

ourselves to a few things he said respecting the aggressions of the French, in the field of Missionary labour from which he had just come. We have several times given intelligence in the *Guardian* of those aggressions; and in England and this country there has been a powerful impression made, by the report of them which has reached the Christian public. What Mr. Heath says is a decisive confirmation of the report, and should arouse Protestant Christians to the danger to which their Missions are exposed in the South Seas: call forth their indignation against the perpetrators of injury; and their zealous, best, most determined, and combined exertions, to stop the "Popish destroyers" of God's work. After giving an extract from Mr. Heath's address, we shall insert a letter from Queen Pomare, on the subject of the aggressions. He said,—

"Although the time is advancing, I must not conclude without calling your attention to the French proceedings, and to those of the Roman Catholic priests. You are aware that they are united in their proceedings: that the French Government, the French frigates, the French captains, the Romish priests—Jesuits and others—are one great missionary society. Their object is to force Popery on the island, and, if possible, to gain several of the islands for themselves. They are taking measures to form a line of naval stations from Gambier's Island to our Australian colonies. They are already at Gambier's, the Marquesas, the Sandwich Islands, Wallis' Island, Herne Isländ, New Zealand, Tangatabu, and perhaps the Figs. Whether we take out a missionary vessel or not, we know that they have one vessel, if not two. They have a bishop of New Zealand, a bishop of the Sandwich Islands, and they have lately sent out a bishop to the Marquesas and Tahiti. These are their measures. How did they commence? Two or three Romish priests went to Tahiti about the year 1836. In the first instance the Queen and the chiefs of Tahiti would not receive them, and required that the captain should take them away again. I contend that they had a right to do so. There may be in this assembly gentlemen who have studied the law of nations, and they are aware that every nation has a right, according to well-understood rules, to decide what persons shall be admitted to its territories. If I want to go to Paris, must I not get a passport from the French authorities? And what is a passport but leave to enter from the French Government? I appeal to standard writers on the law of nations, that Queen Pomare had a right to say to Frenchmen, 'you shall not land here.' To say nothing of English authorities. I might appeal to Vattel, a writer whom Frenchmen will not treat with contempt, who will tell us that the right does exist. A French captain; however, goes there, and insists that she has not the right, and that she shall pay 2,000 dollars for what has been done, and that amount is wrested from her at the cannon's mouth. After that was paid by some kind foreign residents, another French vessel goes and says, 'that is not enough, we insist that you shall repeal your law which says that Frenchmen shall not land without your leave, and you shall enter into a treaty that Frenchmen and Romish Priests shall come and build chapels if they please.' Poor Pomare and her people were obliged to repeal the law so far as France

was concerned. They could not do otherwise. The way having been thus prepared, certain of the priests went thither, and are still there, and building chapels, and commencing operations. In the meantime, the French consul and certain disaffected chiefs had got up, without Pomare's knowledge, and during her absence, a paper inviting France to form a protectorate. Pomare protested to France, and invited the assistance of England. An English vessel (commanded by Captain Sir T. Thompson) was sent with instructions to ascertain the state of things, and protect Pomare. But before he could arrive, Du Petit Thouars had been again, and it had been hinted that they did not merely require that the people should stand in awe of the great nation, and that Frenchmen and priests should be admitted with or without the leave of the Tahitian Government, but that they had set their affections on the islands themselves. The next step shows it. Thouars, the captain of the French vessel, (who has been raised to the rank of admiral of the French naval station of the Pacific,) went there to complain of various wrongs done to Frenchmen. The fact is those wrongs consisted of nothing but the constables interfering when the Frenchmen became intoxicated, and set dogs to fight. Grandiloquent despatches were sent home to France, full of bombast; and papers were written to the Tahitian authorities about the wrongs done to Frenchmen. The Captain then demanded that 10,000 dollars should be placed in his vessel, till those alleged grievances should be redressed; and, if that were not done, he stated that he should take possession of the island: at the same time, if, within twenty-four hours, the Tahitian authorities could suggest any plan by which severer measures could be prevented, well and good. He meant to say; that if Queen Pomare did not, within the twenty-four hours, sign a paper, to the effect that France should become the protectorate of the island, he would seize it. The Queen delayed till the very last hour: she remonstrated; she wept; she looked for help; but she had no means of opposing the French frigate. At the last moment she was compelled to sign the paper; and then the French protectorate was formed; after which there came forth a declaration, asserting liberty of worship to all parties. But, among other things done by the authorities, the newly appointed Governor, as well as the old Consul, raised to the rank of Commissaire-Royal, gave notice that there must not be a word spoken against the French Government; and that preaching on the doctrines in controversy with the Roman Catholics, would be taken as opposition to the French Government. This is the liberty of worship which the French have permitted among the Tahitians."

"Tahiti, Jan. 23, 1843.

"My dear friend and sister, Queen Victoria, Queen of Great Britain.—Health and peace to you, and saved may you be by Jehovah, the foundation of our powers as Queens of our respective countries. We dwell in peace from the arrangements made by our predecessors. This is my speech to you, my sister friend. Commiserate me in my affliction, in my helplessness, and in the difficulties in which my nation is involved with France. The existing protectorate government of France in my dominions I do not acknowledge: I knew nothing of what my chiefs and