DESERET EVENING NEWS.

DESERET NEWS PUBLISHING COMPANY, LESSEES.

[illegible] June 18, 1895.

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The Deseret Weekly is devoted to the interests of the Church, and is a large 48-column paper, containing the news of the week, literary matter, etc., etc., and is a favorite family paper.

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All communications should be addressed to

DESERET NEWS PUBLISHING CO.

Telephone 505.

ASSAILING AMERICAN RIGHTS.

In another part of this issue of the NEWS is given some particulars of the action of the French in the Society Islands, by which the Elders of the Church of Jesus Christ of Latter-day Saints, and other missionaries representing religious denominations that have their headquarters in the United States, are denied the right of religious liberty in those islands. The Tuamotu, Society Islands and Tubuai groups comprise what is known as the French colony of Oceanica, which is under the jurisdiction of a French governor—Governor Papino being the present incumbent of the office. Governor Martin is a subordinate officer, over the Tuamotu group. These are the officials who have engaged in the high-handed proceedings, in contravention of the treaty between France and the United States; and they claim French law as a justification for their action, not only disregarding the rights of American citizens but also the official protest of the American consul at Tahiti.

Under the laws of France only three religious denominations are allowed to teach their doctrines, viz. Catholics, Protestants and Jews. Of course neither of these includes the Church of Jesus Christ of Latter-day Saints, the Re-organized church, or the Seventh Day Adventists; though in general classification these are listed as Protestants, yet are not strictly so, from the fact that their origin is not based on any protest against the Catholic church, but is independent thereof. More than this, however, the treaty between France and the United States provides that all citizens of the latter country shall have full religious liberty in all territory under French jurisdiction. This, being the international law, is superior to the statutes referred to, so far as American citizens are concerned, and the United States government is under obligations to its citizens to see this treaty enforced with regard to them. Heretofore it has been fully observed by the French officials in Oceanica until the violation by the present governor.

It will be observed that the edict is not alone against the Latter-day Saints, or Mormon, Elders, but is in effect directed against all American missionaries, these being represented in the three organizations named. There seems to have been hence an excuse for the trouble over the use of the French flag on the schooner Evaneia, sent out by the Reorganized church. The governor refused permission to use this flag, but upon the representation of the American consul and the possibility that such permission would be entered by this government if necessary, the governor receded from his position. This was because of the treaty stipulations; and by virtue of the same rule the restriction now placed on American missionaries should be removed.

When Governor Martin initiated his crusade against the American missionaries, Governor Papino was visited by the Elders and remonstrated with. United States Consul Doty also called his attention to the unlawful character of the proceedings, but to no avail or a deal ent. Finding personal remonstrance unavailing, and desiring to proceed unmolested with the preaching of the Gospel, the Elders, under the advice of the United States consul, made application to Governor Papino for a license, as follows:

To the Honorable, the Governor of the Group of French Oceanica:

Honorable sir—The Church of Jesus Christ of Latter-day Saints, commonly known as the "Mormon Church," is an organization, incorporated and recognized by the laws of the Republic of the United States, which now for the space of forty years has as one of its objects the preaching and teaching of the Gospel of Jesus Christ, according to an established creed, which we believe to be consistent with all good and peaceable principles.

To accomplish this object missionaries are sent to all the nations of the earth, both civilized and uncivilized. Their duty is to teach all men to love their Creator with all their hearts, to love their neighbors as themselves, to cheerfully obey the laws of humanity, to pray for virtue, to honor and sustain the law of the land, and, in short, to live in concord and harmony with nature and at peace with all men.

On June 1st, 1844, Elder Addison Pratt, H. P. Gerrard, E. F. Hanks, and Noah Rogers left the city of Nauvoo, Ills., U. S. A., for the society islands, being sent by Joseph Smith, President of said Church. Elder Hanks died at sea. Pratt was left at Tubuai, and in May, 1844, Rogers and Gerrard arrived at Tahiti where, shortly afterwards, among others was Jan S. Brown, Alva Hanks and one Winsoker. A. Pratt was president of this mission, and under his supervision and through their efforts branches of the Church were established on some eight or nine islands of the Tuamotu group, including Tahiti and Tubuai, having a membership of between 1,000 and 1,500 souls.

About the year 1845, Elder Pratt returned to America and reported the result of his labors and the condition of the mission. In 1852, the necessary funds for the South or President of said Church, left Lake City. He and Jan S. Brown were immediately sent back by the President and arrived at Tahiti somewhere during the year 1853. The last of the Elders left this country in the year 1856 or thereabouts, subsequently the population of the islands rapidly decreased and this, mentioned with other causes, greatly reduced the membership of the Church.

In June, 1892, Jan S. Brown and others were sent out now by said Church, and they with the aid of the native, have established branches on some fifteen islands of the Tuamotu group and one on Tubuai, comprising between 100 and 150 souls.

In the month of March, 1895, his excellency Governor Martin, of Tahiti, suddenly ordered Elders Clements and Lyman, missionaries of said Church, to cease public preaching and teaching, under penalty of fine and imprisonment, without the person of death or any other charges being made against them, and at the same time refusing to issue a permit.

In the same month his excellency ordered Elder Jesse Carvalho, of Tubuai, forbidding the holding of a conference of the several branches of said Church, on April 6 of the present year, threatening to hold them responsible if such conference was held. Though the natives themselves were informed by their leaders and others that such meetings were not held with malfeasance or evil intent, but for the purpose of worship, instruction, and promoting the prosperity and peace of Tubuai, yet the above was sent to them as the order of the governor, and as the charges being made against Mr. Carvalho, the representative of the government. The conference in the question was strictly sacred.

