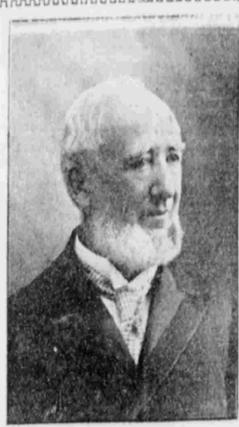


OPENING OF THE HAWAIIAN MISSION 50 YEARS AGO



PRES. GEORGE Q. CANNON.

It was on the 12th of December, 1850, that the first Elders bearing the Gospel in this dispensation landed on the Sandwich Islands. By the time these lines are printed, therefore, it will have been fifty years since the opening of the mission in those islands. An anniversary so interesting could not well be allowed to pass by unnoticed; and it has been decided to celebrate the semi-centennial in a two days' jubilee at Honolulu, the capital and principal city of the nation—an event at which I expect to be in attendance.

The original party of Elders were ten in number; I was the youngest. We were called upon this mission while in California, by Elder Charles C. Rich, who was then residing there. We all engaged our passage on board an East India merchantman, the *Imaum of Muscat*, the price being forty dollars in gold apiece. It was a slow craft, and not very comfortable for passengers, though we had reason in the very outset to discover that she was staunch and seaworthy; for we experienced a most terrible storm just as we passed out through the Golden Gate, and the captain told his wife and all on board to prepare for eternity. In a little less than four weeks we came in sight of the Hawaiian group, and after sailing past several of the islands, we came to anchor on the 12th of December in the harbor of Honolulu and went ashore. After securing lodgings, we repaired to the top of an adjacent mountain, where we constructed a rude altar of stones, and in prayer, dedicated ourselves and the land to the Lord.

It was decided that five of our number should be selected to have charge of the five principal islands. The president of the mission chose Oahu, the island on which we then were. I was one of the five designated to reside, and in casting lots for islands as fields of labor, Maui fell to me. We then cast lots for choice of partners; I had first choice and selected Elder James Keeler. We proceeded to our island as soon as possible, accompanied by Elder Henry W. Bigler, whose partner remained in Honolulu, and whose island, Molokai, was convenient to ours.

As soon as it was ascertained that there was little opportunity for labor among the whites and small prospects of success, the general feeling was to abandon the mission and return home. I could not entertain such a thought. I took the position that we were bearers of the Priesthood; that this nation had to be warned as all other nations would be, and that, being on the ground, we ought to stay there and labor among the people, red as well as white. Several were quite opposed to this idea, and were determined to return. I was equally determined in my own mind to stay; in view of my responsibility as an Elder, I felt that I could not leave the islands till the people were warned. I accordingly said that though every other one might leave with me, and I be left alone, I would still stay. Four of the Elders joined with me in this determination, and we remained; while five of our brethren returned to the States—not all at once, but in a short period—with the exception of the president of the mission who went down to the Marquesas group, then drifted to the Society Islands, and from there returned home.

Being young, and being extremely anxious to learn the language, I made rapid progress in it, receiving it, I may say, by gift from the Lord. I refrained from speaking or reading English as much as possible, and even trained myself to think in the native language. The result was that I was soon able to use it with greater ease and correctness than my mother tongue. I remember, for instance, how difficult it was for me to pray in English in the family circle when asked one evening to do so. When called in from my field of labor to Lahaina, the principal town of our island, to meet some new arrivals from Utah, among whom were Elder F. A. Hammond and wife. Brother Hammond's sudden death, the news of which has come while this article was being written, was a great shock to me and to the community. I shall also have to bear the sad news of the demise of another faithful veteran of the earliest days, Elder Henry W. Bigler, who passed away a few days since.

The desire to lay before the people the plan of salvation in great plainness in their own language was soon associated in my heart with the determination to present to them also in their own tongue the precious truths and the history of the origin of the red men, contained in the Book of Mormon. My conversation with the people about that record had filled them with a great desire to see it. I was accordingly led to commence its translation into the Hawaiian language. This was about thirteen months after our first arrival on the islands. My fellow-laborers, the Elders, encouraged me in the work, and especially was I urged to persevere and cheer in the labor, by messages and counsel from the First Presidency and others at home.

