

ings, joins me in warmest regards for your person, and I am,

Yours very faithfully,

WALTER MURRAY GIBSON.

The letter is followed by the Articles of Faith as taken verbatim from the "Times and Seasons," Vol. 1, page 709 the following being printed in italics:

"We believe in being subject to kings, presidents, rulers and magistrates, in obeying, honoring and sustaining the law." No other comments are made.

During the day I visited the Bernice Pauahi Bishop Museum, situated in that part of Honolulu known as Kapalama, or rather a suburb of Honolulu, as it is located on the grounds of the Kamehameha schools, nearly two miles west of the centre of the city. The building, a two story one is built of grey basalt rock quarried in the neighborhood and the interior finish is mainly in koa wood from Maui. The museum was founded in 1889 by the rich banker Charles R. Bishop in memory of his wife Bernice who was a Hawaiian princess, and is spoken of as one of the best native women the Hawaiian islands have ever produced. The museum contains a fine and somewhat large collection. This is by no means confined to Hawaiian curiosities and relics, but it includes collections from every group in the Pacific.

Saturday, July 20th. In the course of the day, the head man of the Salvation Army came to see me at the mission house, and expressed regrets that he had agreed to let me lecture in his hall, as a certain Methodist minister the very man who had refused me the use of the Y. M. C. A. hall, had told the local captain of the Salvation Army that I was an advocate of polygamy and had not ought to speak. I informed my friend that the minister had told a wicked and unwarranted falsehood, and that he (the minister) knew it, for I had had a long conversation with him and had explained to him frankly and openly what I was here for. After a long and quite interesting interview, my friend said he would leave the matter with the Lord as to whether I could speak in his hall or not. I assured him that if he would do that, I would speak all right; for I felt sure that the Lord had no objection. In the meantime notices appeared in the "Pacific Commercial Advertiser" and the "Hawaiian Star," daily papers, announcing my lecture. In the evening President Noali and family arrived from Honolulu to await the arrival of his successor who is expected with the next steamer from America, and to help me in finishing my historical labors here.

Sunday, July 21st. I spent the day in meeting with the Saints at Honolulu, four meetings being held including the Sunday school. Elder Noali and Sister Noali delivered their farewell sermons in the forenoon meeting, and I lectured on Church history and other matters in the afternoon, Elder Noali acting as interpreter.

Monday, July 22nd. The day was a very busy one for me, as I was endeavoring to finish my historical labors in the Hawaiian mission, and prepare the notes and documents which I had made and gathered for shipment to the Historian's office.

Tuesday, July 23rd. For some time past there has been a misunderstanding in regard to the paying of poll taxes by our Elders. Though ministers of the Gospel on the Hawaiian Islands are by

law exempt from taxation our Elders in going from island to island, have for some time past been troubled with deputy poll tax collectors who have demanded the usual tax of \$5 from each of them. Payment has always been refused, as our Elders would show their missionary licenses; but in some instances the deputies would not recognize these, and this has given occasion for unpleasant arguments between Elders and tax collectors. In order to have an understanding in this connection, Elder Noali and myself called on the head tax-collector this morning and made satisfactory arrangements. All our Elders who were continuously engaged in missionary labors and did nothing else, were entitled to exemption, and would be exempted on presentation of proper credentials, the nature of which were agreed upon; and the tax collector would then issue permits which all deputies throughout the group would recognize. But the Elders who were working in the Laie plantation would not be exempted, as they could not be recognized as ministers of the Gospel. It was apparently the "permit" part of the business which our Elders had failed to comply with that had caused the trouble; at least we were so informed.

In the afternoon about sixty native Saints, the cream of the Honolulu branch, gathered at the mission house and treated us to a splendid dinner. It was gotten up in honor of the historian, who expected to leave Honolulu the next day for the Fiji Islands. The meal was a most excellent one, the food being well cooked and served in first class style. A number of the natives sat down with us (the white people present), at the same table, while the rest ate afterwards. The feast being over, the people gathered on and around the porch of the mission house and the members of the Honolulu choir who were present commenced to entertain the company by singing some beautiful songs, two of which had been composed specially for the occasion—one by Sister Makanoa and the other by Elder Abraham Kehulu. Before the meal was partaken of most of the people had decorated themselves with flowers and lays; and the historians, being the special guest of the occasion, was almost literally covered with them. He regretted very much that there was not a photographer present to take his picture while his looks were thus temporarily improved by his rich and gay decoration of tropical flowers. In his full flowery uniform he responded to the songs composed for the occasion as best he could through Sister Noali as interpreter, and took occasion to remark that he would interpret the great honor shown him on the occasion to be an expression of their love and devotion for the cause of God of which their special visitor was a humble representative. I am frank to acknowledge that in all my travels so far, I have never met a more warm-hearted and affectionate people than the Hawaiian Saints; and I could say "Na ke akua e hoopomaikai okou apau" (God bless you all) to them from the bottom of my heart.

In the evening I delivered my historical lecture in the Salvation Army hall, as announced, on the subject "Practical versus theoretical religion." There was a good sized audience among which were many of the Saints. I spoke nearly an hour, during which I endeavored to

show what the Latter-day Saints had done in Utah and elsewhere in the "name" of practical religion, what we had done on the Hawaiian Islands during the past forty four years, and what our 800 missionaries who are laboring at the present time throughout the nations of the earth are doing in a practical way—and doing it all as labors of love, such a thing as a hired or paid clergy being foreign to the order of the Mormon Church. The strictest attention was paid throughout the entire lecture, and the speaker was only interrupted once, and then it was by the self-same Methodist minister who had refused me the use of the Y. M. C. A. hall, and who no doubt felt very grieved to think that his influence was not sufficient to hinder me from getting the ears of the people at the Salvation Army hall. What specially brought him to his feet was my allusion to the fact that the hall mentioned was refused me on the alleged ground that a certain professed Mormon Elder, Walter M. Gibson had done wrong over thirty years ago; and I took the ground that such a cause for a refusal was far fetched indeed. If that was the only thing the people of Honolulu could give as a ground for their apparent deep seated prejudice against us, that prejudice was certainly unwarranted. Then the reverend arose to state in addition to that the fact remained that the Mormons believed in polygamy, I answered that inasmuch as we had not written the Bible we could not consistently be held responsible for its contents. But as good Christians we believed that book to be the inspired word of God; and if it contained historical narratives or doctrines which some people could not believe, we could not help it. The reverend gentleman, however, had been informed already, and the speaker would now inform the congregation that he was not here to advocate or argue for or against polygamy either practically or theoretically. Then the lecture was continued to the close without further interruption. After some usual Salvation Army exercises which seemed to fall somewhat flat upon the new congregation, Elder Edwin C. Dibble was called upon to close the meeting by prayer. I trust this lecture is simply the beginning of a new opening among the people of Honolulu. For several years no attempts have been made to preach the Gospel in public in English in that city.

Wednesday, July 24. I am now awaiting the arrival of my old friend the steamship Miomera, to take me to Mr. Fig's. The Hawaiian Star contained a very good synopsis of my lecture last night.

ANDREW JENSON.

HONOLULU, July 25th 1895.

Deming, New Mexico, Headlight: I. Brown and J. Ferson Smith are patenting an international exchange table by which one is enabled with the greatest facility to ascertain the money of any nation of any sum in United States coin. The table has been compiled with great labor and calculation and is something which has long been needed in the commercial world. The printed tables will soon be on the market and the Headlight predicts a small fortune, at least, to Messrs. Brown and Smith. It will be exceptionally useful to business men and bankers for use in ascertaining amounts in the matter of U. S. and Mexican money exchange.