A MAORI CHIEFTAIN'S DEATH

Piripi Te Maari, a Faithful Elder in the Church.

Account of His Sudden Passing Off, Also the Accompanying Scenes and the Funeral.

GREYTOWN, N. Wairarapa, New Zealand, Sept. 11th, 1895.

To the Editor:

On Monday, August 26th, the inhabitants of Wairarapa, together with many of the adjoining districts, were called upon suddenly to mourn the loss of an esteemed and well known Maori chief.

The sad event was the demise of Piripi Te Maari, which occurred without a moment's warning. The day previous he attended all the services, and remarked to his fellow brethren and sisters how well he felt temporarily as well as spiritually. I feel sure that no person realized or even thought that it would be the last time they would have the pleasure of listening to the good discourses of Piripi Te Maari. Not one out of that attentive audience ever dreamt that the grand, noble chief, one of nature's gentlemen, standing before them admonishing all to live faithful lives, to be as faithful indeed, would exhort them no more in this mortal life.

Monday morning found him hale and hearty to all appearances until he returned home about noon. Upon entering the house his wife asked if she should prepare food. He replied, no, as he desired to rest. Immediately following these words he was seen to reel and fall, expiring in a few seconds, the cause of death being an apoplectic fit.

Loud and mournful were the heart-rending strains which followed the announcement of his death; guns were fired in quick succession, which added to the tumult and anguish of the scene. It seemed apparently to the observer that they desired to rend the very heavens as it were, upon the death of their beloved kangatua. Soon messengers were seen traveling at his speed upon horseback to his near relatives and friends; telephones flew over the wires to nearly many of the influential chiefs, who upon receiving the sad news all haste possible to arrive upon the scene to "tangi" (cry) over the mortal remains of their relative and elder chief.

Upon the following day a large multitude of natives had assembled to pay honor and respect to the departed by crying and wailing to the utmost limit of their strength. The writer, in company with his companions, were permitted to view the deceased. There lay our beloved brother in the midst of a large concourse of people; he on mat and pensteal—they in sorrow, grief and anguish. As we stood gazing on for a few brief moments, we could not reflect upon the peace of manner in which a true Latter-day Saint departs from this mortal sphere—no care, no sorrow, though taken away before his journey is through, he realizes the full meaning of the words:

And should we die before our journey's through,
Happy day! All is well!

After eight days had elapsed, the deceased was taken to Hohonui (thirty miles distant from the scene of death), where he will be deposited in his last resting place on this mortal sphere.

Upon our approach to the "pah" (village), we were greeted with the usual "tangi" and firing of guns, denoting to approach of their beloved chief. It was a scene which will take many years to obliterate the memory from the minds of those who were present. Pen fails to describe it—crying, wailing, chanting and the firing of many guns—men, women and children decorated with evergreens—such were a few of the Maori customs witnessed upon the occasion.

The funeral services took place on September 6th. A large concourse of people were present; a goodly number of the leading Europeans were seen intermixed with the large assemblage of natives, Piripi being greatly respected by many of both races.

When the Elders of Israel commenced their labors among the Maoris, Piripi Te Maari was one of the first to embrace the Gospel. Upon the organization of the Hohonui branch in 1887 he was called and chosen as its president, fulfilling that position until the day of his death. He held the office of an Elder in the Priesthood, and observed closely the Word of Wisdom. In his daily life he taught both by example and precept; one of his greatest desires was to draw all men to a knowledge of the Gospel, which he knew for himself was the only true plan of salvation upon the earth. From the above few words it will be seen that he died as he had lived, a faithful Latter-day Saint.

GEORGE BOWLER.

Southern Utah papers, please copy.

Y. M. M. I. A. CONFERENCE

Of the Salt Lake Stake, Held in the Tabernacle Last Sunday.

At 10 a. m. an officers meeting was held, with Stake Supt. Jos. H. Felt presiding there being present of the general superintendency R. roy C. Badger; of the Stake superintendency, Supt. J. H. Felt, Assistants J. W. Hardley and C. R. Stewart with Aids A. H. Geddes, J. B. Higgs, Geo. E. Wallace, W. B. Dougall Jr. Eighteen city and thirteen county associations were represented.

After singing and prayer Supt. Felt addressed those assembled. He expressed his pleasure in meeting time with the actual workers in the Mutual Improvement associations of the Stake, and regretted that there were so few present, the importance of the work really demanded a larger representation. We understand that our people for between eight and nine hundred missionaries abroad preaching the Gospel, yet in the speaker's opinion the work at home was at least of equal importance. It had been suggested to each president that any question concerning the work of mutual improvement in which light was desired should be handed in, that, if possible, the light might be secured and harmonious action in the associations be insured; but no questions had been received.