We had baptized thousands, and established numerous branches of the Church at various points. It was only the hours which I could spare from the varied duties connected with these interests, that could be devoted to

the work of translation. I did much preaching, baptizing, confirming, organizing branches, administering to the sick, traveling among and visiting the branches, not only on Maui, but also on other islands, and these labors claimed the greater part of my time. But the work was sweet to me, and I was able, a few pages at a time, to get it well under way. My main place of residence or headquarters was at Brother J. H. Napela's, at Waialuku. He was an educated, intelligent Hawaiian, a descendant of the former chiefs of the island, who thoroughly understood his own language and could give me the exact meaning of words. My method in the beginning was to translate a few pages and then explain to him their ideas in great fullness. He would then get a thorough comprehension of the part I was translating, both doctrinal and historical. Then I would read to him my translation, going carefully over every word and sentence, and learning from him the impression my language conveyed to his mind. In this way I was able to correct any obscure expression and to secure the native idiom. At times I also had other educated men present with him. And in this way, and with this much care from beginning to end—not leaving a single obscure sentence or phrase until it had been made plain—I went through the whole book. I completed the translation on the 22nd of July, 1853—about one and a half years from the date of beginning—but the revision was not finished until five weeks later. In December of that year I took my manuscript with me over to the island of Kauai where I went to visit the Saints and preach to the people; and here I had opportunity for another revision of the translation. With Elder William Farrer on that island was a native Elder named Kauwahi, a man of acute intellect and fine education, who was called the most eloquent and the best reasoner in the Hawaiian nation. I wished, with these two brethren, to go through the book again, in order to discover and correct any inaccuracy or obscurity that might have escaped previous detection. We began on the 24th of December and finished on the last day of January following. During this time, in addition to other labors among the Saints, I read the manuscript through twice, once to Brother Farrer, who looked at the English version to see that there were no omissions, and afterwards to Brother Kauwahi, who also looked at the English book, he being a little acquainted with our language, to correct any errors in the translation or the idiom. I took the same pains to explain the work fully to him that I had to Brother Napela, so as to be sure I had used the simplest and clearest language to convey the idea. I had decided, after the revision, to copy it into a book, but this, for want of time, was never quite finished. Excepting that the original was written in very fine writing, because of the scarcity of paper, it really did not need copying; I find in my journal that I say it was more free from mistakes and corrections than I could have expected, considering the circumstances, the interruption, etc., under which the work had been done.

The original idea had been to purchase a press and materials and publish the Book of Mormon ourselves; and means for this purpose were raised. The money was sent to Brother John M. Horner in San Francisco, who purchased the press, type, paper, etc., in New York, and these were shipped around Cape Horn to Honolulu. In the meantime I had been released and had returned home, and these supplies were reshipped to San Francisco at the request of Elder Parley P. Pratt, who was thinking of printing a paper there. He had written to the First Presidency to have me appointed a mission there to assist him. I had been absent from home five years, and had returned only five and a half months, when I again went forth, this time to publish the Book of Mormon in the Hawaiian language, and to assist Elder Pratt in the publication of a paper. Elders Joseph Bull and Matthew F. Wilkie accompanied me, and on President Young's advice, my wife went also. Brother Pratt had started home when we arrived, but I overtook him, was set apart by him to preside, and then returned to San Francisco.

I immediately procured an office and began the work. Brothers Bull and Wilkie knew nothing of the Hawaiian language, but the "copy" was good, and they soon became so familiar with the words that they could set it in type nearly as fast and as free from mistakes as if it had been English. The proof-reading was not without its difficulties. I was the only one who understood the language, so I could not have a "copy holder." My method was to look over the proof slips while my wife read from the English book—thus I would detect any omissions of words or sentences. Then I would read the proofs over again carefully to correct any remaining errors in spelling, typography, etc. We worked industriously, and the edition was soon struck off and bound. I may say here that all those on the islands who had subscribed for the book, and had thus contributed means in advance for its publication, were promptly furnished with the copies they had paid for.