Tubuai is a small island, and was inaccessible to the emissaries of the government, so it was necessary for a number of people to travel a long distance, at the risk of life, to attend the conference, and many expressed their fears to Elder Carvalho, lest they should be molested on their return home. All the Elders and leaders of the Church of Jesus Christ of Latter-day Saints, in the Society Islands, have never taught, nor do they teach, anything but what is in harmony with the laws of the land, and have always refused to listen to the entreaties of their countrymen.

In regard to the laws of nations, we have always taught, and do now teach, that we should be subject to the laws of our respective governments, Christ, as we read, and as we now practice, and by the authority we hold, we teach our members to be subject to the laws of the land, and we certainly have been performers of the government.

We have not willfully or knowingly offended against the laws of the Republic of France. Because our ministry is of a peaceable character, we feel and believe we stand in the shoes of the United States citizens, as an American citizen, and that, we may safely say that we are entitled to the same privileges as American citizens enjoying the territory of the Republic of France.

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As we have value against we have made application to his excellency, Governor Papino, for a license permitting the said Church, through its agents, to preach and teach the Gospel of Jesus Christ on all islands of this colony, and most respectfully ask that your honorable be used to secure favorable action.

Our teachings are such as will lead to produce a peaceable sentiment that will generally and the officials of the colony in governing the people thereof, tend to increase its stability, and insure domestic peace, for, in order for one to be a member of said Church, in good standing, it is absolutely necessary that he be a good citizen of the state, honest, law-abiding, thrifty and industrious.

We believe in being subject to kings, presidents, rulers, magistrates, in obeying, honoring and sustaining the law. We have no further desire more than to assist in bringing about a condition of peace, prosperity and happiness among the inhabitants of these isles and among all people.

Hoping to receive a favorable reply at your convenience, your petitioner will ever pray.

FRANK CUTLER,
On behalf of the Church of Jesus Christ of Latter-day Saints.

PAPEETE, Tahiti, April 29, 1895.

At the same time a request was made of the American consul that in our behalf he use his influence to procure the license. The letter to Mr. Doty contains a repetition of much that is in the petition to Governor Papino, but to preserve it in its entirety it is given here in full:

To the Hon. J. L. Doty, U. S. Consul at Tahiti:

HON. SIR—The Church of Jesus Christ of Latter-day Saints, commonly known as the "Mormon Church," is an organization established April 6, 1830, agreeable to the laws of our Republic of the United States, which has for its object the promulgation of the Gospel of Jesus Christ and the uniting of all mankind into one common brotherhood of love and peace.

To accomplish this object missionaries are sent to all the nations of the earth, both civilized and uncivilized. Their duty is to teach all men to love their Creator with all their hearts, to love their neighbors as themselves, to cheerfully obey the laws of humanity, to pray for virtue, to honor and sustain the law of the land, and, in short, to live in concord and harmony with nature and at peace with all men.

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A WATERLOO RELIC.

This 18th of June is the eighth anniversary of the battle of Waterloo. John Thomas, grandfather of Prof. C. J. Thomas, of this city, was an active participant in that great military event. He was Sergeant-major Sergeant of the First King's dragoon guards. That regiment, in which, by the way, Prof. Thomas was born, took a conspicuous and valorous part in the tremendous conflict.

Sergeant John Thomas has left a relic of the battle, in the shape of a letter written on the field. It is yellow with age, but still legible, except where it has come in contact with water. It is in a clear hand and good English, and will be placed in the Deseret Museum.

A copy of the uncollocated portion is herewith presented:

CHARRINGTON, 3d July, 1815.

I suppose you have heard by this time of the engagement of the 16th of June, and of the heavy loss we sustained, but I don't know what is thought of it in England, as we can get no newspapers and there is no regular communication by post or otherwise. The particulars are as follows:

On the 15th we received orders at three o'clock in the afternoon to march immediately to Nivelle, near which place the brigades of heavy and light cavalry were formed. Six of our squadrons joined and proceeded immediately to the assistance of which we began to hear a heavy firing to front, and soon afterwards found the good fell of foliage thrown away by the French and light cavalry, who were in advance of us. Between seven and eight we arrived at Genappe, and found a full of wounded, with Germans and French. After passing through the town, we were met on a rifle road on both sides the number of wounded men surprised us. They were going to the rear some on horses, some on carts, and the poor foot guards had to tear their way they had not the assistance. They had been charged by the French cuirassiers (men in armor), and had been severely used up, having not more than half their force in killed and wounded. The march is disgusting, as they you will help to call themselves, and we don't care for them when we have thousands of them on our side.

We formed a part of the field in battle array. The French had formed in a strong position in a wood, which we had to drive them out of at the point of the bayonet. We passed the night in the field, and were ordered to our covering the 17th to cover the retreat of the Prussians. The French formed in two lines, one in front of a separate square of the enemy, to which the Prussians were charged and driven upon the French lines, which we immediately formed to receive them. The Prussians rallied behind us, and we had to form square to receive the French, who had formed anew and advanced to the attack. The French lines were in columns, which rolled in upon us like a wave, and we had to form square to receive them, as we found they were too numerous to be broken by the French cavalry. We formed square and received the French cuirassiers, who were in columns, with rolled up sleeves, and they were in a fine order, and they came on in the most determined manner to break our square. We suffered very much from their musketry, and they suffered very much from our fire