Elder Wallace urged that the members of our associations should support the organ of the Y. M. M. I. A.—the "Instructor"—by subscribing for it, and that it be called to the attention of the people, and thus increase its sphere of usefulness. Referred to 10 50 cent annual donation expected of each member of the association, and expressed the effort to take the matter up in their new year and awaken an interest in and response to it. Give instructions as to the roll and record, and made some suggestions concerning joint meetings with the Y. L. M. I. associations.

Questions were then asked by several officers and answered, explanations being given. Supt. Felt gave some hints as to the use of Stake Nos. 1 and 2, and said the committee to be soon called if possible so to properly constituting their minutes. Advised that new members be not given the uniform until they signified their willingness to take his path. Leave policies out of the association. Urged that as time is given at then as practicable during the winter, and stated that a lecture course had been arranged for.

Bro. Joe J. B. Higgs spoke upon literature, making very valuable suggestions concerning same.

There followed some discussion concerning the Manual, and it was suggested that some matters be taken up as a later meeting or be called by the Stake superintendency, when which the Doxology was sung and Elder B. C. Badger pronounced the benediction.

2 p. m.—Present on the stand—of the general superintendency—President Wilford Woodruff and Joseph F. Smith, of Apostle Heber J. Grant and all those present at the morning session.

The usual preliminaries were carried out and Elder A. S. Geddes was the first speaker. He said he had long felt upon the subject of improvement with and amongst the infants and mothers, to the every endeavor to promoting their sons and daughters to attend the Mutual Improvement Associations.

Master Charles Pike then sang in a touching manner "Angels ever bright and fair."

President Joseph F. Smith then addressed the congregation stating that he supposed the people gathered here this afternoon hoped to hear that this meeting was intended as a conference of the Young Men's Mutual Improvement Association of the Salt Lake Stake, presided over by Brother Joseph H. Felt. This work is a great one and one in which the parents ought to be deeply concerned, for the future welfare of our children is bound up with it to a considerable extent.

It is in the Book of Doctrine and Covenants relative to the duty of parents to teach their children the gospel so that when they reach the age of eight years they will be prepared for baptism, also regarding their duty as to prayer, labor and observing the Sabbath day.

Choir sang the anthem "O Lord I Will Praise Thee." Benediction by Elder J. W. Earnley.

7 p. m.—Choir sang "Guide Us O Thou Great Jehovah" and prayer was offered by Elder Thomas Hull. After another hymn by the choir, Elder C. R. Stewart delivered an excellent address on examples—its moral and spiritual influence. The address was replete with good and noble instructions and showed what a mighty power and influence could be brought to bear by setting good examples.

A quartette made up of Brothers G. D. Pyper, H. G. Whitney, W. G. Parrish and J. D. Spencer town rendered in an impressive style, "Refuge."

The general superintendency of the Y. M. M. I. A. and their assistants presented at the last general Y. M. M. I. A. conference were unanimously sustained by the vote of the congregation, and also the following Stake officers: Joseph H. Felt as Stake superintendent with James W. Hardley as first and C. R. Stewart as second assistant; C. R. Felt as secretary and J. B. Higgs as treasurer.

Elder Mark J. Grant then addressed the congregation. Stated that he was deeply interested in M. I. A. work not only in this Stake but in all others and thought much good was being done by it, or through them. Every young man who enters an association to do good and improve will improve. Urged all to seek the Spirit of the Lord, to be humble, prayerful and faithful, and fulfill our whole duty.

The choir sang "Jesus, I My Cross Have Taken" and the benediction was pronounced by Elder John H. Smith.

North Alabama Conference.

CORINTH, Alcorn Co.,
Miss., Oct. 22, 1895.

To the Editor:

The following is a report of the North Alabama Conference which convened on Saturday, October 19th, 1895, at Kossuth, Alcorn Co., Miss.

Elders Owens and Christensen had previously selected a spot for our conference among a beautiful grove of oak, chestnuts and hickory trees, and by their assistance labors a large platform with a great number of rustic seats were artistically arranged. All nature smiled again on with perfect love. The tree tops above formed a canopy protecting the Elders and visitors from heat and storm, while light from heaven burst through the openings to the ministrations of the servants of God. Friends and Saints conversed the Elders with every attention possible. The "boys" had come to enjoy participating a grand social and spiritual feast, which was truly realized. Among those who worked hard to entertain us we mention Messrs John Marsh and Samuel Vannoy, Brother William Jones and Sister Sophia Watson. The Elders made affairs more interesting by purchasing a large, fat beef and a barrel of flour.

For some time past eighteen Elders have composed our conference, but the addition of Elders R. G. W. Ashby, G. T. White, Albert Matheson and Peter Nelson, the latter now being at the office slightly sick, with the musical, will send the number to twenty-two, an increase of twelve since the last twelve-p.

