1852
I planted coconuts in front of our house, towards the sea, and in our yam plantation behind Tarikitai. The people of Vava’u and Ha’apai fortified the part of the fort of Uvea where they are living. Everyone is on the move to bring the yams and maize into the forts in the expectation of war. I learned that ex-Matea, Saulekaleka, has caused the death of Tui Roma by an evil spell. These Fijians kill people by all sorts of means.

24 June 1852
Feast of St. John the Baptist. A crowd of Fijians came to the prayers. Coka is persevering. He has gone to announce to Kilai that he has returned to our religion. Kilai told him off and showed vividly that he was not happy, but Coka remains unshaken.

25 June 1852
Keretaona, ex-Tui Sigave, arrived from Cakaudrove with Ratu Seru, on a small schooner which he had built with some whites in Futuna. He told me that Futuna is in a bit of trouble. He
confirmed the coming arrival of an army from Cakaudroive. Ratu Seru has remained at Olu in the schooner.

26 June 1852
It is said that the king and the chiefs have held a meeting about how to make the Catholic religion disappear from the land. The king was of the opinion to first send back to their own lands Catholic strangers who are on Lakeba.

27 June 1852
Sunday, feast of the Precious Blood. The schooner from Futuna has left for Lau and perhaps for Tonga. I deeply regret not being able to see Ratu Seru, to have some news of the fathers in Somosomo.

28 June 1852
Tokalau, who escaped from the schooner of Keretaona, has been spreading the most wicked rumours about Futuna. He said that it is the priests who govern the island; they command according to the kava and the pigs in the island. They said that not being able to support such a tyranny, they fled to Fiji.

29 June 1852
Feast of Sts. Peter and Paul. The wind has turned to the south west. I am waiting to receive a confrere shortly.

30 June 1852
Jean Baptist and I plant some coconuts at the foot of the little hill where the cemetery is. A vaka has arrived from Bau which announced that Rewa has the advantage in the war with Cakobau.

79 “vaka” = waqa (Fijian) is a native boat.
1 July 1852
I had yesterday a short conversation with the younger Loganimoce. I could not get a single word out of him, which signifies to me that he is no longer disposed to return to us. Tonight a small schooner has arrived from the lower islands, which announced that Ratu Mara has left Rewa, on the advice of the minister Calvert and that he is at Moala waiting for the wind to come to Lakeba. It is now two months since Fr. Ducrettet left here. It is quite extraordinary that I have not received any news at all nor has any confrere has been sent to me, although boats and canoes come and go continually. I truly don’t know to what to attribute this lack of concern, this neglect, all the more reason when they know that I have neither a brother or a Fijian with me and that I am in a truly discouraging position.

2 July 1852
The younger Loganimoce was walking today around the fort with a rosary around his neck. But his father had no sooner learned of this than he sent for him and gave him a sharp reprimand: “Do you want the Tongans to massacre us? They have not forgotten what you did. *Oku mauavahe au, e ikai teu nofo iheni, teu holo au ki na fenua.*” These few words confirmed him in the party that he had followed. It was Benjamin and the King. He prefers to leave the truth out of fear of losing the good favour of his father. He sent me his rosary.
Keretaona has passed by here again, on his way to Futuna. He was at Oneata, where he had deposited his white people and had tied up two of them who had, it was said, formed a plan to kill him and to seize his schooner.
3 July 1852
The young Tokelau came today to our religion. He talked very sensibly and told me that what bad things were said to have taken place in Futuna, had in fact happened on the schooner.

4 July 1852
I did my washing with John Baptist.

8 July 1852
It seems that the king persecutes our religion out of fear of Vuetasau, who hates it. He said this clearly to his two oldest sons, Kilai and Loganimoce. Four houses burned tonight in the fort of the king; it was an accident.

9 July 1852
I planted some suckers along the edge of the sea to give us some shelter in the future from the wind from Tonga.

10 July 1852
Ma’afu came for a walk to our place. Nothing of interest. Kilai has said to Fataniliku that they believe always in our religion, which they have only left so as not to upset their father. They still have their rosaries, except for Loganimoce who sent back his.

13 July 1852
Ratu Mara arrived this morning in Lakeba. He went straight to the house of the king with whom he had quite a long secret meeting, without doubt on politics. He came from Moala, and confirmed the news of the death of Luci’i. A lot of rain. I worked in the garden.
14 July 1852
A Tongan from Vava’u, named Moimoi, who came from Rewa with Ratu Mara, brought me a letter from Fr. Mathieu, who told me that in his voyages from Rewa to Ovalau his life had been in danger twice, and that he had escaped death because an Indian who was with him had killed to defend himself, and had killed a Fijian and that then all the assailants scattered. He expressed his regret that I had not gone to Rewa. But he told me nothing of my position and did not announce the arrival of any confrere, which made me believe that I will be left all alone here until the visit, which is perhaps a long way off. I swear that I don’t understand any of this. According to the letters of the fathers in Ovalau which I received recently a second boat had left Levuka to bring the fathers from Somosomo to me here. I have to resign myself.

