

MISCELLANEOUS.

JENSON'S TRAVELS.

LETTER NO. LV.

From the date of my return to Papeete from the Tuamotu islands on March 10th, 1896, to April 1st, 1896, when I sailed on the steamer Richmond for New Zealand, I spent my time on the island of Tahiti, and though I feared beforehand that I would find it tedious waiting, I am pleased to state that I had no occasion to spend a single day in idleness. Busily engaged in arranging and copying my historical notes, perusing and culling from works of authority on the South Pacific islands, writing letters, visiting, etc., the time passed quickly. I also made a few visits to people, with whom I naturally became acquainted, called on government officials for dates and other information, and perused books at the municipal library, trying my hand at deciphering French, for nearly all the books there were printed in the French language. I also applied for the use of a school house to give one or more lectures in; but Prof. E. Ahnne wrote me a polite note of refusal the next day. I was also visited in my room by a few natives, but I could not carry on much of a conversation with them. I bought my provisions and boarded myself; but soon found that my knowledge of cooking which I acquired at a railway camp near Ogden, Utah, in 1869, had left me; for I had no success in making my food palatable. Several invitations I received to dine on board a ship lying in the harbor were therefore doubly welcome under these circumstances.

Among those I visited while staying at Papeete was Mr. J. Lamb Doty, United States consul to Tahiti, who gave me a detailed account of his actions in connection with the attempt of the government to stop our missionaries from preaching in the French possessions in the Pacific. He said that only five forms of religion were permitted by law in Tahiti and its dependencies, namely, Roman Catholics, Protestants, Jews, Buddhists and Mahometans; and furthermore, that all the United States consuls and representatives in foreign lands were ordered by the Secretary of State at Washington, D. C., in 1884, not to extend any protection whatever to Mormon missionaries. This order was still in force when the trouble arose early in 1895 and the Tuamotu islands' governor forbid our Elders to preach. Hence when Mr. Doty was appealed to by our people to intercede in their behalf it placed him in a rather awkward position; but he felt it was his duty to protect them, and he did so, and was pleased afterwards to learn that his actions were indorsed by the government in Washington. Under date of June 25th, 1895, the Secretary of State wrote him to the effect that inasmuch as polygamy has ceased to be the "chief tenet in the Mormon faith," and that their teachings "were now in accordance with good morals and Bible doctrines," he was to extend to the Mormon Elders the same protection as he did to other American citizens. And that is how matters stand at present. Our Elders are not legally authorized to preach yet, and cannot be until the

French home government places Mormonism on the same footing as the five denominations mentioned above, and then each Elder must be provided with separate certificates from the colonial authorities before he is legally authorized to preach in the colony. Mr. Doty expressed the opinion that the opposition to our people was more on the part of the Protestants than the Roman Catholics. The latter are rich and independent, and are especially backed by the government. But the French Protestants, who obligated themselves to the London Society missionaries (when they vacated the field many years ago) to pay them a large sum of money for their churches, etc., feel themselves imposed upon by the Mormons. They have "bought" the field from the English fair and square; they say, and think they ought to have it; and here the Mormons have spread themselves over nearly the whole Tuamotu group, preaching the Gospel without money and without price, to the great financial loss of the other parties. So, after all, we seem to be the aggressors!

Mr. Doty thought it not advisable for me to see the colonial governor concerning the mission matters, as Elder Frank Culler in connection with himself were doing all in their power to bring about as speedily as possible the understanding and arrangement which ultimately, it is hoped, will result in perfect liberty for our Elders to preach the Gospel in the Society islands and throughout the whole colony.

During my stay in Papeete I became acquainted with Mr. Isaac S. Henry, a man over seventy years old. He is a son of the Rev. William Henry, one of the first London Society missionaries to Tahiti, who arrived in the Duff in 1796. Mr. Henry holds some peculiar religious views, one of which is that Napoleon III. of France is the anti Christ spoken of by Paul in II. Thess. chapter 2, and by other inspired writers; he also believes that the English and American people are the ten lost tribes; and that the wilderness where the woman, or Church of Christ, as mentioned in Rev. xii: 6, will be nourished 1260 days, is in Utah, God having prepared the place for that purpose. Believing firmly that the United States is the nation which should give the woman "two wings of a great eagle" with which to fly into the wilderness, Mr. Henry felt himself called upon to make a visit to the United States about twenty-five years ago to declare "his special message." And while engaged in earnest prayer in the town of Calistoga, not far from Oakland, California, on a certain day in 1872, he was impressed to ask the Lord to reveal unto him the exact location of the wilderness where the woman should find shelter. In answer to his request, an audible voice which seemed to proceed from a place immediately behind him said, "Salt Lake." Instinctively, as it seemed, he answered, "Not so, Lord; how can this be, when such enormities are committed by the people there;" and then he turned around to look, but could see no one; yet the voice spoke again and said, "They hold the gifts, but shall be purified of their enormities." Since that time Mr. Henry has been a firm believer in the theory that

Utah is the place in the wilderness prepared by the Lord for the woman to flee to; and he was much pleased with the historical account I gave him of Utah, and my assurance that no such enormities were ever committed there as he had been led to believe. He visited me a number of times during my stay in Papeete, and I also called at his house; and we had many long and interesting conversations.

Among those I became acquainted with while at Papeete was also Mr. A. C. Andersen, captain of the brig Lorine of Fano, Denmark. As we were both mutually pleased to meet a countryman in this far off part of the world, we exchanged visits quite often and conversed a great deal about religion and other matters. I also conversed with the ship's two mates, Messrs. Jensen and Moller, the latter a native of Svendborg, Fyen, Denmark, being of a religious turn of mind and possessing a number of somewhat original ideas about the Bible and Christianity. The Lorine is a new and fine looking ship of 381 tons register, and has principally been chartered for the cobra trade since it left Hamburg, Germany, nearly two years ago. From here it is homeward bound. Captain Andersen is a man of broad views, is a "self-made man," and the principal owner of the ship, which cost 103,000 kroner (about \$26,000) when it was built at Fano, in 1891.

On Monday, March 23rd, I made a visit to Point Venus, an interesting spot about seven miles northeast of Papeete, where Mr. Cadansteau, a French half-caste who has charge of the lighthouse, took me up in the tower, from the top of which the view is very good and quite interesting.

Point Venus, the northern point of Lahite, is the most important geographical site in the Pacific Ocean, as it has been the point most accurately determined, or at least has had more extensive series of observations made on it than elsewhere. Cook's first expedition led to this spot to observe the transit of Venus in 1769, and since then a number of other scientific men have made observations here. Point Venus is in latitude 17° 29' 30" south; long, 149° 28' 21" west. There is a small church and a fort at this point, and near it lies the village of Matavai, inhabited by natives and several white men. Near the extremity of Point Venus was the old light house built in 1856, which was in charge of an old French veteran, and near it is still shown the la marine tree planted by Captain Cook close to the spot where he completed his important labors. But on January 1st, 1868, the present light house was first illuminated. It was built the year before (1867) which was ninety-eight years after Captain Cook made his important astronomical observations on the point. The light-house consists of a square white tower built of coral rock, 72 feet high; and from it is shown a fixed bright light elevated 82 feet above the sea and visible 15 miles off. The ground upon which the tower is built, is only ten feet above the level of the sea. Matavai Bay, the best harbor on the island of Saluti lies to the westward of Point Venus and was called Port Royal Harbor by its discoverer Wallis in 1767, but this has been superseded by its native name. The road from Papeete to Point Venus is good all the way, and is much shaded by the overhanging coconut trees and