An efficient choir was organized under the leadership of William Parson, our Salt Lake vocalist, and the members were thoroughly drilled for good work. Elder Kimball presided at the meeting, Johnson as on Friday evening feeling very well.

Saturday morning at 10 o'clock meeting was called to order by Elder Ben Murphy; choir sang, "Come to the Saints we commune with Jehovah." Joseph W. Musser offered prayer. Choir then rendered "Do what is right."

Elder Clarence K. Owen, the first speaker, explained the object of our conference, and briefly bore his testimony to the truth. William W. Beckstead followed and emphatically replied the charges made against the Mormons by our enemies.

The following Elders spoke on the subject of faith: John D. Durice, Ernest Hicks, John Hancock and William T. Dorsey. Albert Matheson spoke of the kind feeling the people of Utah have for our Southern friends. Orson L. Martin, Rodney B. Ashby and James A. Lee bore faithful testimonies to the truth of the Gospel. Erastus Christensen spoke on repentance, and was followed by William Paul, who discoursed on the gifts and power of God as they existed anciently and as they now exist.

The conference then sang "The Spirit of God like a fire is burning." David Hubbard offered prayer.

At 2 o'clock p. m. conference was again called to order, and the choir sang, "We thank Thee, O God, for a Prophet." W. S. Chapman offered prayer, after which the song "Truth diffuses upon our senses," was rendered.

David Hubbard spoke on the subject of tithing and the reception of the Holy Ghost. G. T. Wade dwelt on the last days and the judgments of God. Geo. F. Ashby bore a faithful testimony of the truth. The assembly was spoken on by Edward F. Stevens, W. S. Chapman and Charles L. Haight addressed the audience on the Gospel of Christ, after which Elder Hartley spoke with power on the principle of faith.

Choir then sang "The Spirit of God like a fire is burning." Benediction was pronounced by Wm. W. Beckstead.

Sunday morning a large crowd of curious people filed into every nooks and corners. A prominent feature of the southern carnival is the display of stock, chickens, dog and cackey, and representation of which came down to pay no homage, and were peacefully dispersed by the Lord's Saints. Elder Murphy called for meeting understood and testimony the song "Now let us rejoice in the day of salvation." We remained by the choir. Erastus Christensen offered prayer. The choir sang the hymn, "Come, come ye Saints, no fear nor dismay."

Joe. W. Musser spoke of the liberality of the Gospel of Christ and the gift and power of God following the believers. Elder Rose S. Kimball then arose and with mighty power called upon the people to repent; he depicted the condition of the people of Egypt when Righteous Joseph was called to save them from famine, and of the overwhelmedness of the Saints in Nauvoo days. "We do not worship God without authority, we are peaceable, not the tool of Americans, Irish and Japanese—an intelligent being—a God who has given us Prophets, Apostles and other inspired officers in the Church."

Choir sang, "Earth with her ten thousand flowers." Wm. W. Beckstead offered prayer.

At 7 o'clock p. m. a large crowd again met for instruction. "We thank Thee, O God, for a Prophet," was sweetly rendered. Prayer by John Hancock. Choir sang, "The Spirit of God like a fire is burning."

Elder Murphy spoke at length on the subject of baptism and the Holy Ghost, and showed the necessity of correctly obeying the ordinances of the Gospel. The speaker was followed by Jos. W. Musser upon the subject of faith and works. Elder Kimball then spoke of the Holy Ghost following the believer; told of two Elders being poisoned in Virginia, but were healed by the power of God; spoke of the officers of the Church, and after blessing the people who had informed us, the choir sang "Do what is right." Chas. L. Haight offered benediction.

The Elders at this conference are in good spirits. All are well excepting Elder Hinckley, who was too sick to attend conference, but is now recovering. In our central meetings Elder Kimball gave many instructions to the Elders and many new features were introduced into our labors, by which we hope to accomplish more good by our humble efforts. A glimpse of our last year's work will show the determination of the Elders in their labors. Miles walked, 19,465; meetings held 295; families visited, 17,535; families revisited, 1,807; tracts distributed, 16,497; baptisms, 17; children blessed, 23. During Elder Kimball's stay with us we spent most enjoyable time, and before parting the Elders had their photos taken in a group, which will long be prized by them in mayor memory (their October meeting.

The Elders were assigned their various fields of labor, which with their post office addresses are as follows:

Ben Murphy, Albert Matheson—Tupelo, Lee Co., Miss.

C. E. Owens, John Durice—Corinth, Alcorn Co., Miss.

David Hubbard, Rodney B. Ashby—Ripley, Tippah Co., Miss.

Erastus Christensen, Orson L. Martin—Hamilton, Marion Co., Ala.

Wm. T. Dotson, Rosser Rose—East Florence, Lauderdale Co., Ala.

