

so well adapted to the Hawaiians in common with other Polynesian races. We may here add that during our conversation neither Captain Gibson nor Mr. Eddy admitted that they were members of the Mormon Church, and we have since been informed by Dr. Long, United States Consul at Lahaina, that Mr. Eddy distinctly denied to him that they were Mormons.

On the table was a considerable amount of silver coin, which, as we learned from the natives, was obtained by selling to them some blanks which also lay on the table, and which we understand were printed at the Government Press in Honolulu. These blanks are filled out to constitute Elders or other officers or members of the Mormon church.

On leaving the church Captain Gibson expressed a wish to see us again, and as we were to return in the morning by steamer to Honolulu, we promised to call at his dwelling in the evening, which we did, in company with J. D. Havekost Esq. Arriving at the house, we found the principal room filled with natives, men and women, the latter seated on one side, and singing a Mormon song to a lively tune, which ended with a chorus. These women, of whom there were a dozen or so, were from Lauai, and sung very well—indeed we have seldom heard better native singing.

Around the centre table was seated Captain Gibson, Miss Gibson, and Mr. Eddy, who acted as secretary, by all whom we were welcomed in. The singing being ended, we stated to Captain Gibson that we had come to make inquiries, and wished to ask a question which he might perhaps consider impertinent, viz: whether he was authorized by Brigham Young or the church in Utah to come here and reorganize the Mormons? He replied that he thought we had no right to ask that question, and did not answer it. We then asked if he had satisfied the natives that he had such authority. He said that if he had not done so, they would not have assembled. A long discussion then ensued regarding the merits of Mormonism, and the plans of the leaders of that church. The principal plan, which Captain Gibson warmly advocates, is the removal of the Mormons to the island of Pupua, or New Guinea, which lies just north of Australia, separated from that continent by the straits of Torres. Papua contains an area of about 200,000 square miles, and from one to two hundred thousand inhabitants, of whom very little is known.

Captain Gibson stated that he had visited Lauai, and though he thought the missionaries who had selected that island, had made a mistake in such selection, yet they intended to retain and occupy it, and he thought it could sustain a population of at least 3,000 persons; but as he hoped the sect would number at the end of two years from this at least 10,000 persons, some larger island (Molokai or Maui) would perhaps be occupied. Indeed he thought that Wailuku afforded an admirable site for such a thriving and industrious population as the Mormons had ever proved themselves; and if we would pay a visit to the place in four months from this, we should find a new church erected and a fine residence for himself, where he would be able to entertain his visitors in becoming style. So long as the Mormons were left alone, and not interfered

with all would be quiet, but should the Catholics, Protestants or any party attempt to interfere with them, they would assert their rights.

We here expressed a wish to make some inquiries, which he might deem offensive, but hoped he would pardon our inquisitiveness, as rumors were afloat, the truth of which must be either admitted or contradicted. At first we desired to know whether he had come to the islands with any secession or privateering scheme in view, or had sought to enlist any persons for privateering. This report he distinctly and firmly denied, and said that from whatever source it had arisen, there was no truth in it. We assured him that it was believed by some of the most intelligent persons in Honolulu and Lahaina, and if untrue should be contradicted.

We then enquired whether a secession flag had not been raised and displayed at the meeting in the valley held on the 8th of October. To this Captain Gibson, his daughter and Mr. Eddy all answered together, that there was not the shadow of truth in that report, and if we wished to see the flag which was raised there they would send for it, which was done. It was a white flag, about five by three feet in size, with a double circle in the centre, eight stars representing the eight islands of the group surrounding the word "ola"—Salvation—and the circle occupied by the initials signifying the Church of Jesus Christ of Latter-day Saints, Hawaiian Islands.

We then asked whether there was any foundation for the report that they had surveyed the harbor of Kahului, harbors on Molokai and harbors on Lauai. This Captain Gibson also denied, and said that the only harbor that they had taken soundings in was one on Lauai, for the purpose of seeing whether a small ship which they were building could enter it, but found it too shallow for that purpose. We remarked that the survey of the harbor on Lauai was sufficient to give rise to the report referred to. On the other hand, we are informed by persons residing at Kahului, that soundings have been taken at Mr. Eddy's instance, in the harbor and on the reef at Kahului. But this as stated before is denied.

We next asked whether an oath of secrecy or allegiance had not been exacted from those natives who entered the secret meetings held in the evening. This report was also denied in toto. On the other hand we were assured by a native whose brother was admitted at the meeting that he was only admitted after taking an oath of secrecy, which oath was exacted from every one who entered the lodge, and for that reason he refused to state what transpired at it. Among the natives it was reported that the subject of discussion was a defalcation in the funds of the Mormon church, while others report that the civil war in America was talked over. But there is no good ground for crediting either report. The house may have been guarded against the admission of outsiders, as the natives say was the case.

Captain Gibson stated that he had no animosity against the Protestant religion or missionaries, but against the spread of the Catholic faith, or rather against the spread of the French influence at the islands, he was opposed. He believed that the French would subjugate this race if they could, and on that account he opposed them. Although his mother

was a Catholic and he was early taught to venerate that church, he himself believed in no creed or sect whatever. We took the occasion to ask whether his admiration of Brigham Young and the Mormon religion arose from the favors shown to him while in Utah, or from an examination of the doctrines of Mormonism. He replied that he had not studied their doctrines or books, but had become convinced that the system of social polity practiced by them was the best to be found on the globe. We concluded there was some truth in the remark made by Mr. Havekost to Captain Gibson. "You are no more a Mormon than I am."

The doctrine of polygamy coming up, we enquired concerning its workings. So far as he had observed it worked well. Then, we suppose, you will teach it to the natives. On no, he replied, we shall teach nothing contrary to the laws. But where the Mormon church is supreme as in Utah, they preach and practice it. Well, then, when all our islanders are connected, and become Mormons, and they control the government and legislature. We may expect polygamy here. Perhaps so.

We asked whether he held out to the natives the hope generally entertained by Mormons of emigrating to some particular locality or country. He said no, though the Mormons generally embrace that as a part of their belief. He assured us most positively that he intended nothing against the existing government, but that they were loyal and obedient to the laws.

We enquired the number of native Mormons now on the islands, and learned that advices from the churches reported that they were as follows:

On Kauai about 350, on Oahu 800, on Molokai Maui and Lauai 1,400, on Hawaii 700, making a total of 3,150.

They formerly numbered 6,000, but this is the number who now class themselves as Mormons. At the meeting on the 8th there were several baptized and Captain Gibson thinks that at the end of two years there will not be less than 10,000 Mormons in the group.

Our interview having lasted over two hours, we retired, after listening to the singing of a hymn in Hawaiian, which appeared to be the words "When I can read my title clear," etc., sung to a revival melody, which was very well performed.

While Elder Dibble was copying the foregoing, I made an effort to secure the Y. M. C. A. hall for the purpose of delivering a historical and religious lecture on Utah and the Mormons; but the Rev. in charge, a Methodist minister, after having consulted with others in relation to the propriety of granting such a request, informed me that they had decided not to let me have it. The reason assigned for this was the great prejudice existing in the minds of the people against the Mormons, on which account he thought scarcely a corporal's guard would attend. On asking as to the cause of this extraordinary prejudice, he said, "The career of Walter M. Gibson on these islands is sufficient reason." A long conversation ensued, but I did not get the hall; I, however, succeeded in securing the Salvation army quarters for the delivery of my proposed lecture. In the evening we visited some native Saints.

ANDREW JENSON.

HONOLULU, Oahu, Hawaiian Islands, July 18th, 1895.