

tives? It seemed to be that or no poi; and Sister Noall, who has spent seven years on the islands, actually commenced to dip out the poi in true native style for the first time in her long Hawaiian experience. I was about to follow her example when the idea of using the thigh bone of a chicken for a spoon struck me. "Guldregn," happy thought! The bone process worked well; so we all ate poi with a chicken bone each excepting Elder Rooks who insisted that his long fingers answered the purpose just as well, and it seemed to please the natives to witness him copying their style "verbatim." The food tasted good, especially the chickens, which were well cooked. After we were through eating, the natives consumed what was left, and got away with the poi fast enough without spoons, or chicken bones either.

Among the members of the Hualea branch there are some intelligent people. One woman, the wife of the president of the branch, had features which reminded me of Sister Bathsheba W. Smith of the Seventeenth Ward, Salt Lake City; and when I told her so, she seemed to be exceedingly well pleased, especially since she had seen Sister Smith's portrait in a little book which Sister Elizabeth D. Noall has published recently in the Hawaiian language in the interest of the Relief Societies on the islands.

After obtaining what historical information we could in regard to the Hualea branch and its auxiliary organizations, we "mounted" our cart and horses, said good-bye and "aloha mui" to our native friends who were particularly fond of Sister Noall whom they decorated with all sorts of wreaths and flowers. Some of them said that she was the first lady missionary they had ever seen. It was her first visit to Kauai. A three mile ride brought us to Nawiliwili, where I gave Elder Jolley such instructions as seemed necessary in regard to record making and "date hunting." At 5 p. m. we said good-bye to Elders Jolley and Rooks, boarded the steamer Mikahala, and sailed for Honolulu at 5 p. m.

Sunday, July 14th. Having spent the night on the steamer which proceeded on her way while we slept or played sea sick, we arrived at Honolulu at 4 o'clock a. m. We hired a cab and went direct to the mission house on Punchbowl Street, and spent the Sabbath in meetings with the Saints, Sister Noall doing efficient service for me as translator for the last time on this mission. I only spoke in the general meeting, but also attended Sunday school and Mutual Improvement Association meeting. A gentleman (half caste) by the name of Abraham Fernandez, who attended our meetings, invited me out for a ride. He was formerly a government officer and served for a long time as a member of the Queen's Privy Council, but has since the overthrow of the monarchy been a private citizen. He is examining "Mormonism" with a view to embracing it, and after introducing me to his interesting family and showing me through his elegant home, he took me out in his carriage and showed me several places of historic interest, among which King Kalakaua's old home and the Lunalilo home for poor natives, founded by the king of that name.

Monday, July 15th. Sister Noall and child started for Laie, accompanied by

Elder George H. Birdno who had come over the day previous to take her back to missionary headquarters. This left Elder Edwin C. Dibble and myself to "batch" it alone for a few days at Honolulu, where I expect to finish up my historical labors in connection with the Hawaiian mission. After working all day, Elder Dibble and I went down town in the evening to spend some time in the library and listen to the government band which was playing in front of the principal hotel in the city. The old Hawaiian band is at present making a tour of California giving concert in the principal towns. When the monarchy was overthrown the old band refused to take the oath of allegiance to the new government, in consequence of which its members were dismissed from the service, and the present band organized mostly out of foreign material; the Portuguese element seem to predominate in it, while there is only one or two Hawaiians.