W. S. Chapman, G. T. Wade—Bellegreen, Franklin Co., Ala.

John Hancock, Jas. A. Lee—Iuka, Tishomingo Co., Miss.

Wm. W. Beckstead, Chas. L. Haight—Fulton, Itawamba Co., Miss.

Geo. F. Ashby, Edward F. Stevens—Boonville, Prentiss Co., Miss.

E. E. Hinckley, Peter Nelson—Lamar Co., Ala.

Jos. W. Musser, Wm. Pardon—Michigan City, Benton Co., Miss.

Respectfully,
BEN MURPHY,
President of Conference.

JOS. W. MUSSER,
Secretary of Conference.

Church and Farm, please copy.

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GRANTSVILLE, Tooele County,
October 25, 1895.

To the Editor:

For some time past I have routed and farmed some land near Grantsville but lately I have traveled around considerably and investigated many places, trying to find an opportunity where my small means would permit me to acquire a home of my own. In your issue of August 4th I read a communication from John Blackburn of Los recommending Lucerne Valley as a good place to settle in, and later in your "annual edition" an interesting description of the same place—taking on that information I and two of my friends started out to visit Lucerne Valley and see for ourselves. We have just returned after examining into everything as close as we could, and for the benefit of other people looking for homes I wish to say through your paper that for a new place I think Lucerne Valley offers more inducements to the farmer and stockman than any other settlement.

From Salt Lake City you go on horseback or by wagon about 130 miles to all through Clark Creek ca- you to Pedmont on the U. P. railroad and thence southeastery to Lucerne valley, which lies in Uintah county, Utah, east of Green river and south of Henry's Fork, and is about ten miles long and two miles wide. The soil generally is a sandy loam, easily cultivated and very productive, free from alkali and roots. The climate is about like that of Castle Valley, but I judge the climate to be warmer because the valley is well protected by surrounding mountains ranges. We saw tomatoes, cabbage and all kinds of vegetables growing there fine; young orchards containing apples, pears, plums, prunes, cherries, peaches and other trees seemed to be doing very well. On October 19th the lettuce was as green as ever and still growing; everything went to show that the soil and climate is all you could reasonably expect. And I want to say here that Green River City, Rock Springs and other coal camps within a circle of sixty miles give a splendid market for all the vegetables and fruit that can be raised. The winter range is fair, and the summer range is splendid. Cedar wood for fuel grows around the valley in abundance and timber for home logs can be hauled from a distance of five miles; at a saw mill ten miles distant lumber can be bought for $10 a thousand.

Lucerne valley has an abundant water supply from the Lucerne creek and I understand by the Lucerne Land and Water company, of Salt Lake City, and shares in that company—entitling the owner to a perpetual water right for one acre of land per share—can be bought for $10 a share on easy time payments.

There is now left in the valley over 5,000 acres of fine level land which can be entered as homesteads. I and my friends are preparing to move in there right away and I understand several others will settle within the next few months.

Very respectfully,
F. A. ELLISON.

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10 00 a. m.	10 35 a. m.	11 00 a. m.	11 35 a. m.
2 00 p. m.	2 35 p. m.	3 00 p. m.	3 35 p. m.
4 00 p. m.	4 35 p. m.	5 00 p. m.	5 35 p. m.
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No. 2—The Colorado, Pueblo, Grand Junction and all points east ... 9 00 a. m.
No. 4—For Provo, Grand Junction and intermediate points ... 1 40 p. m.
No. 6—For Provo and intermediate points ... 6 20 p. m.
No. 8—For Ogden and intermediate points ... 1 30 p. m.
No. 10—For Ogden and the West ... 5 00 p. m.

Arrive Salt Lake City

No. 1—From Colorado, Grand Junction and the East ... 1 20 p. m.
No. 3—From Provo, Grand Junction and the East ... 11 20 p. m.
No. 5—From Provo, Goshen, Marysvale, Kanosh and all points south ... 1 35 p. m.
No. 7—From Ogden and intermediate points ... 9 40 a. m.
No. 9—From Ogden and the West ... 2 05 a. m.
No. 11—From Ogden and the West ... 10 15 p. m.

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From Sun Capitol, Carbon, Uinta Valley ... 7 25 p. m.
From Kelton, Lucern Valley, Park, Provo and points ... 4 10 p. m.
From Montana, Oregon, Idaho, Salt Lake and points ... 9 20 a. m.

DEPART

For Butte, Logan, Salt Lake City and all points ... 7 00 a. m.
For Eastern and intermediate points ... 10 00 a. m.
For Ogden, intermediate points, Butte, Helena, Portland and Salt Lake City ... 4 45 p. m.
For all Eastern points, Salt Lake City and intermediate points ... 7 00 a. m.
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