

of the interior towns in Germany, and he had sent in the State department mail bag a package to his father, which was supposed to contain papers. The Treasury department had been much troubled with petty smuggling, and in some way this package came under the eyes of one of the special agents abroad. He wrote to the State department and asked if it could be examined. The Senator was notified when the package arrived, and he went to the department for it. He was told that there had been a question raised as to the contents of the package, and that it must be opened at the department. He stormed and protested. The clerk in charge, however, quietly opened the package in spite of his objections, and then held up before the Senator's eyes about thirty yards of the finest black gros-grained silk. The Senator at once subsided. He became as meek as a lamb, and allowed the silk to be sent on to New York for appraisement. The duty was high at that time, and he paid about a dollar a yard to get the dress. The matter was kept quiet, and it came to me through one of the old officials, who was connected with the State department at the time.

Frank G. Carpenter

JENSON'S TRAVELS.

LETTER NO. VIII

LAIE, Oahu, Hawaiian Islands, June 3rd, 1895.—Saturday June 1st, 1895, in the morning I was introduced to the missionary brethren and sisters at Laie. There were twelve of them besides eleven children, twenty-three souls all told. Their names and positions are as follows: Elder Matthew Noall, of the 22nd Ward, Salt Lake City, president of the Hawaiian mission and manager of the Laie plantation; Sister Elizabeth D. Noall, wife of Matthew Noall, mission president of the Relief Societies on the Hawaiian Islands, and director of the domestic work of the women's department at Laie; Elder John Brown, general assistant, and Sister Elizabeth S. Brown, wife of John Brown, assistant in domestic duties; Elder Walter Scholes of the 1st Ward, Salt Lake City, foreman at the plantation, and Sister Phoebe L. A. Scholes, his wife, assistant in domestic duties; Melvin M. Harmon of St. George, Utah, school-teacher and president of the Laie branch, Sister Alice C. W. Harmon, wife of Melvin M. Harmon, store-keeper; Elder George H. Fisher of Oxford, Idaho, clerk of the mission and president of the Oahu conference; Sister Laura L. Fisher, wife of George H. Fisher, assistant school-teacher; Elder George H. Birdno of Thatcher, Arizona, traveling Elder in the Oahu conference and blacksmith at Laie; Sister Ellen C. Birdno, wife of George H. Birdno, assistant in domestic duties. The missionary children's names are as follows: Vera E. Noall 9 years old; Nora R. Noall 7 years; Matthew F. Noall 5 years and George L. Noall 1 year, all children of Matthew and Elizabeth D. Noall; William Wallace 15 years; Matilda 12 years, and Jane 7 years, children of John and Elizabeth S. Brown. Walter A. Scholes two months old, the youngest child at the missionary home, son of Walter and Phoebe L. A. Scholes

(he is the last child born at Lanihuli, which is the name given to that particular spot of Laie where the mission home is situated.) Irwin W. Harmon 2 years, son of Melvin M. and Alice C. W. Harmon, (he was also born on the plantation); Henrietta Johnson 5 years, daughter of George H. and Laura L. Fisher; Jessie E. Birdno 2 years, daughter of George H. and Ellen C. Birdno. Young Wm. Wallace is assisting with the cows, the other children who are old enough attend school. Sister Birdno is a daughter of Benjamin Cluff who labored as a missionary on these islands from 1864 to 1870, having his family with him. While here, to children were born to him, one being Ellen now the wife of George H. Birdno. She was born on the Laie plantation in a house still standing Dec. 2nd, 1869. With the exception of Brother Brown, all our missionaries at Laie, and in fact all in the mission at the present time are young people, who are passing through the experiences of their first mission.