15 July 1852
The heretics’ ship arrived yesterday from the lower islands, and left again today for Rotuma.

16 July 1852
Vakamalani has the flow of blood. He is one of the most relentless against our religion. The same thing could happen to him as happened to the other chiefs who have persecuted us, and who are no more, though they were all in their prime.

20 July 1852
The small girls from the fort of the king came to insult us. After many insults addressed to the missionaries, they then insulted our religion, our chapel, and what was most distressing, the Blessed

80 Of the bishop, as did in fact happen.
81 Not sure what medical condition this refers to. Bleeding? High blood pressure? Fr. Roulleaux uses the expression again on 16 August 1852.
Virgin. I kept my silence and continued my reading. Finally they left. There is nothing to do but to be patient, because their relatives support them, laughing. It is the first time in my life that I have heard blasphemy against the Blessed Virgin Mary. I don’t know what will happen to this island. I recognised only the daughter of Kau (this is the Kau who insulted us on another occasion at the burial of Mikaele Bubureto), and the daughter of Kamisese.

21 July 1852
I bought two nice columns of fehi from the people of Kabara for four meters of material. I have been told that Sawani regrets what he did to brother in the incident of the ministers’ goats.

22 July 1852
I went to Vakano with John Baptist. Old Delai received us well enough. He holds on to our religion but he does not show any great desire for baptism. We met several apostates on our way, Lagi, Dave etc. etc. and Seruratu who had arrived from Cicia where he had gone to look for fibre.

24 July 1852
Kamisese came to see us. The only interesting things in his visit were his requests for various objects. I bought two columns of Sogotuba for two meters of material.

25 July 1852
Sunday. Feast of St. James. The son of old Canoa became Catholic this morning and two Fijians at evening prayer: a young man from Bau named Koroivisimaira, and a young chief of Kadavu named Vasulialia. God will that they persevere! We know for certain that Lautsi’i has been killed and eaten at Moala with all his group. One of his relatives hid him for three days in his house, but was
not able, in spite of all his prayers, to snatch him from the hands of these ferocious cannibals. They massacred him without pity before his eyes. It is the old custom in these islands to massacre like this all those who escape shipwreck, even their chiefs. Exceptions are rare.

26 July 1852
Feast of St. Anne. I met Coka who told me that he was not able to resist the entreaties of the chiefs, and that he has returned to heresy. Poor people! They don’t have the courage to declare themselves clearly for the truth which they recognise. They go from one belief to the other without settling sincerely for anything. He told me that he did not want to give back his rosary, proof that he holds some hope of returning. I went with John Baptist to choose a place above Salisali to plant our yams this year.

27 July 1852
Loganimoce left this morning for Fulaga and Ono. He wore a cross around his neck for the voyage. They say that four canoes have arrived from the lower islands. I went through my books and I found that worms have damaged several, which come from the bad wood that my library is made from. I closed them up again in my trunk.

29 July 1852
I worked in the garden.

30 July 1852
I worked at clearing the ground to plant our yams. A young man from Bau has this evening come into our religion.

31 July 1852
I clear the ground for our yams.
1 August 1852
Today a young man from Rewa, named Kovelali, and two children from Bau, named Drauniwi and Magala entered our religion. The last-named of these is the nephew of Matakilakeba.

2 August 1852
Old Thomas and I worked in our plantation. I learned today that Sokotukivei said recently to Mikaele Loganimoce that if he builds a Catholic church they would immediately make war on him. But things are not there yet. I don’t think that we will have a church any time soon, in view of the current attitudes and the determined opposition to us which seems to be for ever growing.

3 August 1852
This morning the “John Wesley” came. It returned from Rotuma. We will know later the news, or rather the lies, that it brought. Our Fijians came together to finish clearing our plantation. I worked with them in the morning.

4 August 1852
The heretics’ ship left this morning taking the widow and the children of one of the ministers from Tonga (Mr. Webb). I heard nothing said about Rotuma, proof that the affairs of the heretics are not flourishing because if they were making progress they would not have missed the chance to blow their trumpets. This evening six young boys from the fort came to ask for medals, saying that they wanted to be Catholics. I took a risk, giving them to each one. The reason for their conversion, which I hardly trust, is that the ministers want them to pay twice for a pig of theirs which they have killed. The conduct of these ministers is quite unjust because their pig had been killed in the plantation. But they don’t understand the reasoning of these young people. If
they withdraw from their conceit our newly converted will return to their heresy. Besides in their present state of mind if they are harshly chased out they would remain Catholics.

