

of the transit of the planet Venus. He sailed in the Endeavor with an efficient staff of scientific observers and arrived at Matavai Bay, Tahiti, April 12th, 1769. A small fort was erected near the northernmost point of the island, and the transit observed on June 3rd following. The point thus became one of the then best determined positions in the western hemisphere and was called Point Venus. Cook surveyed the chief island, Tahiti, and discovered several of the north-western group, to which he gave the appellation of Society islands.

Having great reason to believe that the English intended to establish themselves in the south seas, the Spanish government ordered an expedition sent to Tahiti from Lima, South America. It came in the frigate Aquila, in command of Don Domingo Bonecheo, and arrived on November 10th, 1772, at Tahiti, which was named Amat or Tagiti. His report on returning caused an attempt to colonize, for in 1774 Bonecheo was again sent with two Franciscan missionaries and other means of establishing a settlement. Captain Bonecheo made a minute examination of the islands, but unfortunately died January 26th, 1775, and was buried at the foot of a cross they had erected on first landing. In the meantime Captain James Cook in company with Captain Furneaux, in the Resolution and Endeavor, had again visited Tahiti and heard of the Spaniard's visit eleven years after Captain Cook's second visit. Lieut. Bligh, who had also sailed with Cook as master, arrived in Tahiti in command of the Bounty, which had been commissioned by George III. to transport bread fruit trees to the West India islands. The Bounty arrived at Matavai October 26th, 1788, and her five months' sojourn allowed her crew to form connections with the native women. This led to the mutiny on the Bounty, by which Captain Bligh and those who remained true to him were put off the ship near the Tonga islands, while the mutineers returned to Tahiti, and some of them with their Tahiti women subsequently settled Pitcairn island.

The frigate Pandora, commanded by Captain Edwards, was sent in search of the Bounty and her mutineers, and arrived in Tahiti March 23rd, 1791, and took away those who had remained, fourteen in number, three of whom were afterwards executed at Spithead. Vancouver also visited Tahiti in 1791.

The foregoing voyages ordered by George III. excited wonderful attention in England, and one result of them was the formation of the London Missionary Society, whose first operation was the outfit of a vessel, the Duff, which was to carry missionaries and the Bible into these newly discovered islands. The Duff sailed from the Thames, England, August 10th, 1796, and after visiting the group to the eastward arrived at Tahiti Sunday, March 5th, 1797. After laboring for many years these missionaries succeeded in converting the natives to orthodox Christianity.

It seems that the very success of the English missionaries led to their downfall. The exclusive system introduced, and the harsh and intolerant measures proposed and effected, carried their own retribution. The success of the French mission in the Gambier islands and other places induced the Catholics to send two priests, M. H. L. J. Laval and F. Caret, to Tahiti, in order to es-

tablish their rule of faith in Tahiti and neighboring islands. This was fiercely opposed by the English missionaries, and the consequence was that the two Catholic priests and a third person, A. Vincent, a carpenter, were forcibly deported from Tahiti September 12th, 1836. This aggression against French subjects naturally drew down the vengeance of the government, and the frigate La Venus under Admiral Du Petit Thomas arrived at Tahiti in 1842 and demanded 2000 piasters as an indemnity for the violence offered to French subjects, and obliged Queen Pomare to sign a treaty which allowed liberty to all French subjects.

The following extract from the Colonial Gazette (a paper published in London, England) of March 19th, 1845, will show how some of the British people at home viewed the actions of the Protestant missionaries at the time—actions that undoubtedly more than anything else is the cause of Tahiti and surrounding groups of islands being a French instead of a British colony at the present time:

"The three Frenchmen were expelled from Tahiti by force September 12th, 1836, after having been kept in confinement twenty-one days. Two of them were Catholic priests and the third a carpenter. September 3rd, 1837, Count Mole applied to Vice-Admiral Rosamel to instruct the French admiral in the Pacific to procure redress for the injury done to three French citizens.

