

ing on Lifu; and the native Christian Evangelists—Samoans and Rarotoungans—were put in chains, conveyed as prisoners to a French man-of-war, and sentenced to early banishment from the Island.

The pretext for these unrighteous and cruel deeds was the weakest and shallowest that invention could supply.

The English missionaries were accused of *denationalizing* the native Christians by teaching them the English rather than the French language; whereas there was, probably, not a single native who understood a word of English, the missionaries having learnt the language of the people in order to give them instruction in the only way in which it was practicable.

The representation that the missionaries had encouraged the islanders to resist the French authority was equally unfounded and ideal, as the Governor of New Caledonia had never claimed any authority in Lifu up to the time when these hostile proceedings were carried out in practice.

We have, however, strong reasons for concluding that these arbitrary measures originated with M. GUILLAIN, the Governor of New Caledonia, without any authority from Paris; and we cherish the sanguine hope that the Emperor and the Government will not sanction and perpetuate such monstrous opposition to the social improvement and religious freedom of the native population.

We feel assured also that Her Majesty's Government have not been indifferent to the wrongs thus perpetrated upon our countrymen, who have been silenced and threatened with expulsion from the island, should they continue to exercise their mission of mercy to the people whom they have rescued from the degradation of Paganism and the horrors of savage life.

The public press of our country, led by the powerful example of the "Times," has spoken in relation to this outrage in language of remonstrance and condemnation to the oppressor not to be misunderstood, and no less in terms of justice and commendation of the benefits resulting from missionary labour.

It is important to observe, as illustrating the cruelty and injustice of the French proceedings in Lifu:—

1. That the Christian teachers, native and European, employed by the London Missionary Society in the Loyalty Group, commenced their labours at least *ten years* before the assumption of French authority in New Caledonia.

2. That at the commencement of their labours the native population were in the lowest state of degradation and barbarism, and that their present social and religious improvement has been effected by the bless-

ing of God upon the labours of the missionaries.

3. That all acts of trade and commerce on the part of the missionaries are strictly prohibited by the Society they serve, and cannot, therefore, in any degree interfere with the colonial interests of France.

And 4. That the arbitrary proceedings of the Governor of New Caledonia are totally at variance with the principles of civil and religious freedom established in France and universally carried out in all the colonies of Britain.—*Miss. Maga. and Chron.*

*Correspondence of the N. Y. Observer.*

### Affairs at Honolulu.

SEMI-POPERY SISTERS OF MERCY—POLITICS AND DISTILLERIES.

Extracts from a private letter, dated Nov-22, 1864, just received [Jan. 5, 1865]:

"The Establishment of the 'Reformed Catholic Church' is hard up for funds. The novelty of the enterprise is wearing away, and the number of the worshippers at the cathedral is said to be very small; in fact, we hear it often said that the enterprise is a failure. A week or two ago, four ladies, 'Sisters of Charity,' arrived here from England for the Reformed Catholic Church; they wear black gowns *minus* criuoline, and large white hoods and white umbrellas, looking for all the world like walking mushrooms. In passing the cathedral on Sabbath evenings, on my way to church, we can see the pictures of the Twelve Apostles, the candles, &c.; in fact, with their saints' days, processions, and frequent services and sacraments, the difference between them and the Roman Catholic is not at all apparent. Protestant missionaries are not regarded by them as clergymen, but only 'ministers of religion.'

'I see no reason to be discouraged, except that so few of the young among the natives are christians, and their domestic life not calculated to perpetuate the race, or to make them good citizens. Still, industry is being cultivated among them, and with the bountiful rains of this summer, and the high price of sugar and rice in California, our agricultural enterprises are greatly on the increase; in fact we are doubling our exports almost semi-annually' and keep six barks constantly running between us and the coast, besides frequent coasting vessels. With the growth of our material prosperity, habits of industry and virtue increase among the natives; and as seventeen out of our sugar plantations are American institutions, we are not afraid that the United States will ever lose their interest here, though we be not in court favour, and our diplomatic affairs are miserably managed.