7 August 1852
Nabete left last night, with two girls who were working for the ministers, and three young people of Ma’afu, who was in his confidence. One of these young persons was destined for the younger Loganimoce. There was a lot of din at Bucanabuca on the subject, and the ministers have been insulted by the words from the people of Levuka, who reproached them for being imposters and liars. Some people wanted to knock down and ransack the house of the American but the king was opposed to it. Of the six young people to whom I had given medals two days ago, two came to prayers this evening and two others are about to make their entry tomorrow, Sunday. But Vuetasau has made them give up their medals by force, I have been told. This chief, who is as powerful as the king, has made the decision to wipe out the Catholic religion in this little kingdom with the result that if God does not bring about some event there is no hope of making proselytes among the subjects of the king. These people don’t have enough character to scorn his threats and suffer persecution.

8 August 1852
I worked in our yam plantation.

11 August 1852
Fr. Favier arrived from Ovalau to live with me until there are new orders. It is the Blessed Virgin who has sent him to me, so that I have the ability to go to confession for the Assumption, which is approaching. I have been all alone for three and a half months. This dear confrere has told me that the fathers at Somosomo are
in an unbearable position and they are just waiting for a visit to get out of the place which seems struck by a curse, etc. etc.

12 August 1852
It is eight years today that Fr. Breheret and I have been in Fiji.

15 August 1852
Feast of the Assumption. We both went to see the king, who received us very well and made kava for us. He was informed by Fr. Favier of the news from Rotuma. All our Fijians seemed happy to see two priests in the place again. They had shared my sorrow, and understood very well that my position was not very suitable.

16 August 1852
The king sent Tui Tubou to, who does not seem to be as bitter against our religion as in the past, to ask for kava. The Tongan heretics wished to get young Tokelau, who lives in the fort, to apostatise on the occasion of a flow of blood with which he was affected. He is sheltering near us. Fr. Favier prepared some medicine for us, which has already helped him. Kamisese left for Moala.

17 August 1852
One of the sons of the king died last night from a bad knee, which he had had for a long time. We started again this evening to give song books to our Fijians, who gathered in big numbers.

18 August 1852
Someone has stolen a boujoir\textsuperscript{82} from Fr. Favier’s bedroom. We don’t know who.

\textsuperscript{82} This word is not in any dictionary that I have. From its context it is likely to be a small ornate box for trinkets.
20 August 1852
The ministers, having forbidden their people from the time they first arrived to use the old Fijian hair style, are now finally allowing it. The make and break laws freely. They do and undo continually.

22 August 1852
Fr. Favier preached for the first time. The Fijians listened to him with pleasure.

23 August 1852
Matakilakeba came to see us to tell us that if we want to write to Ovalau, he will take charge of our letters. He asked to see the chapel and asked some questions about Our Lord and the Blessed Virgin, whose pictures he was shown.

24 August 1852
Fr. Favier and I did our washing.

29 August 1852
Sunday. Feast of the Immaculate Heart of Mary. All our new converts made their communion for the conversion of the island. The younger Loganimoce came back to prayer, of his own wish. His return filled all our praying members with joy. They sang the litany of the Blessed Virgin with spirit and a burst of piety that I have never seen before in the last eight years. Afterwards we had kava. The young prince told his companions that he has had his fill of heresy, that he would prefer to die than to return to it and that he would wait for the arrival of old Mikaele to build a church. The news of his return reached his father. He sent a messenger to look for him. He called together all his children and declared to them that he expects them to follow his religion. He called our
religion the *lotu Paea, fakamalohi, faao fanua.* He said that if the island became papist, we would take their women, etc. His children remained silent. It was reported to us that he has renounced our religion again, but we don’t know anything more for certain.

31 August 1852
We sent old Thomas to the king to say from us that he ran the risk of attracting the vengeance of God on himself and his people, if he was to stubbornly persecute our religion. The king replied that he is not persecuting our religion, but that he has made two of his children renounce our religion out of fear of them being killed by the Tongans and Vuetasau. There is some truth in his response. But the younger Loganimoce has renounced our religion, it would seem, to stop all this happening.

2 September 1852
The king came to see us. We made kava for him. He told us that he was not persecuting our religion, but that he instructed his children, which is permitted in all the world. He used many words to deceive us. We replied to him that he had called our religion a bad religion, a religion that will steal our women and our land etc. He sought to excuse himself. I told him that he could deceive us but that he could not deceive God who sees the depths of our hearts. We helped him to see that they are play-acting, but God will judge them and perhaps sooner than they think.

3 September 1852
We were told that the younger Loganimoce has said confidentially to one of the new converts that he is only waiting for an occasion to get on a boat in order to seek shelter from the persecution.

83 Tongan meaning: bastard religion, imposed by force, taker of land.
4 September 1852
The king came to our house with the queen, without any other followers. He remained there quite a long time. He spoke to me of sleeping for two nights in our prayer house. All this is a mask and a kind of superstition. He is sick and he believes that the anger of our God is pursuing him. He wishes to appease God by all this silliness. He wants to give that illusion also to us. I said nothing to him, it would be a waste of time. Their group has for a long time tried to force us to leave by trying to detach from us little by little from the rest of our Catholics. And it will probably come to that end with cowardly and wavering people like these.