"When the French admiral arrived, Mr. Pritchard fled to England; on his return he found the French protectorate established, and advised Comare to haul down the French flag. This transformed a question which had originally interested only a few scattered Catholic devotees in France, Italy, Germany and Britain into a question which excited the whole French nation. The excitement is intense. The common people are inflamed by a song from their popular poet, Barthelemy, entitled, 'Les Prit-charactes.' There are shows going about the fairs representing the marriage of Pritchard and Pomare. Two steamers have been ordered to Tahiti; 1000 soldiers have already sailed; and eleven French ships of war of different sizes are in or going to the Pacific. The whole religious Roman Catholic world has been aroused. Two bishops have been sent to Tahiti and the Gambier islands; and the young priests in the seminaries are one and all anxious for appointments. These are the fruits of the intolerant and outrageous conduct of Mr. Pritchard and the English missionaries in Tahiti."

The same paper of July 5th, 1845, says: "The French minister for the Marine and for the Colonies stated on the 23rd of June, 1845, in the French chamber that the present number of troops at the Marqueses and Tahiti was 2288, belonging to the army, and 1005 seamen. \* \* \* The debates in the chamber on the 23rd ult. prove that the difficulties are not yet evaporated which have been created by the missionary Pritchard having turned politician and driven the French citizens from the island.

"Discussion and public meetings may take place—pamphlets and statements by dozens; but the result is an accession of French physical power in the Pacific and the almost universal spread of the Catholic religion. Verily, gentlemen of

the Protestant Mission Societies, your political interference has come to something; or to use a vulgar expression, 'you have burned your fingers'—it is you who have provoked all this."

The opinions expressed by the Colonial Gazette were proven to be correct by the events which had already transpired and which followed. Early in January, 1844, Captain Bruat landed a strong force in Tahiti, hauled down Queen Pomare's standard and hoisted the French flag, taking possession of the island in the name of Louis Philippe, the king of the French. A seven years' war between the French and the natives followed, which ultimately ended in victory for the French. After this the island was nominally under the French protectorate until 1880, when King Pomare V. finally renounced in favor of France all his rights and authority over the Society islands and their dependencies, which since then have been French possessions.

The French possessions of Oceania at present consists of the Tahiti, Maorea, the Tuamotu archipelago, the Gambier group, Tubuai, Ravavae and Rapa and the Marqueses; all these had a population of 22,100 in 1892. Besides these the French have extended protectorate over the islands of Rurutu and Rimatara, and also over all the Society group known as the Leeward islands.

ANDREW JENSON,  
AVARUA, Rarotonga, Cook Islands,  
April 5th, 1896.

## MORMONS IN CHICAGO.

CHICAGO, Illinois,  
July 6th, 1896.

"Don't write unless you've something to write about, and when you write, tell something," is good advice to young correspondents—hence my reason for not addressing the readers of the News before.

Three weeks ago today my sister and I left home and loved ones at Ephraim on our way to do missionary work in this great, growing city. Our journey hither was most enjoyable, and a one day's stop over with friends in Kansas city gave us an opportunity to visit the well known historical spot in Independence, Jackson county, Missouri.

Although there is nothing grand or strikingly interesting in appearance about this place, it being only an uncultivated lot of a few square rods, yet there is a sacred silence about it that bespeaks holiness, a something that causes Jew and Gentile alike to ask, "Why is this spot allowed to lay waste, when all the country around is being utilized and built up?"

Relatives and friends greeted us at the depot in this city; and since our arrival we have been kept busy sight-seeing, getting acquainted with Elders and Saints, attending Sunday schools and meetings; and not least of all, trying to find out where we are when out in town. But we have our bearings pretty well now, so can pay more attention to work.

The Chicago branch of the Church of Jesus Christ of Latter-day Saints numbers some forty odd members. They are in such a scattered condition, however, that it is almost impossible to get them all together, so meetings must be held in various parts of the city. The Scandinavian element predominates, though there is an active colony of Ger-