Tuesday, July 16th. I called upon W. B. Godfrey, president of the Inter-Island steamship company, this morning for the purpose of applying for a reduction of rates in behalf of our Elders who have occasion to travel from island to island on the steamer run by that company. But instead of granting my request, he insulted me by calling our Elders imposters who were not entitled to any courtesies whatever; and he also asserted that we were inducing the natives here to leave their homes and go to Utah, there to be ill-treated and then return to their native land at the expense of the government. I denounced his statement as false, and declared emphatically that our Elders were not imposters, but men of honor who were sacrificing the best part of their lives in the interest of the public good; that the natives who had gone to Utah had done so of their own free will and choice and that it was contrary to the policy of the Church for any of its Elders to use undue influence with members to gather to headquarters. And furthermore I told him that I knew from my own personal knowledge that the Hawaiians who had gone to Utah had been well taken care of, and that the Church had in times past spent much means and was now spending thousands of dollars annually for their support and education. Mr. Godfrey is one of the most ungentlemanly and abusive men I ever met. His prejudices seemed to know no bounds; he was incapable of reasoning; but I compelled him to listen to my explanations, and then departed in disgust. I find that the white population in Honolulu generally speaking are prejudiced against us, though not to such an extent as Mr. Godfrey, and are trying to make capital stock out of the fact that a few of the natives who had emigrated to Utah, have returned to the islands because the climate did not suit them, or because they naturally longed to go back to their native land. But I have been informed by those who ought to know that even they have not complained of any ill-treatment received while in Utah. And in fact, several of those who have returned have regretted it severely already, and wish they were back in Utah again. Since the change of the government the whites on the Hawaiian islands have become very much more pronounced and demonstrative in their deportment than they were before. It is also evident that they are not pleased

with the neutral ground our Elders have taken in political affairs; and that while many of the natives surmise that we are in sympathy with the other whites; these do not hesitate to declare that we are on the side of the natives and opposed to the present government. It is a clear case of "you will be damned if you do; and you will be damned if you don't."

I spent most of the day culling historical data, while Elder Dibble trained his singing classes in the basement of the meeting house.

Wednesday, July 17th. I labored all day culling historical information. Just at 12 o'clock, noon, Elder Dibble drew my attention to the position of the sun. Instead of being a trifle south of the zenith we found that our shadows (though there were next to none at all; except that made by our hats and hodies in a straight downward direction) leaned the least bit to the south; hence the sun was a trifle north and not south of us, though we stood in about 21° 20' north latitude. By a little reflection I found that this was all right and based on natural principles learned in my school-boy days, but which I had never had demonstrated to me in a practical manner before. This is northern summer, and the leaning of the earth toward the sun brings the sun directly overhead on the 21st of June, at 23° 30' north latitude, while on Dec. 21st it would occupy the same position at 23° 30' southern latitude. On March 21st and Sept. 21st it looks straight down upon the equator. Honolulu being situated nearly two degrees inside of the torrid zone or about one hundred and twenty miles south of the tropical cancer; the sun for a few weeks during northern mid-summer is seen north of the zenith. ANDREW JENSON.

HONOLULU, Oahu, H. I., July 18. 1895.

### CHARGES OF FRAUD.

A suit containing sensational charges against Joseph B. Bache, clerk of the Territorial Supreme court and member of the present City Council, was filed in the Third district court Monday afternoon. Plaintiff, John Baxter Donaldson. Mr. Donaldson is a resident of London, England, but is an American citizen, and claimed that his absence from this country is but temporary. In his suit he makes Frank A. Grant, Joseph F. Bache, Geo. Miller, Hercules MacCord and Arthur Mulvey defendants.

The opening paragraphs of the complaint allege in usual legal phrases that on January 25, 1892, Mr. Donaldson placed in the hands of Mr. Bache \$2,000 cash to be loaned out upon notes and good real estate security in Salt Lake county, and that the same day Mr. Bache loaned that money to Frank A. Grant, taking therefor a promissory note, payable in five years at 7 per cent, and a mortgage on a piece of property at Fourth and Q streets, this city. It is also stated that the note and mortgage were made to Bache without authority or consent of the plaintiff, but that on the 7th of April, 1892, Mr. Bache assigned both in writing to Mr. Donaldson, which assignment is duly recorded. The further statement is made that no interest has been paid since January 25, 1893, and the note is still due.

Then come the allegations upon which the charges of fraud are based. It is said that on January 27, 1892,