5 September 1852
Sunday. A lot of our people miss the instruction. Vuetasau has made the youngest of the sons of the king, Saubulinayau, together with Selala, renounce our religion. Of the sons of the king there remains only the neophyte, John Baptist. If the Lord does not promptly lend a hand, we are going to find ourselves reduced to zero and it will be necessary finally to abandon the post.
A canoe has arrived from Moala. The entire island is alert, afraid of being surprised by war.

6 September 1852
At Faga I met the younger Loganimoce. I advised him to get on a boat at the first opportunity for Wallis or Futuna because he doesn’t have the courage to overcome the obstacles to his conversion that are put before him here. All our baptised Catholics have decided to leave on the mission ship when it comes to visit us and to go to a Catholic country. They are all discouraged in view of what has happened. They talk to me at every opportunity of leaving Lakeba and abandoning it to its wrong path. Our superiors will decide this question. As for me, I am very bored.
and have nothing to bind me to a mission which no longer gives any hope, humanly speaking. I know that it is prudent to at least to take away the new converts, to remove them from discouragement and the seductions of all kinds in an island totally given over to Satan, unless the Blessed Virgin picks us up by some unforeseen event, because we are completely down.

7 September 1852
The king came to see us after taking his bath in the sea. We spoke of our religion. He said amen to everything, but only with his mouth.

8 September 1852
Nativity of the Blessed Virgin. We had a new royal visit. His majesty enjoyed some bananas. He asked for the history of our Saviour during the time he was on the earth. I gave him a summary. He listened with some interest. Fr. Favier urged him to not declare himself in too strong a manner for one religion or the other but to keep between the two and to examine them. It is possible that events will later force them to retrace their steps. We don’t know about the matter of war with Tonga, and Cakobau has not declared himself for any religion. He is waiting to make his announcement, etc. The king replied that he is right, that if Cakobau became a Catholic he would take all Fiji with him: after him Somosomo, Lakeba etc. What is true in all of this, according to me, is that he multiplies his visits because of superstition because he has been frightened by the words that old Thomas took to him from us. As for his disposition with regard to the truth, we shall have to judge that by his actions, not by his words. We were told that Sirimako, the young Totoya man who came from Wallis last year on the mission ship, and who performed the functions of a brother in our house for a month, has converted to heresy, baptised though he is, at a time when he was sick. It is
truly distressing. Uhila, another Tongan neophyte, who came ashore here in the past from the canoe of Lopa, is near the end, and is also going to die as a heretic. These are some examples which ought to make the missionaries extremely cautious in admitting anyone to baptism. You cannot test these hearts that are so deceitful and indecisive.

9 September 1852
Dausiga, brother of Sovea, told us that the cause of the last persecution, which has reduced us to zero in the king’s fort, was the wicked insinuation of king Sam[^84]. It seems that he said to the king and to the chiefs when passing through here, to be very careful not to let any of their people turn to our faith, that the Catholic religion is very bad, that we will make them slaves etc. Also, the king in speaking to his children repeated the same things to them.

Our Fijians don’t want to plant yams. They are keeping them for the food of their clan. What I want is to have a chance to point out all this news to Fr. Mathieu.

12 September 1852
Holy Name of Mary. Two men from Levuka, Turaga and Sinuma, have left heresy to come to our religion; the first because he didn’t want to become a catechist in their sect, the second I don’t know why. There is not a great background from which to make such conversions, which have only the consolation of the holiness of the day when they take place. I have elephantiasis, and as a result one arm and one leg are greatly swollen., etc. Let God’s will be done.

[^84]: Samu Keretaona, who owned a schooner (cf 27 May and 28 June 1852 entries). He is referred to on 25 June 1852 as “ex Tui Sigave”. Tui sigave is one of the two “kings” in Futuna.
18 September 1852
Ma’afu arrived from the big islands and the elder Loganimoce from Ono. The elder Loganimoce, who has made so many protestations that he will never abandon our religion, gives the impression of being disposed to become a heretic, since he learned of the defections which the last persecution brought about.

19 September 1852
We were brought a letter from the fathers of the big islands. Fr. Mathieu is for the moment at Ovalau. It was Fr. Ducrettet who wrote. He announced that Latianara has returned from Futuna, that the Tui Viti has received him well and kept him in Bau, that the bishop has gone to France with Nayagodamu and twelve young people from Wallis and Futuna; that Patsifutsi has the better of Cakobau, that a great number of villages which were separated from him have left the party of Bau to line up anew in obedience to him; that the station of Ovalau was going reasonably well, that they are busy building a church but they are very poor etc. etc.; that Calvet has put abroad the rumour six warships have left London to turn Fiji to their sect. We still don’t know what orders the bishop gave before leaving. Fr. Mathieu is waiting for letters from the bishop before writing to us.

