

they had wrapped around them until their arms would almost extend straight out from their bodies, and some of the cloth drag behind them several feet. It is customary on great feast occasions for the natives to wear about their persons all the mats and cloth they own; it is a exhibition of wealth and always calls forth admiration and praise from their fellows. The women are on the lead in this regard, and we saw some of them who could hardly walk because of the immense weight of their wraps. To a people who generally prefer to go nearly naked such a superabundance of unnecessary and awkward clothing in as hot a day as this was must have been very uncomfortable indeed. Some of the women had also anointed their heads, necks and shoulders with coconut oil until their skin actually shone like "Rising Sun stove polish." While the Haapai visitors were engaged in gathering their food in the manner described the local natives were similarly engaged in gathering hogs, hawa, etc., in an adjoining lot. We counted seventy five cooked hogs and pigs in one place alone, and it would seem that nearly all the pigs on the island of Tongatabu had been slaughtered to do justice to the occasion. This particular feast is supposed to last for a week or more; a vocal music contest between the singers of Haapai and those of Tongatabu, being a part of the program. But the Tongan people care more for eating and drinking than for singing. Hence the pigs and other good food, form the centre of attraction. It is characteristic also of the Tongans that they hardly ever kill pigs for family consumption, but raise them exclusively for use at feasts.

By invitation of Captain Graham, commander of the Seventh Day Adventist brigantine "Pitcairn," which was lying off the wharf, we boarded that vessel, which hails from San Francisco and is bound for the Fiji group. We remained on board for some time conversing with the captain, who gave me some literature and informed us that the numerical strength of the Seventh Day Adventists throughout the world is about 35,000, with headquarters at Battle Creek, Michigan. The "Pitcairn," which is the only vessel owned by the society, was built in America in 1890 and named in honor of the island whose name it bears. We also boarded the Norwegian brig, Nebo of Tinstad, and had an interesting conversation with the captain, Jens Johannesen. In telling him that we lived in Utah, he exclaimed instinctively, "Men det er jo hvor Mormonerne bo." "Yes," was our reply, "and we are Mormon Elders." "Ja, sa," he said good-natured enough, but with an expression that suggested that though he was pleased to meet two of his Scandinavian cousins far away in the tropics, he would have been better pleased if we had not been Mormons.

At 4 p. m., Elders Welker, Jensen and myself, again boarded the steamer Ovalau, and a few minutes later we were under way, sailing for Haapai, about one hundred miles away. After passing several small islands, one of which was Malinoa, where a number of natives were executed a few years ago for making an attempt to assassinate Premier Baker, we found ourselves in the open ocean, with a smooth sea and a pleasant ocean-breeze blowing from the south-east.

Saturday, September 7th. Having sailed all night, we cast anchor off Bagai (Bangai), on the island of Lifuka, Haapai, at 8 o'clock a. m. Soon afterwards, Elders Thomas D. Adams, Albert L. Jones, Robert A. Smith and Alfred A. Koloeid, who are laboring as missionaries on the Haapai group, came out in a small boat to meet us. They had been informed of my intended visit by letter. After the usual greeting, characteristic of Mormon Elders in a foreign land, we landed at the village of Bagai, and walked a very short distance to the house in which the missionaries made their home in a rented room. We spent the forenoon culling history from the local missionary record, and then walked to the residence of Brother James E. Giles, the only white convert to Mormonism in the Tongan mission, and partook of a splendid dinner. After this we took a walk across the island to the opposite coast, drinking coconut milk on the way. After returning to the missionary room we continued our historical labors, and in the evening held a meeting for the white inhabitants at the residence of Mr. Giles. I lectured to them over an hour on the religion and history of the Latter-day Saints and had very good attention. We then conversed with some of the people who remained for the purpose after the meeting was closed; we also sang songs and hymns until a late hour and then returned to the missionary room where the still hour of midnight found some of us still working on the history of the mission, while others conversed, sang and related missionary experiences. And we had no sleep that night.

