

Amanda Pettit, daughter and son, Mr. and Mrs. Mont Pettit and children, Mr. and Mrs. Jerry Soper, Mrs. Nettie Soper and two daughters, Henry Soper and daughter, Mrs. Clara Gerard and son, all of Oceanside; also Mrs. Groo and daughter of Salt Lake City, Mr. Wood and Miss Bishop of New Haven, Conn., Elders L. B. Brown, Ross, Hamson, E. Burton of Brooklyn, and D. J. Watts, now laboring at Oceanside.

The Elders are steadily gaining friends and endeavoring to spread the doctrines of Christ among all who will listen. Prejudice is gradually subsiding giving more chance for truth. Any of our friends having relatives here they desire Elders to visit, can send addresses to any of the above named Elders.

TURNER.

ORIGIN OF THE SAMOANS.

Samoa, June 22, 1897.

Among the conflicting opinions as to the origin of the inhabitants of Samoa as well as their congeners on several groups of the Pacific islands, I will offer the following as evidence that they belong to the house of Israel and came from America.

First—According to the tradition of Samoans: They first landed on and inhabited "Manu'a," the most eastern island of the group. This is an evidence that they did not come from the west. Following in this line of evidence we read in the Book of Mormon (Alma 63: 5-8) that at least two large ships were "launched into the west sea near the narrow neck which leads to the land northward and were never heard of more." The question is: "Were these two ships destroyed? Or were they drifted away to some of the Pacific islands? The probability is in favor of the latter, when we consider that the trade wind and ocean current of that part of the sphere tend westerly. It must be left to conjecture, however, how the scattered from island to island. But that the natives had boats large enough to navigate from one group of islands to another is evident from the well known fact that not many years since the Tongan people came to Samoa (a distance of nearly five hundred miles) in sufficient numbers to conquer them.

Second—The Samoans rigidly adhere to the old Mosaic law of circumcision, which was in force among the Nephites and Lamanites till the coming of Christ. (It will be noted that the two above mentioned boats left 54 B. C., the laws of Moses being in full force at that time.)

Third—The Samoans have a custom of embalming their dead—an old Israelite custom (Gen. 50: 26).

Fourth—Both among the American Indians and the Samoans is the custom represented in the law of Moses by "An eye for an eye, and a tooth for a tooth," e. g. If John Doe should kill Richard Roe, the Roe family would seek revenge until they had got a man from the Doe family; thus: a man for a man, or, "An eye for an eye," etc.

Fifth—There is a custom among the Samoans of cutting off a woman's nose for the crime of stealing another woman's husband by marrying him. The same custom is prevalent among some of the tribes of American Indians. The writer is familiar with this custom among the Apache Indians of Arizona.

Sixth—The girls of Samoa often gather themselves together to sing and to dance, and to make themselves merry (exclusive of the men)—a custom that existed among the ancient inhabitants of America (Book of Mormon, Mosiah 20: 1).

Seventh—The syntax of the Samoan language in many points resemble the Hebrew.

The above are a few indirect evidences

I have gleaned principally through my own observations, and not having access to any writings of the ethnology of the race, it is possible that I have omitted much very valuable evidence. While it is almost impossible to glean sufficient data to establish definitely the origin of the Samoans, the fact that they observe some of the laws of Moses, and that a number of the customs of both the Samoans and the American Indians are identical, taken in connection with the other evidences, seems, when looked upon in the light of reason to render the argument strongly in favor of them belonging to the house of Israel and most likely drifted from American shores.

WILLIAM A. MOODY.

SOUTH COLORADO CONFERENCE.

Pueblo, Colo., Aug. 12, 1897.

About eight months ago I received a letter from Elder J. W. Taylor asking me if I could lodge and board him and one or two more which he would bring until they could make opening in Pueblo. I answered, yes, and myself and my wife would share with them. Accordingly, John E. Woolley was sent here and a few days after Elder H. J. Grant came. On inquiring around, we found two Brothers Coalmins, two Brothers Cummings, Brother Simmons and Brother Crum and families, also a few more. We gathered them together, and started meetings in Brothers W. I. Cumming's and J. D. Simmons's houses. We held a few meetings, and on the 22nd of January Elder J. W. Taylor arrived here, and called all the Saints together. These numbered twenty-four. The object of the meeting was to organize a conference, and called the South Colorado conference, which was done; also organized the Pueblo branch.