22 September 1852
Ma’afu came to see us. He was very sullen, and gave us a host of upsetting news about our religion, proven false by the letter of Fr. Ducrettet and by the report of all those who accompanied him on his voyage. It seems that those English warships are simply vessels filled with convicts who will come to be exiled in Fiji. The future will show for the rest what truth there is in this news.
The new converts from Levuka have shown that they have not ceased to be what they are: angry heretics.

24 September 1852
Taro, a catechumen from Oneata, arrived with the people of his island. He spent several days here with us and returned home with a catechism in the Tongan language. He remains always firm and assured us that he will die Catholic, whatever happens. His actions till now give cause to believe that he is speaking the truth.

29 September 1852
St. Michael.
We decided to visit the king again. He received us with an affected politeness, then continued his conversation with Valu, who didn’t give us a chance to get a word in. Then we got up to leave. The king showed an astonished look on his face, that we would leave like this. He went outside with us to sell a pig for some tabua. I replied to him, to see what impression it would have on him, that since we are arranging things to leave his island, I have no need to be buying pigs. He seemed a bit embarrassed and turned the question on us, saying as a word of farewell, according to the usage of the country, “Io, mo o ki taviketu”, and went back into his house, no doubt to think over the good news that he had just heard, because he wants us go from our initiative from this unfortunate island, as much for the people as for the chiefs who want nothing to do with our religion. It is no good trying anymore it is a waste of time. Perhaps they will follow the archipelago of Tonga when it is all Catholic. But when will that be? And would it be just to remain useless until then?

1 October 1852
Two canoes arrived from Moala, which announced that they had met an English warship, coming from Tonga and on its way to
Levuka. The Fijians said that it has carried the news that Houma and Pea have been beaten, that all the inhabitants of Houma, even Sovea, are heretics, that the moats of Pea have been filled in, the fort evacuated, its inhabitants dispersed in the islands of Ha’apai. It is forbidden for the king to live there, it is planted with hiapo. The house of the fathers has been pillaged, and they have been forced to go away from Tonga as they were one source of trouble and the cause of the war, etc. King George is going to come here and then will go to Wallis to put Po’oi on the throne, etc. All this news will have to be confirmed. The heretics here are jubilant and insults are growing greater. They say that the warship will come here after having visited the lower islands.

10 October 1852
Sunday. The “Gauna Vinaka” arrived from Ovalau. The English warship is again in the archipelago. It has seized several whites whom it has put in irons. We have taken well some information on the events in Tonga. No one had heard anything spoken of it, from which we conclude that all these claimed events are highly doubtful. We received no letters at all from the fathers. Even Joseph hasn’t come to see us.

12 October 1852
Charles’ boat has passed the night a Vakotabato. It went to sea in the early morning. It is said that he fled the warship which had chased him. The schooner of Sam is wrecked at Ovalau. They say that Latianara has fled from Rewa and have turned to Patsifutsi.

85 hiapo = presumably a local tree. The fort is now forest or bush.
23 October 1852
The people of Nasaqalau chased out of their village the remaining Catholics among them. Three of them came to look for refuge in the house of our old Thomas. They are Cama, his wife and Vale.

28 October 1852
The chiefs of the king’s village sent people to look for our three exiles to make them renounce their faith. But they held firm. They then threatened Cama that they would take his wife from him, which made him seek refuge for her immediately in the house of Lepo, the daughter of Dausiga, thinking that she would be safe there. On that occasion the chiefs declared to our Fijians that their resolution has been taken to make everyone renounce our faith up to the last person, so do not stubbornly remain with what is nearing its end in Lakeba. Those who spoke in this way are perhaps as near to their end as our religion is.

30 October 1852
The elder Loganimoce, Veikoso and our other Fijians met at our house after the instruction. They spoke of a visit which these two Methodist ministers made yesterday to Vuetasau to complain about the “popies” who they said killed their pigs and depopulated their back yard. It is the squabble of the wolf and the lamb. At this time our Fijians are requesting us to not leave the island, to wait, saying that they are preparing to build a chapel when the big canoe, the Tabululu, is finished. We gave them some hope, without however any assurance, as we are ourselves waiting for the decision of our superiors.

2, 3, 4, 5 November 1852
All week the heretics were busy cutting poles for a temple which the king wishes to build in his fort. It seems that it will be something grandiose for this country. The beautiful house of the
king, they say, is nothing in comparison to the building that he wants to put up. He is going to bring together all the skilled men. All the kingdom is going to work there. Here is an extraordinary zeal. At the present time the arrogance and the scorn of the heretics is getting greater towards us and our Fijians. Big Loganimoce, who has made such beautiful protestations of loyalty and constancy, has had the cowardice to help the heretics to cut their poles. He told me that it was so that he did not disobey the king. There is no depth to be found in these people, even those who seem good. I fear that he will not turn back to us again. This will be the third and probably last time, because it is playing with grace. Poor mission, you are near to collapse, if the good God does bring about some event to lift you up again.