I have given at some length the details of the translation and publication of the Book of Mormon in the Hawaiian language. How free from imperfections it may be, or how much good, with all its imperfections, it may have done, is not for me to say. I can testify, however, that it was a genuine labor of love with me, and that the days, months and years spent upon it are reckoned among the happiest and most blessed of my life.

The reference above to Brother Napela, who assisted me so greatly in the revision of the translation, will justify further allusion to him, especially as he will be personally remembered by some readers, he having visited Utah in 1866, and remained some time. He came with the late Elder George Nebeker, and during much of the time he stayed here he was my guest. He is long since dead, and was faithful to the last. He was a noble man in all that the word implies, and the prominence which he inherited and acquired has been in some measure transmitted to his posterity, for his daughter is the wife of one of the leading men on the islands.

My first meeting with him is deeply impressed upon my mind. After determining to acquire the native language, and having made some progress in it, I told my companions that I was impelled to start out among the people and lift up a warning voice to them. I could not rest content-

ed without attempting to proclaim the message which I bore, and my intention was to travel clear around the island if I did not get an opening to preach. However, I felt in my heart that I would find a people prepared to receive the truth, and I started out as one who was going to meet his friends—those who I knew would not be strangers to me, although I had never seen them.

Brother Bigler loaned me his valise, a travel-worn article which he had carried many a day as a missionary in the United States; and he and Brother Keeler accompanied me a few miles on my journey. When we parted, they returned to continue their study of the language, and we were all deeply affected. It was the wet season, and efforts had been made to persuade me to defer my journey; but I was everywhere received most kindly, and, being boyish-looking, evidently moved the people's sympathies. Many times as I passed along, they would take my valise and carry it, and when I came to a stream of water, they would take me up and carry me across. Late one night I reached the town of Waialuku. Though I had encountered much kindness, I had not yet met those whom I had been led to expect would receive my testimony. I had passed through the town without having the opportunity of meeting and testifying to the missionaries who were living there—an opportunity which I always sought in my travels among the people. All at once I was impressed that if I would return, it would be afforded me. I turned about, and in passing by a churchyard, two half-white women came out of a house near by, and, seeing me, called aloud two or three times to some man within, exclaiming, in the Hawaiian language: "Oh, the white man!" As I walked toward the fence enclosing the house, three men came out. I saluted them, and was greeted by them in return. I had only passed them a few feet when the leading one among them inquired of me where I was going. I told him I had thought of returning to Lahaina on account of the weather. He urged me to come in and stay with him till Monday, this being Saturday. Upon my telling him who and what I was, his desire to have me stay was increased; and after accepting his invitation and entering the house, he offered me food, and in the course of conversation suggested that we go up and call upon a neighboring missionary. This was exactly what I wanted, and I acted upon the suggestion gladly. The interview was pleasant; the missionary made many inquiries, but gave me plainly to see that he condemned our principles and belief before he heard or understood them. His feelings were unveiled the next day, Sunday, when he called my native host and a number of other leading men together after his service in church and endeavored to poison their minds against our doctrine by telling all manner of falsehoods concerning us.

As soon as I entered the house of this native and saw him and his two companions, I knew that I had met the men for whom I had been looking. His name was Jonathan H. Napela. He was a judge and a leading man in that section. His companions were Uawa and Katschano. All three were graduates of the high school of the country; they were fine speakers and reasoners, and were of high standing and influence in the community. I explained to them as well as I could our principles, and the difference between our doctrines and those taught by the missionaries in their midst; and they seemed well satisfied. At supper on the Sunday evening after their missionary's service in the church, the nature of their questions clearly showed me the efforts he had been making to prejudice them against our faith, and I was led to beseech them, as they valued their souls, not to reject the truth which I imperfectly presented to them until they could understand it for themselves. I promised them that I should soon be able to explain it more fully to them; that in the meantime they would find the principles contained in the Bible and that they were eternal truth. My hearers were melted to tears, and promised me that they would not reject my testimony until they had fully judged for themselves. They were as good as their word; and I soon after baptized them all three into the Church, as well as many others in that immediate vicinity. The women who had hated me were Napela's wife and her sister. They often told me afterwards that they wondered why they should have called out as they did when they saw me. It was no uncommon thing for white men to be seen there, and to pass along the road as I was doing. I understood very well, however, why the incident had occurred. If it had not been for their unusual behavior, Napela and his friends would not have come out of the house, and I would have passed by unnoticed and missed them.