Elder John E. Woolley was made president of the conference, and Elder John I. Hart president of the Pueblo branch.

Since that time we have held regular meetings having rented a good hall on Main street. The Pueblo Daily Chieftain has proved a great friend to our cause in publishing all our notices of time of meeting. These you can see in their paper every Saturday and Sunday morning, so we esteem the paper as a kind friend.

We have a good Sunday school, meeting at ten in the morning. Our meetings are at 2 and 7:30 p. m. every Sunday, and two weeknight meetings are attended without any disturbance. The Saints are all united, having the gifts of tongues and interpretation and prophecy in their fellowship and Priesthood meetings, and the majority pay a strict tithing.

I have presided over conferences and branches in England and at home in Zion, but I can say I never seen a more united lot of Saints than those in this branch. All are striving to live their religion and serve God. We now have laboring in this conference these Elders from Utah: J. E. Woolley, H. J. Grant, Geo. A. Campbell, Charles Maun, J. L. Egan, Brother Smith and Brother Davis. We had Brother Woolf but he left on Sunday for home on account of his wife being dangerously sick.

JOHN I. HART.

MORMONS IN OREGON.

Walla Walla (Oregon) Union, August 17: Elders G. L. Braley and Jas. F. Smurthwaite, of the Church of Jesus Christ of Latter-day Saints, more commonly known as Mormons, are in the city. They have been ordered here by the Church to look over the ground and if the conditions are favorable may

establish a Church. Elder Stevenson, the patriarchal looking gentleman who visited Walla Walla about a year ago, and who has since died, was the forerunner of the faith in this section and his report is responsible for the visit of these two gentlemen.

Elders Braley and Smurthwaite are both young, and claim that while obeying the commands of the Church, they are subsisting on their own resources.

"It is one of the tenets of the Mormon faith," said Elder Smurthwaite, "that no preacher shall receive a salary from the Church or solicit contributions from the public. I have been engaged as bookkeeper in Baker City until called on this mission. We do not come here to tear down any other church, but to seek only those who believe as we do."

"Have you met with any success here?" asked a reporter of the Union.

"Yes, we have met a number of people who are believers in the doctrines we proclaim. There has been a great deal of prejudice against the Mormons which was inspired not so much by the now obsolete practice of polygamy, as by political influences, and it is our purpose to break down this prejudice by the dissemination of the true principles of Mormonism."

Sumpter (Oregon) News: A number of Mormon missionaries made a pleasant call at the News office Monday morning. They are intelligent, well-dressed and most affable gentlemen, and seem to be in every way qualified to properly represent that great body of progressive people inhabiting the young State of Utah and the adjoining states. It is their purpose to establish a permanent mission in Oregon and the Northwest, and at present they will operate in the states of Washington, Oregon and Idaho.

The traveling Elders in this mission are D. Jensen and George Z. Lamb, who will remain in Baker county. L. S. Pond and Thomas Preston, who will be assigned to the state of Idaho, Gaston L. Braley and James K. Smurthwaite, who will open up a field of labor in the state of Washington.

The mission is under the presidency of Elder Geo. C. Parkinson, of Preston, Idaho, and all seem sanguine that many converts will be made to the faith of the Mormon Church. These gentlemen seem earnest, cheerful and progressive, and we bespeak for them a cordial welcome and bid them God speed in their mission for good.

PICNIC IN SOUTH CAROLINA.

Society Hill, Darlington Co., South Carolina, Aug. 9, 1897.

A grand picnic was held in a beautiful shady grove on the Sinclair plantation, Friday, August 6th, which was known far and near as the Mormon Picnic. It was got up by a little band of Saints who reside in this neighborhood, although many were in attendance besides the Saints and their immediate friends. Some beautiful music was rendered by a trio of darkies who had been engaged for the occasion, after which a long table was loaded to its utmost capacity with the fat of the land. Indeed, it was loaded to such an extent that we feared it would give way beneath its burden of luxuries; but after we had offered thanks the good things began to disappear like frost before a July sun and in about half an hour's time that table looked as though it had been struck by a Kansas cyclone. Indeed, we soon came to the conclusion that when South Carolina people, Mormon Elders included, go to picnic they all go to eat.

As Mormon Elders are ever on the