

CORRESPONDENCE.

Written for this Paper.

JENSON'S TRAVELS.

LETTER NO. XVII.

Tuesday, July 9th. We arose early and at 5:30 Elder Matthew Noall, wife and child, a native sister (Keluapalana) and myself left Laie for Honolulu, where we arrived at 2 p. m. Three hours later Sister Noall and baby, the native sister and myself boarded the steamer "Mikahala" and sailed for the island of Kauai at 5:30. This is a vessel belonging to the Inter-Ocean Steam Navigation Company. I tried to obtain reduced rates on the ground of being a minister of the Gospel; but no "Mormon" need apply for favors from that company with the expectation of receiving them.

Wednesday, June 10th. After a pleasant voyage of eleven hours, we arrived at Nawilewili, on the east coast of Hawaii (98 miles from Honolulu) at 4 o'clock in the morning. After landing we met Elder John R. Jolley of Franklin, Idaho, and Charles L. Rooks of Salt Lake City, Utah, who are laboring as missionaries on the island of Kauai the present term. They brought two extra borses and a cart for our use, and we were soon on our way traveling in a northerly direction. After passing through the villages of Lihue, Papaia, Hamamaulu and Kapaa we arrived at Kealia (about eleven miles from Nawiliwili) where we were made welcome in the house of Elder James W. Bush, a half caste who has performed a number of missions on the islands. There is a small branch of the Church at Kealia and a number of the Saints were hurriedly called together with whom we held a meeting in their little meeting house. Sister Noall spoke and also acted as interpreter for me. It was after dark when we returned to Brother Bush's house, where we slept comfortably during the night.

Thursday, June 11th. Elder Rooks started early in the morning for Kaloo, about twenty-two miles away to give out another appointment for the evening, while Sister Noall, Elder Jolley and I spent the forenoon at Kealia and held a meeting with the Relief Society. Leaving our native sister companion to labor among the Saints for a day or two, afterwards to join us again, Elder Jolley, Sister Noall and myself took leave of Brother Bush and wife, Elder John Smith (half caste) who lives with Brother Bush, and a number of other native Saints, and traveled to Koloa where we arrived at 6:30 p. m., and were kindly received by Elder Ekeka, the president of the Koloa branch, who did all in his power to make us comfortable. We held a good meeting in the evening; it was well attended by both Saints and strangers. Sister Noall did very well as interpreter for me, and then addressed the meeting herself in an interesting manner. The singing which was partly done by non-members was good. After the meeting a glee club commenced to sing in our honor, as we were informed, and then led the way to Brother Ekeka's house where they continued their singing until a late hour. The propriety of some of the songs might well be questioned, but we were assured they were all intended for good; so we thanked

them for the honor they showed us, and retired for the night.

Friday, June 12th. Leaving Sister Noall and Elder Rooks to hold a Relief Society meeting at Koloa, and obtain historical information about the branch, Elder Jolley and I started out to visit some branches further on, traveling in the cart. After passing through the villages of Wahiawa, Hanapepe and Waimea, we arrived at the house of James B. Kohui, president of the Makaweli branch, sixteen miles from Koloa, and two miles up the river from Waimea. Here we spent several hours getting historical information, and then returned the way we came, stopping an hour at the house of Palania, president of the Wahiawa branch, who, together with a young couple who also awaited our arrival at his house, were very pleased to see us, and appeared to be full-hearted Saints. It was 11 o'clock at night when we returned to Koloa, having traveled thirty-two miles during the day. On our arrival, our good and faithful Ekeka sat up waiting for us with a good supper, which we relished, after our long and dusty ride. On our road to Waimea to-day we obtained a good view of the island of Niihau lying west of Kauai, and also the two small adjacent islands Kaula and Lehua. Thus I have seen every island of the Hawaiian group and have been on the four principal ones. At Waimea, which is one of the largest and most important towns in Kauai, I met a number of Norwegians, with whom I had interesting conversations. This place is also distinguished in the ancient traditions of Kauai, and is famous as the place where Captain Cook, the discoverer of the Hawaiian Islands, first anchored in 1778, and made the acquaintance of the natives who called his ship a moku (island). At the mouth of the river are the ruins of a stone fort built for King Kaumualii in 1815 by the Russians. The final battle that established the rule of the Kamehamehas on Kauai was fought over the walls of this fort in 1824. Waimea is situated in a deep and narrow valley abounding with tropical trees, and winding in and out through the trees runs the silvery Waimea river which is very broad at its mouth and is spanned by a fine bridge. The valley extends many miles inland. It was also at Waimea where President George Q. Cannon spent several months when receiving his translation of the Book of Mormon.