25 November 1852
Ma’afu has returned from Ono, with Joseph Riss. He brought the news that a big warship coming from Tonga went by which, he said, had confirmed the rumours which had been going around about the war in Tonga. He has learned also the people of Moala have burned the heretic building, struck Maciu the catechist with two blows of the axe and shot at his wife. Fortunately no one was killed. This latter news is certain. The chiefs from here are talking of going there to make war.

26 November 1852
Joseph left for Ovalau and took with him our letters for Frs. Mathieu and Ducrettet. I made a visit to the king who received me as if I were very insignificant. I went with John Baptist to see Delai at Nakano. We also went past Nasaqalau. Everyone was cold and indifferent. We weren’t even offered anything to eat.
27 November 1852
Ratu Mara came to see us, or rather, came to see our tabua. We talked a lot about the market for poles without finalising anything. He is a speaker of fine words who tests the waters to see if there is not some way to trap us.
Everyone on the island knows that we are thinking about leaving here. They are on cloud nine, and are not able to contain their outbursts of joy. But I hope they will be deceived in their wait and that, in spite of all the reasons there are for leaving them to their wrong ways, the Blessed Virgin by her merits and her sorrows will hold us in their midst, to await with patience the time fixed by God for their conversion. Heresy will pass like a violent illness which will be remembered only to rejoice at its being destroyed. Fiat! Fiat! (Let it be! Let it be!).
We received letters from the big islands. Fr. Breheret is superior at Ovalau and has Fr. Durettet for his confrere. Fr. Michel is at Rewa with Fr. Mathieu. They have left Somosomo, to the great happiness of all the Fijians. It was Sam’s schooner which carried them. It was wrecked opposite Viti Levu, and all their belongings were pillaged by the Fijians. Old Ratu Seru has apostatised and has gone back to paganism. It appears that the events in Tonga were true and that the mission there is in a very sad state. Everything is truly black here also. The catechumens of Ovalau are truly ardent. Cakobau went to tell the fathers to get out of Rewa and that neither he nor his people would become Catholic. The progress of heresy is growing. The English warship has placed a catechist in Rewa. It seems that truly the devil is unleashed against the missions of all the Vicariate. The news from New Caledonia is a little more favourable. There are some successes and some hopes, they say in their letters.
The famous Nabete (the American) has come back with the wife whom he had taken off with the help of Ma’afu.
It seems that Sosifa (Mr. Riss) is also going to come and live in Lakeba.
The catechist Gucake who evangelised Oneata, has committed adultery. The king was quite amused by that. He said on that occasion that he wished that the two religions remain on the island and that he was angry that his children had abandoned theirs. These are just words spoken on the spur of the moment.
Ma’afu is going to go with the young people of Oneata to ask the Moala people why they did what they did to the catechist Maciu. The Tainarii has come back today from Lau for that.
Here it is also a question of sending the same Ma’afu to Somosomo to carry the tribute (yau) to Tui Kilakila and to ask for peace. It is, they say, the idea of Lua and on the advice of the ministers.

5 December 1852
Balolo. Second Sunday of Advent. Our Fijians went fishing this morning for balolo. There was a lot and of good quality. None of the heretics went for fear of displeasing the ministers, who have forbidden it. Tataniliku, our old she-goat, was brought here yesterday from Moce for Fr. Favier. Vuetasau has gone to reproach the elder Logainimoce because, he had, he said, broken the holy day by fishing for balolo, and he urged him strongly to become a heretic with all the people (vanua) and promised that they would make him king after the death of Talai. He mixed threats with promises. Our chief replied with an energy which people did not think he was capable of, that he had followed, in fishing for balolo, the teaching of his religious leader, and that he did not wish at all to be king, something which he had refused on an earlier occasion. He said that if the land came to be troubled, that it would not be by him, because he only occupied himself with his plantation, but by Vakamalani and him (Vuetasau) who got themselves involved in leading. He said he does not hold to
Lakeba, that if he remains here it is to perform the *fikau* of the king, that he is ready to leave if his presence displeases them, that he promised to Sovea to protect our religion here during his absence, that he will uphold it and die in its bosom. Vuetasau, trembling with anger, listened to him. He seized him by the arm to hold him back from fishing. But our chief resisted and ran to inform Tarakitai, saying that Vuetasau sought to tempt him like a child with hypocritical promises, but that he will not achieve anything. His conversation had taken place close to the house of the king, who heard it all, and publicly blamed Vuetasau, saying “a muna seseva, a muna seseva”.

