

MISCELLANEOUS.

Written for this Paper.

JENSON'S TRAVELS.

LETTER NO. XXX.

Monday and Tuesday, September 2nd and 3rd 1895 was spent by your correspondent at the mission house at Maua, Tongatabu, in writing and reading and conversing with a few natives who visited us. The Tongans are a very proud and haughty race, many of whom think themselves superior to white people. They are very sensitive to blame and great lovers of praise; and it is said that both the earlier and later sectarian missionaries learned how to take advantage of this when they wanted a liberal donation from them. Such was generally raised in special meetings called li baaga, in which the solicitor, after having received money from some native, would get up and declare the fact to the whole congregation and praise the donor in the highest terms. This naturally would induce others who loved to be praised, to donate liberally also, and even to excel the previous giver; and this would go on till sometimes the assembly would grow wild with excitement, and many, acting from the impulse of the moment, would give away nearly all they possessed. These li baaga meetings are still held and with almost the same success as formerly.

Wednesday, September 4th. Elders James R. Welker and Charles E. Jensen, bound for Vavau, and myself bound for Samoa, accompanied as far as Nukualofa by Elders Durham and Atkinson, left Mua, early in the morning, and being favored with a southeasterly wind we crossed the lagoon in about an hour. Leaving the boat at the usual place of anchorage we walked to the capital, from whence we sent a vehicle back for our luggage. On our nearing the wharf we noticed a great gathering of people there and we were informed that the young king of Tonga was about to pay a visit on board the British man-of-war, Penguin, which was lying at anchor off the wharf. This gave us an excellent opportunity of witnessing quite an impressive display of royalty on a small scale. Strung along the grassy road passing the palace and along the jetty leading out to the pier, were about one hundred men dressed in white coats and pantaloons, who did service as a guard of honor for the occasion. In front of the custom house sheds, about half way between the palace and the pier, twenty armed soldiers were stationed. They were dressed in red coats and blue pants, and had dark colored caps with a gold colored band around them for head covering. Their leather belts with brass fastenings, together with their brass coat buttons and the brass ornaments fastened to the front of their caps gave them quite an imposing appearance. Then there was the royal band, consisting on that occasion of eighteen members and that many instruments including the drums, which discoursed music that in sweetness and harmony could compare favorably with some American bands that I am acquainted with. After waiting a short time, the king was seen leaving the palace accompanied by five others, who walked in double file between the lines. The king

who is rather a good-looking young man (only twenty-one years old, but weighing nearly 275 pounds and measuring 6 feet 2½ inches in height) was dressed in a tight-fitting suit of navy-blue, and on his head he wore a light colored helmet, while his shoulder and breast was properly decorated as becomes genuine royalty. He walked with a regular and firm step, carrying himself in strict military style. By his side walked Mr. Leele, the British consul at Tonga. Immediately behind them walked Mr. J. B. Watkin, the King's special adviser and the head of the Tongan Free church, and Tukuaho, governor of Vavau; while George Finau (a very stout native) and the crown prince of the kingdom, but at present the governor of Keppel Island, and another native chief made up the rear. Due honor was paid "his majesty," as he passed along the lines, and among others the "Mormon" Elders present on the occasion lifted their hats respectfully to the "greatest Tongan alive." The distance from the palace to the outer end of the jetty is about a quarter of a mile, and having reached the wharf his royal highness and escort boarded the royal boat, which was waiting for them and which was manned by ten royal oarsmen and a helmsman. Just before the king stepped on board, the ten oarsmen arose to their feet and raised their oars to the perpendicular, remaining in that position till the six distinguished passengers were seated. Then, at a given signal of the helmsman or boat commander, the ten men as with one accord dropped their oars into their proper positions on the sides of the boat, and then taking their seats commenced their very artistic and graceful rowing toward the British man-of-war, which in honor of the occasion had ordered its crew up in the yardarms where they stood erect like so many statues till the king and escorts had boarded the vessel. The king's party only remained on board the man-of-war about half an hour when he returned in the same boat that had brought him out. I have never seen finer and more perfect rowing than that executed on this occasion by these Tongan natives. The sight was truly pleasing to the eye, and the long white boat, flying the royal standard ahead and the Tongan flag on the mast looked beautiful, as it was propelled so systematically over the water. The party marched back the way it came, the band, the soldiers and the guard of honor occupying the same positions as when the party went out, and going through the same performance.

As the steamer Ovalau, which was due from New Zealand had not arrived yet, we returned to Mua in the evening, rowing all the way across the lagoon. In the evening Elder Durham and myself visited Mr. Lombard, one of the white merchants of Mua, and an old resident of the place. We also witnessed a most beautiful total eclipse of the moon.

Thursday September 5th. Once more Elders Walker, Jensen and myself left Mua, accompanied by Elders Alfred M. Durham (who presides over the Tongan mission) and Amos A. Atkinson, after taking final leave of Elders George W. Shill and George M. Leonard. The

usual sailing and walking brought us safely to Nukualofa, where we found the Ovalau lying at the wharf. After giving the parting hand to Elders Durham and Atkinson, who returned to Mua, we boarded the steamer, and spent the night on board. On our arrival at Nukualofa today, we saw a shark measuring eleven feet in length and weighing about five hundred pounds, which had been caught the night before. We also conversed with a native of Pitcairns Island by the name of Young, who is a great grandson of the original Edward Young,—one of the mutineers of the ship Bounty who first settled Pitcairns island over nine hundred years ago. This man, together with two companions, had just arrived at Nukualofa in an American Seventh Day Adventist missionary vessel. The present population of Pitcairns Island is (about 130 in number,) are all adherents of the Seventh Day Adventists, though they were formerly members of the Church of England.

Friday, Sept. 6. According to previous appointment, Elders Welker, Jensen and myself landed and had a pleasant interview with King George (Jioaji Tubon II.) at the royal palace in Nukualofa, being introduced by Mr. Watkin. I conversed with the king about fifteen minutes, partly direct and partly through Mr. Watkin as interpreter. The king understands a little English, but spoke it very imperfectly. I endeavored to convey to him a correct idea of Utah and her people, and explained briefly our method of preaching the Gospel throughout the whole world, and also told him that ten of our Elders were now laboring in his kingdom. I also showed him some Salt Lake City views, and a specimen of the rock of which the Salt Lake City Temple is built, all of which seemed to please him very much. After an interview with the king we watched the preparations going on for a great native feast near the palace. The occasion was a visit of a number of singers and their friends from Haapai who had just landed with their food and mats, and were now busily engaged in carrying roasted pigs, cooked ufi, kava roots, and other food from the landing to their camping ground behind the palace. The smaller hogs and lighter parcels two men would carry on poles between them, but the large hogs and the heavier articles they had mounted on a number "of sleds" consisting of forked logs or trees to which they had attached very long roots in lieu of ropes, and the men marching in double file pulling at these natural ropes would drag the sled over the green, grassy lawn, while they were shouting and singing their native songs in full chorus keeping time with their feet. In this manner the men marched backward and forward between the landing and place of encampment until all the food was brought up. Every time the long double file of stalwart fellows arrived at the camping ground they were greeted and praised by the local chiefs who had taken their position for that purpose, sitting in a long line, with crossed legs near the temporary sheds which had been built for the accommodation of the visitors. The sight was truly interesting. While some of the men were only covered with their usual scanty clothing—a shirt and a waistcloth—others were loaded down with native cloth and costly mats, which