

The Matavaians, instead of coming into the chapel at the door appointed for them, chose that which had been appropriated to the Anaans, at the opposite end. The latter, imagining that this was done out of bravado, pushed back the foremost of the Matavaians and closed the door. The Matavaians, being under the impression that it was intended they should be excluded altogether, burst it open and rushed in, headed by Hitoti and Paofai. A scene of uproar and confusion immediately ensued. There were at this time more than five hundred persons in the chapel, and the men were striking at and wrestling with each other, tumbling over the benches in all directions, while those who did not fight were shouting and encouraging the combatants.

Several of the chiefs, with Messrs. Pritchard, Darling, Wilson, and others, among whom was old Taati, laboured in vain to restore peace and quietness: the affray continued; swords were drawn, muskets handled, and all appeared preparing for a bloody fight. The ladies of the mission present sought safety beyond the building; while all the native women made a general flight to the Broom Road.

Pomare and the king-consort behaved with great spirit: the former seized upon Hitoti; the latter, being of great strength and power, used his fist upon several of the ringleaders, knocking them down and putting the rest to flight.

The affray lasted half an hour, and terminated in the expulsion of the Anaans with several bruised heads. Upon quiet being restored, the ladies returned, when the Rev. Mr. Wilson, of Matavai, preached a sermon on "brotherly love," reproofing them for their want of it, and for their disgraceful conduct. He expressed much sorrow that his congregation, of which he had been in charge forty years, should have behaved so ill, unmindful of the numerous lessons he had given them.

After the sermon, the contributions for the year were counted, and found to be about four hundred dollars: little more than half those of the preceding year. After this, a discussion took place as to the best mode of preventing the recurrence of a like scene, and also the course to be pursued in punishing the offenders.

In consequence of the disturbance, the feast which was to have taken place was dispensed with, and most of them retired to their homes; but it was afterwards understood, that a good many remained and kept up an uproarious night.

The friends of good order agreed in opinion that this day's disturbance would be rather beneficial than otherwise, by showing who were most desirous of preserving harmony; and perhaps would lead