6 December 1852
We went to see Lua who received us quite well.

7 December 1852
Ma’afu and Vakamalani left to turn Moala to heresy, or to make war if they resist. They have three canoes and some of our Fijians have left with them to obey their chiefs. It is hardly appropriate for the Catholics to take part in such an expedition. But they were not to be stopped. Besides, they all left without our knowing beforehand. There were one neophyte (Tokelau) and three catechumens.

13 December 1852
The canoe of Tapilai came back from Moala to announce that the people of Moala had decided to fight rather than to become heretics. The ministers pushed the king to send reinforcements, and to force them with weapons in their hands to make themselves members of Wesley’s sect. As a result Vuetasau, the the elder Loganimoce, Dausiga and those of the young people who still remain here or on the other side of the island will leave tomorrow in three canoes.
14 December 1852
The group of the Wesleyan expedition left his morning. It has been impossible for me to hold back our two chiefs Loganimoce and Dausiga. I don’t know what spirit directs them. It is probable that the presence of Dausiga is going to make them turn to heresy; that is the feeling of all our Fijians. This Dausiga is a wet hen who will not take one step, not say one word in our favour, and who makes a similar approach to please the heretics. Sovea would not do a thing like this. I say nothing of Loganimoce. Nothing surprises me about a man who has cut poles for the heretic temple. Besides, his first principle is to obey all the wishes of the king. In summary, we have all our Catholic chiefs and part of their people united with the heretical chiefs, to make by force of arms the people of Moala convert to the Wesleyan sect. What will happen to these people, surely they will also become heretics some day.

22, 23, 24 December 1852
With the help of our Fijians we cleaned our yard, our compound and our prayer house for the feast of Christmas. Our Fijians have made us six bottles of good oil during recent days. We celebrated midnight Mass as usual. At the sound of the lali and the bell several catechumens came to assist. We celebrated two Masses, midnight and morning. The ministers have also made it an obligation to celebrate the feast. It is still a novelty. We have not seen this done before while we have been here. It is said that the king is going to send more people to Moala after tomorrow. We were brought a new she goat. John Baptist has gone by canoe to see a sick child at Nukunuku. Its pagan family have abandoned it. That’s the style here. They speak only of love, and are more pagan than ever. .....
26 December 1852
Two small schooners from the big islands arrived, which brought the two chiefs of Moala, who were tied up. They have been beaten by the mass of heretics who combined to make war on them. It seems that Ma’aafu has conducted himself like a worthy relative of King George. He forced them to become Wesleyans, hitting them with their rifle butts to make them bow down. They have all plundered Moala and have returned laden with the spoils of these poor people whose only crime was that they wanted to oppose heresy. They are now at Totoya to bring about the conversion of that island, and then they will probably go to Matuku to do the same thing. That is the advice of Vuetasau, named chief of these bandits. That is what is called preaching after the style of Mahomet, at the point of the sword. The king here is going to send the two chiefs of Moala into exile on Ono.
Joseph Riss brought us a letter from Fr. Breheret which told us that Fr. Chevron has written to Fr. Mathieu about all the events in Tonga, which are unfortunately true. A lot of people have apostatised, said Fr. Chevron in his letter, and they have chased the fathers from Pea to .. the people of Pea openly insulted them and blamed them for all the harm.
Ratu Tanoa is dead. The two missions of Moala and Totoya are in a miserable state. This news from Tonga has stunned them.
Mr. Riss learned that our new schooner which the bishop bought before leaving for France, is wrecked close to Sydney, with the result that here we will probably all be in for a long time of famine and misery. Blessed be God! He will not abandon us.
Fr. Mathieu sent word to us to both go to Wallis or Futuna if the post here becomes untenable. But, thanks to God and the Blessed

86 Part of this page in the original manuscript is missing.
Virgin, things are not yet that bad here. For us, I hope that the Blessed Virgin will lift up the mission again and that it will be only a passing storm. I find myself less discouraged than ever.
The rumour is that Taveuni is in civil war; the brothers of Tui Kilakila have formed a party against him. If it were not for this they would have already made war here, but the war is only postponed, they say.
We received a visit from Koroitoa, one of the two chiefs of Moala whom they tied up and exiled from their land, after taking away their authority. He is exteriorly a heretic, because he is not free. Their intention was to wait for the Catholic priests and to then embrace the faith, he told us. He has a truly wounded heart at the present time. One of Ma’afu’s men who was on the expedition has come to our house. He was able to inform me about what happened in Moala. Then I added: “And these two chiefs, what are they going to do?”
“When they have passed four or five years here with us and they know God, we will take them back to their own place.”
“But I have heard it said that the king intends them back very soon.”
“That is true, but these are words only, which won’t change anything. The true king, Vuetasau, hasn’t arrived back yet. When he comes he will control everything.”
These few words show the political chief. The Tongans, who do everything, have given the authority to Vuetasau who is their man, and they have put the king to one side.