During the half century that has elapsed since I began missionary labors as a preacher to the Hawaiians, I have filled many missions among many different peoples. At no time and in no nation have I ever had greater joy than in my labors among the warm-hearted natives of those lovely isles of the Pacific. I embrace with great satisfaction the opportunity of returning to them for a short time after so long an absence, and of taking part in their jubilee. Though I shall find very few perhaps whom I knew personally—most of the adults having no doubt passed to the other side—and this will cloud, to some extent, the full enjoyment of the meetings—I shall, probably see many who, in their childhood and youth knew me; and in the company of these and others who know of me and of my labors among their people, there will be genuine pleasure in living over again in happy retrospection the joyous hours and days spent among them fifty years ago.

Geo. Q. Cannon



STORE AND MISSION HOUSE AT LAIE.

GROWTH OF DENOMINATIONS.

Complaints frequently appear in both secular and religious papers concerning the decay of interest in religious affairs among the people of the United States, but they are not justified by the statistics, which show that the churches are growing in wealth and membership quite as rapidly as the clubs or schools or other social and education institutions, and that several of the religious denominations have more than kept pace with the increase of population. The returns of the census will undoubtedly confirm that conclusion. So far as compiled they show a remarkable growth in some of the religious denominations and a normal increase in membership and the houses of worship in nearly all of them. The New York Independent recently compiled statistics

	1890.	1899.	Pct.
Ministers	111,038	153,800	38
Churches	142,521	187,800	32
Members	20,612,806	27,710,044	34

for the year 1899, which show an increase of more than 33 per cent in the membership of all the religious denominations, which is more rapid than the increase of the population of the country since 1890.

The following is a comparison of the Independent's figures, with the census country since 1890:

	New York	1890.	1899.	Pct.
Census of Independent, Inc.	1890.	1899.	Pct.	
Ministers	111,038	153,800	38	
Churches	142,521	187,800	32	
Members	20,612,806	27,710,044	34	

According to the estimates of the treasury bureau of statistics of the increase of population from 1890 to 1899 was 21.28 per cent.

The following is a comparison of the membership of the religious denominations having more than 500,000 members in 1890 and in 1899:

	1890.	1899.	Pct.
Roman Catholics	6,257,871	8,446,301	35
Methodists	4,659,284	5,690,516	26

Baptists ... 3,712,468 4,413,628 19
Lutherans ... 1,231,972 1,575,778 28
Presbyterians ... 1,278,322 1,560,847 22
Disciples of Christ 641,051 1,118,206 74
Episcopalians ... 540,509 705,235 31
Congregationalists 512,771 625,234 22

Interesting comparisons may be drawn from the above figures. There will be much surprise at the enormous gains among the disciples of Christ, or Campbellites, who are found throughout the central States. Missouri has the greatest number. Indiana second and Kentucky third. The church is also very strong in Illinois, Ohio and Tennessee.

The largest gains by any religious denomination during the nine years covered by the returns were made by the Christian Scientists, who, in 1890, by the census returns, had only 8,724 members, but are credited with 80,000 in 1899. The Latter-day Saints, "Mormons," show the next largest growth, having increased in membership from 156,125 to 343,629. The Disciples of Christ are third in the order of growth, and the

SALT LAKE'S PUBLIC LIBRARY. OLD AND NEW.

THE new year upon which we are almost entering will see the Free Public Library established upon a footing which it has never before possessed, and which it would have taken years to realize save for the munificent gift bestowed upon the institution by Mr. W. L. Packard. This gift—a presentation of ninety-five thousand dollars for the housing of the institution will give Salt Lake a library of which the State may well be proud. The crying need of the library for years past has been more room for the installation of the volumes constantly being added to the large list on hand at its commencement as a free public library, and for the convenience of visitors who use the hall as a reading room, the present accommodations being too limited for the increasing number of those who desire to avail themselves of its privileges.