The Kauai conference embraces all the Saints residing on the island of Kauai and Niihau, and consists of seventeen branches, with a total membership of 681 or 783 souls when the children under eight are added. Of the members 49 are Elders, 18 Priests, 20 Teachers, 13 Deacons and 581 lay members (265 males and 316 females). In five of the branches there are meeting houses, Sunday Schools and Relief Societies, and in two, Mutual Improvement Associations. Elder John R. Jolley presides over the conference with Elder Charles L. Rooks as his assistant.

The island of Kauai is the most northerly and westerly island of the Hawaiian group. Its area is 590 square miles; length 25 miles; breadth 22 miles, population 11,859. The central part is occu-

ped by the large mountain mass of Waialeale, the lower parts of which slope gently towards the sea, affording fine rolling uplands and table lands. The island is well wooded though much of the lower forest has been destroyed by cattle and fire. Kauai is well watered, the streams of Hanalei, Wailua and Waimea being among the largest on the Hawaiian islands. The northwestern part of the island called Na Pali is very precipitous, and forms a line of lofty cliffs seven miles in length which can only be reached on foot by a narrow path over the mountains, or when the weather is favorable by sea. The soil of Kauai is very fertile and the luxuriant vegetation has obtained for it the name of the Garden island.

Niihau lies southwest of Kauai. The area of this island is 97 square miles, length 20 miles, breadth 7 miles. Two-thirds of Niihau consists of a low plain composed of an uplifted coral reef and matters washed down from the mountains. The hilly portion is destitute of cones, craters, peaks and ridges. The principal industry on Niihau is the raising of sheep of which there are about 30,000. The island is celebrated for its small white shells, which are strung together for necklaces. The mats manufactured on there are of extremely fine textures. There is only one foreign family resident on Niihau. The manners of the natives on this island, and their style of life, are said to be more primitive than on any other island of the group.

The names of the seventeen branches of the Church which constitute the Kauai conference are as follows: Kekaha with a membership of 39, including children; Waimea-uka, 11; Hakaweli-uka, 16; Makaweli, 73; Hanapepe-uka, 36; Wahiawa, 49; Koloa, 87; Hulaia, 47; Lihue, 113; Kapaa, 79; Kealia, 78; Papaa, 14; Kanihima, 62; Hawaia-uka, 20; Waioli, 33; Wainiha, 15; Haena, 16.

The Kekaha branch consists of the Saints residing at the sugar plantation of that name; also a few families living at Mana about eight miles further to the northwest, and eight members on the island of Niihau. Kekaha is situated on the main road and near the coast, about four miles northwest of the town of Waimea. Mana is celebrated for a curious phenomenon known as the barking sands. A long line of low sand hills is thrown up along the beach, and as the travelers walk over the mounds, or strike the sand, a growling, barking sound is produced. This sound seems to be a property of the peculiar sand itself, for it can be heard in a sample taken to a foreign country, provided the sand is kept perfectly dry. When the grains are examined by the microscope, they are found to contain cavities, and it is supposed that the minute hollows are the cause of the resonance, for when the sand is wet the sound is never heard.

The Waimea-uka branch consists of the Saints residing along the Waimea river, about four miles inland from the town of Waimea; it is presided over by Kahiwa.

The Makaweli branch embraces the Saints residing at and near a native village of that name situated on the Makaweli river, immediately above the junction of that stream and the Waimea river and about two miles inland from the town of Waimea. The branch has a lumber meeting house, 24x18 feet, which