29 December 1852
Cama from Nasaqalau lost our small canoe last night. They had tied it up badly and the sea and the wind dragged it. It seems that he will give us another one in its place. Koroitoa told us that they have made the last efforts at Moala to make the elder Loganimoce turn heretic, but he held firm and said:
“People have bound me before to get me to change my religion.”
The wind is excellent. We are expecting the travelling group today or tomorrow.
The group has returned. They arrived in triumph. The king and all the old people could not contain their joy. The canoes were filled the spoils from Moala. They have forced those who remained pagan in Totoya to become heretics, as well as everyone in Matuku. Twice they threatened war in Matuku, whose people had at first been ready to defend themselves. Then on the advice of some of the old men they finished up by laying down their arms and received several catechists to teach them about the Wesleyan sect. The most sensible of our Catholics who were on the expedition are ashamed of what they did. It seems that they had a good enough spirit not to steal.
It is said that the Tongans and the Lakeba people, enthused by these first successes, are preparing to go in a few months to take war to Vanua Balavu, to get them to submit to heresy, and perhaps later to Cakaudrove. And even further off, who knows how many victories they will have?
We have received a visit from Baba. He has a wounded heart, and perhaps will never pardon what was done to him. If he is able to return to his island and take up his authority again it is quite certain that his first concern will be to abolish heresy. He is a black man, who has a heart full of anger. He kept repeating: “They tied me up, they tied me up, they left nothing in Moala.”

The Lakeba journal ends here, on 29 December 1852.
It is not certain if a further volume has been lost or not, as the missionaries remained in Lakeba for two and a half years more. The outline of the rest of the story we take from Fr. Deniau:  

“Father Favier did not remain long in Lakeba: circumstances forced this because Father pro-vicar sent him to Levuka and ordered Father Breheret to replace him in Lakeba, and to go with Brother Sorlin because Brother Paschase, who was at Lakeba, was dangerously ill.

On returning to Lakeba Father Breheret shared once more with Father Roulleaux the daily sufferings. With his eyes on the crucified Saviour, he waited for Providence to send him better times. Alas, they never came. First of all in 1853 the two priests buried Brother Paschase, who died in their arms. If afterwards there were some conversions, more than half of those they had before went over to the Wesleyans. The persecutions were so violent, and the Catholics were too new in their faith to hope that they would be martyrs. We shall see again the poor fathers in Lakeba in 1855. (Deniau pp 42-43)

(July 1855) “When Father Matthieu arrived at Levuka the first person he met was Bishop Bataillon, who had arrived some considerable time before, and who had met all the priests. The bishop told him that he had come from Lakeba, where finding that the station offered only no more than feeble hope, in spite of the heroic efforts of the missionaries for eleven years, he had suppressed the station, and had definitively brought back Fathers Breheret and Roulleaux and Brother Sorlin.

He had told the fathers of Lakeba to abandon their few catechumens, numbering between ten and twelve, three of whom were sons of the chief, and in whom Fathers Breheret and Roulleaux had placed great hope. These remained faithful, because a long time after the fathers had left these three young men fought with true heroism against the persecutions of the
Wesleyan ministers. The oldest was exiled in view of his energetic resistance which he had shown to the Wesleyan minister in Lakeba. The second was killed for the same reason. The third, who is now the chief of the entire eastern district, remained Catholic for a long time. Several years after the departure of the priests he showed great zeal in baptizing those who were dying and wished to be baptised in the Catholic religion. Today he is not Catholic, but he says that Catholic religion which had been obliged to abandon is always the religion of his heart, and he still has a love for it today, a love that will never be extinguished.

The day when the bishop took with him to Levuka the fathers of Lakeba, a Catholic name Mathew threw himself into the arms of Father Breheret, and begged him to take him with him as his servant. Father Breheret, having asked permission of the bishop, took Mathew with him to Levuka, where this young man remained devoted all his life, and died the death of a saint. (Deniau pp 60-61)

“(Bishop Bataillon) called all the fathers and brothers together on the feast of the Assumption 1855 and told them the following decisions:

1. Father Matthieu, too wearied to remain here, will go and rest in Wallis. Since he is my pro-vicar, he will replace me in Wallis during the trip I am preparing to make to France.
2. Father Ducretet is going to Tonga.
3. Father Roulleaux will be my companion on my trip to France.
4. Brother August has permission for what he has asked of me.
5. The stations of Lakeba and Rewa are suppressed. There will be only one station in Fiji, that of Ovalau, where there will remain the three priests, Fathers Breheret, Favier and Michel,
having with them Brother Sorlin. They will visit the different islands when and how they are able. Father Breheret will be the superior of the mission of Fiji.” (Deniau p. 62)

Census figures quoted by Fr. Deniau show that Lau remained part of Fr. Breheret’s territory, which he visited by boat from Levuka. The number of Catholics in Lau according to these statistics were 1857 = 21; 1858 = 52; 1859 = 54.

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