With the erection of the new building which will be commenced

early in the coming year, these needs will be met, the enjoyment made by Mr. Packard being sufficient to erect an edifice which will be in all respects suitable for the growing needs of the institution.

Added to this advantage will be the probable accession of many new volumes to the library, notably reference books upon special scientific subjects, a need of which was set forth in the last annual report of the library board of directors—the report showing a constant and growing demand for that class of books. It is possible also that the new library will become the public depository for all public documents and government publications, a movement in that direction having already been set on foot by Hon. W. H. King.

The directors consider that if this effort proves successful the usefulness of the library will be greatly increased in case a provision is made by which the public can have access to, and facilities for examination and study of these books. The library already has a large

number of these volumes, but as their availability and use is thereby limited, should the library become the legal depository for such literature an appropriate place in the new building will doubtless be provided. The difficulties under which the library has existed are now in a fair way towards dissolution. The appropriation made by the State at the time of the incorporation of the pioneer institution into a free public library, together with the donations made by individuals and firms since that time have helped to place a large number of volumes at the service of the public, the books in the library at the present time numbering something like 14,500 volumes. Besides these are a large number of unbound periodicals, and daily publications, the list including nearly every monthly and weekly magazine and notable newspaper in the country.

The last annual report of the board stated the total use of the books during the year as being nearly 93,000 volumes.

There have been over 100,000 visitors to the rooms during that time. This meant a daily average of over 350 visitors, and with more room and added conveniences this number may be expected to largely increase. An encouraging report was also made in regard to the number of young people who visit the library and the nature of volumes called for, these comprising mostly books of historical and other reference, rather than the fiction which might be naturally supposed to be more in demand with young people. This predicts an encouraging outlook for the city's youthful readers in the erection of the new building. With accommodations and comfortable quarters, the new library will doubtless prove an alluring attraction to many young people, acting as a healthful and contracting influence against less helpful ones, thus making itself a great moral agency of the State. The outlook for the future of the Free Public Library, all things considered, is one of the most hopeful of Utah's public institutions.

Roman Catholics fourth. The Unitarians show no gain. The Universalists and Spiritualists show a falling off both in membership and the number of churches sustained.

The following table shows the number of ministers in 1890 and 1899:

	1890.	1899.	Inc.
Methodist	36,600	38,424	24
Baptist	25,646	23,988	29
Presbyterian	10,448	12,073	15
Roman Catholic	9,136	11,144	21
Lutheran	4,591	6,685	46
Congregationalist	2,658	5,523	11
Disciples of Christ	3,373	6,239	88
Episcopalians	4,224	4,981	17

The following is a comparison of the number of houses of worship:

	1890.	1899.	Inc.
Methodists	46,128	53,023	14
Baptists	37,671	49,721	32
Presbyterians	12,469	14,831	19
Roman Catholics	8,516	11,684	31
Lutherans	5,701	10,291	64
Disciples of Christ	3,224	10,298	93
Episcopalians	5,103	6,623	29
Congregationalists	4,736	5,620	18

It will be noticed that the Roman Catholics have the largest parishes and the Baptists the smallest. The Methodists have four times the number of churches and three times the number of ministers, and the Baptists nearly five times the number of ministers the Catholics report, although they have lit-



SALT LAKE LIBRARY READING ROOM.

As to Centenarians.

One of the most interesting and trustworthy statements in respect to old age is the report on the habits of centenarians, made some years ago by a commission appointed by the British Medical association. It seems that most of these old people were small or medium of stature and a spare habit of body; the voice was rather feeble; most of them had lost their teeth, but nearly all enjoyed good digestion, one old man of 98, a clergyman, placing his hand on the organ in question and saying that he never knew what it was to have a stomach. Nearly all of them had enjoyed uninterrupted good health, and many had never known what it was to be sick. They were all very moderate in eating, most of them using little animal food. Few indulged at all in intoxicating drinks, and those only in notable moderation. They took considerable outdoor exercise, and nearly all possessed the good-natured, placid disposition.