They are doing well and seem to have the spirit of their calling upon them, most of them also getting along nicely in acquiring the language. Peace and union seem to prevail at the missionary home, and every one has duties to perform. Prayers are held in the parlor which is designated as the prayer-room, morning and evening. The time for prayers and meals is always announced by the ringing of a bell. All the missionaries take turn in praying and most of them in doing so, use the Hawaiian language. Before the evening prayer a short catechism on the Book of Mormon is had, conducted by the president of the mission. A chapter having previously been selected which the missionaries are supposed to read and study before prayer time, in order to be prepared to answer such questions as may be put to them. Regular missionary meetings are held on Wednesday evenings at which the principles of the Gospel, Church history and other subjects are studied; and testimony meetings are held every Sunday evening. The first Sunday as well as the first Thursday of each month is observed as fast-day at the missionary home. Elder Noall himself being a hard worker, his example is generally followed by the other missionaries, hence everybody seems quite busy in discharging the different duties assigned them all day long. But at meal hours some little time is spent in profitable conversation, and a few good-natured jokes occasionally pass around in order to dispel the monotony which otherwise might be felt. Considering the inexperience of most of the inmates of Lanihuli, and the different dispositions and temperments of the several brethren and sisters there, whose lives are thrown so close together, I have nothing but praise for them; they are doing well and are endeavoring to represent the cause of truth in a worthy and consistent manner, and as they get older it is to be hoped they will still become wiser and better and that all of them may throughout all time to come have occasion to look back with great pleasure and satisfaction upon their first mission. When I speak of first mission, I of course do not include Brother and Sister Noall who performed a long and very successful mission to these islands from 1885 to 1889 and who arrived here on this their second mission Dec. 18th, 1891. They have both ac-

quired the Hawaiian language to a wonderful degree of perfection, and Sister Noall, on account of her proficiency in the language is sometimes called the white Hawaiian by the natives, who are very fond of her and would like her to stay with them forever. No other missionary sister, so far as it is known, has ever learned the Hawaiian language like she has, but it is to be hoped that others will follow her example, and that hereafter our missionary sisters as well as the Elders will put forth their best efforts in trying to acquire the language, without which they are necessarily incapable of doing much good among the natives.

Sunday June 2nd. This is my first Sunday in the Hawaiian nation. I attended the Sunday School in the Laie meeting-house from 8:30 to 10 a. m.; their general meeting from 10 a. m. to 12 m. after which general testimony meeting in the afternoon and missionary meeting at Lanihuli in the evening. By the assistance of President Noall I addressed the Sunday School and the general meeting at some length. After the meeting the natives crowded around to shake hands with the "malakini" (stranger), and I was greeted with many warm-hearted "alohaui" (much love), to which I soon learned to respond in their tongue. The open frank countenances and the honest expressions of the eyes which looked into mine when they greeted me, made a deep impression upon me, and at once made me feel tender-hearted towards a race which was once highly favored of the Almighty, but who became dark-skinned and degraded through sin. May the promises made concerning the remnant of the house of Israel speedily be fulfilled upon this branch thereof! In the afternoon I listened to the natives bearing testimony of the truths they had heard in the forenoon. The speakers were Lalalele who during his discourse grew quite warm and eloquent. Hiapooie, a home missionary known locally as the native orator, and Moki Naknaan, the Laie Sunday School superintendent and one of the most intelligent natives on the islands, and the latter's wife Keknewa, quite a refined sister was the fourth and last speaker. In the evening I addressed the missionaries on the importance of keeping public and private records.

After a preliminary perusal of statistical reports and other documents yesterday, I learn that the Hawaiian Mission embraces all the Hawaiian Islands, and that according to the statistical report of Dec. 31st, 1894, it comprises five regularly organized conferences of the Church and two large branches (Laie and Honolulu) reporting direct to the president of the mission. The five conferences contain seventy-nine branches which together with the two already mentioned make a total of eighty-one organized branches of the Church in the Hawaiian mission at the present time. The total membership at the beginning of the present year was 4048, of which 420 were Elders, 144 Priests, 142 Teachers, 122 Deacons and 3220 lay members, (1297 males and 1923 females.) Adding 851 children under eight years of age belonging to families in the Church, we have 4899 as a total number of souls divided into 1473 families. This represents fully one-eighth of the whole native population of the Hawaiian Islands, as the official census of 1890 showed only 34,436 natives and 6,186 half-