The Elders on the Haapai group have been a little more successful than those laboring on Tongatabu, as they have baptized twelve persons, one of them a white man, since the mission was first opened on the group in May, 1893. But otherwise it is the hardest field of labor of the two. Belonging to the Haapai group there are sixteen inhabited islands, some of which are many miles apart and not easy of access. Through the kindness of the white traders located on the different islands the Elders have been able to visit all of the most important members of the group; and it may be said in this connection that nearly all the white people in the Haapai group have been very kind and hospitable to the Elders since their first arrival there; they have not only given the missionaries free passages on their trading vessels; but have lodged and fed them on many different occasions, when the natives seemed indisposed to give them a welcome.

Sunday, Sept. 8. Having worked all night we repaired to the beach at 5 o'clock a. m., where the three of us who were going away said goodbye to Elders Jones and Koloeid, while Elders Adams and Smith rowed us out to the steamer. After a short conversation on board we gave the parting hand and exchanged "God bless you" with these brethren, who returned to the shore with the boat, and Elders Welker, Jensen and myself repaired to our respective rooms to sleep a little just as the native passengers on board were singing their morning hymns and offering their customary prayers. Whether or not they are really sincere or devoted to their religion, this can be said of the Tongan "Christians," that they as a rule are very attentive to the outward forms

of their religious duties. Whether in their villages or on board ships they always sing and pray morning and night, and they are also close observers of the Sabbath day, making it strictly a day of rest. If they don't attend their church services they sleep the day away, and would consider it a great wrong to pick fruit, eat or to make the least stir during the day. Were every second day a day of rest it would no doubt suit them even better than every seventh; for if there is any one thing the Tongan people excel in more than in any other, it is in their ability to rest. Rest appears to be their watchword; work is a burden.

At 7 a. m. the Ovalau lifted her anchor and steamed off for Oavai, about eighty miles away. After a pleasant voyage we arrived at Neiafu, Vavau at 3 p. m. Elder Welker Jensen and myself immediately landed, met a German trader to whom we had a letter of introduction and at once hired a room for the two Elders who are to open up a mission here. The house of which this room constitutes a part stands in the edge of a coconut and orange grove, on the hillside overlooking the harbor. When I was at Neiafu, two weeks ago, I had occasion to call at this house, and felt impressed then that it would be a pleasant and suitable place for missionary headquarters. It was the first house we called at today to inquire for a "room to let." The brethren are to pay \$3.50 per month. Our next move was to secure a hall in which to give a lecture in the evening. In this we were also successful. A small school house in which the white residents of Neiafu educate their children was placed at our disposal. Some of the traders who at once became interested sent word around to all the others, and at 7:30 p. m., the appointed hour for meeting, nearly all the white residents of the village and quite a number of passengers and the crew from the ship—about fifty persons altogether—had gathered and we commenced an interesting meeting, during which your correspondent spoke an hour and fifteen minutes, being listened to with the strictest attention. The religion and history of the Latter-day Saints were the subjects dwelt upon. This was the first "Mormon" meeting ever held on the Vavau group. Not having rested the night before, a sleep on board while the ship laid quietly in the harbor was thoroughly enjoyed by the three Elders.

Monday, Sept. 9. We arose at 6 a. m. and took a morning walk through the "bush" going two miles away to the top of the hill Talau—the same that I climbed alone on August 20th. Here, after singing, "We Thank Thee, O God, for a Prophet," we knelt in humble prayer to the almighty, and dedicated the Vavau group of islands and its people to the preaching of the Gospel. The Spirit of God rested upon us, and we rejoiced as servants of the Lord only can rejoice when they know they are in the line of their duty. God grant that the good work may prosper on these islands of the sea, and that their inhabitants may be brought to a knowledge of the truth. After returning to Neiafu, I saw Elders Welker and Jensen located in their hired room, took another walk with them through the town and adjoining groves, bled them a brotherly goodbye and a heartfelt God speed and boarded the steamer, which