# From Savaii, Samoa.

On the 7th of November I started on my trip around the island to visit and encourage the brethren and Saints and to make a more determined effort to get the Gospel before the people than has ever been done before, feeling that the time had arrived for such an effort to be made.

Elder Moody and two of our school boys took me to Pupula, twelve miles, on my way to Salesalia. Here I hired a young man to pack the parcels, etc., of the Elders, on to Salesalia for a dollar. We travelled through the lonely forest and rough rocks at quite a lively rate until nearing Lealaiele, twelve miles farther on our way, when my knee became very stiff and painful, caused by jumping over and up and down on the lava rock, which continues from one side of "the bush" to the other.

I reached Salesalia about 5 p.m. and of course Elders Jensen and Knudsen were pleased to see me come with their mail and a cake for Brother K. which we all enjoyed. The Saints and school children are about the same in number as for two years past, but they seem to manifest a greater hope, and feel better spiritually than they have for a long time past. Brothers Jensen and Knudsen have been laboring very earnestly to liven the branch up again. We held three lively meetings Sunday, November 10th and a Sunday school, in all of which I did the preaching. There were many men members present in the evening session, who seemed very much interested in what was said. It was a day of rejoicing for me!

On Monday, November 11th, Brother C. Jensen, three of our school boys—Metuli, Amauia and Tui—and I, left Salesalia on our march around the island. We called on friends at Samauge, eight miles west of Salesalia. They wished us to stay with them over night, but as they had another appointment for that evening we could not hold meeting, so we went on our way. We called on Mr. Nelson in Sopoao and he, too, asked us to stay over night, but as we wanted to hold meeting if possible in Safata, a mile farther on, we excused ourselves. Mr. Nelson is the same good, honest, accommodating man he always was. From Brother Woode's time until now he has been very kind to us and still he has never taken any interest in the Gospel as again revealed in this our day. In fact, he is one of the honorable men of the earth who has kept himself clean from the wrangling cants of modern Christianity, though he is not an infidel by any means. I believe the Lord will yet touch his noble heart and that he will then accept the true plan of salvation.

From Mr. Nelson's we went on to Safata where we were welcomed by a chief and his wife, and very soon after our arrival we got his consent to hold meetings in his house. Before the hour for meeting arrived several others came in who seemed very pleased to see us. They also furnished us with a very nice supper. About 7:30 we began meeting with about ten of the important men of the town and others. We only had one lamp and no table, but Brother J. gave them a good sermon. After meeting they stopped and talked for more than an hour about our belief and practices.

Nov. 12th we walked on up to Aopo, a bush town twelve miles from Safata. We passed through Leiuli about 9 o'clock, where we found the people all getting ready to go down to Saoluta to "Ma" meeting (a yearly donation paid by all natives belonging to the Church of England). We were unable to get breakfast at this place, so we had to walk on in the broiling sunland over the hot lava rock until noon, when we reached Aopo, as above stated. We had a very good breakfast about 2 p. m. and also a light supper that evening. As the villagers were also away to the "Ma" we were unable to hold meeting or do anything that evening. We went to bed quite early in an old native "stage" for a mosquito net, which had a very bad smell and being tight was decidedly unhealthy.

A little before sunrise we started across the "Ma," armed with a lot of young cocoanuts to drink. The "Ma" is the latest lava outburst on Samoa. The natives not knowing anything about dates or ages are unable to tell how long ago it was since the melted mass of rock came running down the mountain side to the sea. Where these trees grow it is not more than three miles wide, but on nearing the sea it gets much wider. The road across the "ma" is the most dreaded of all roads on Samoa. Being solid rock most of the way, it is very easy to place the trail, though the most of the "ma" is a great shattered mass, to which cause I am unable to give a reason, unless it was caused by heavy rain falling upon the red hot lava. When the sun is shining and there is no wind, it is almost impossible to endure the heat while crossing over the lava bed. Vegetation is beginning to grow most all over it now, and some of the trees are twenty feet high. The first foreign saints who came to this group, intimated that there was no vegetation at all growing on this lava bed. All Samoa was once the same and it is astonishing how trees will grow without a bit of soil.

Our company reached Asau, 14 miles west of Aopo, about 2 p. m. This is by all the longest and hardest walk travelers have to make on Savaii. We were treated very kindly in Asau, but they gave us nothing to eat because they didn't have it. For the past two seasons this district has almost burnt up for the want of rain, and last year a fire swept over the whole country, doing great damage. The week before we reached Asau, Elders Walker, Silver and Geo. Burnham had been there and had held a very large meeting, but we were unable to do so, for they said: "Your Gospel and our Gospel I just alike and there is no need of dividing the village and having two churches." We bore our testimony to them and then left, and went on to Satuia, six miles farther west. Here we found Elder Walker who was on his way to Salesalia from Fogafogi. Through his report and from what we learned there were a number who wanted him to stay and teach a free school for their children but they had no desire to turn "Mormons." O! Brother Critchlow was well and quite hearty, and still has great faith and hope in the Gospel.

November 14th we went on to Papa, where we were very kindly treated by the L. M. S. teacher and his wife and several others, who asked us to stay over night, but as Stanley was growing close at hand we left Papa at 4 o'clock and went six eight miles to Palauli, where we arrived at sunset. This is a large, long village and is situated on the extreme west end of Savaii. It is about half Catholics and half Protestants, but quite a number express strong desires to become initiated into the true fold; for they say they have weighed the others in the balances and found them wanting. We sang a few native hymns with our tones to them this evening, which fairly charmed them. Later on we held a Gospel talk, and had it about all our own way, for we were unable to hold a regular meeting.

Nov. 15, we went on to Taga, most of the villagers and our friends had gone away, we went on to Neafu, where we arrived about noon. Neafu is about twelve miles northwest of Palauli, and the same distance north of Salesalia. We were very kindly treated in this place but being unable to hold a meeting, we left for Palauli at 4 o'clock. We arrived at Palauli at sunset and were heartily welcomed by George Burgess and family. He is a half caste, and has a native wife and twelve little children. They have always shown great favors and love to the Elders since the very first; but as yet have not been baptized; still they feel as and show by their actions that their hearts are with us; and only through the law of the land that they put off being initiated into the fold of the True Shepherd. We find this to be the case in a great many villages, for many would like to join us but are afraid if they would do so their houses would be burned, their property confiscated and themselves driven from the town. The highest chiefs of every town care as much as they please, but it isn't so with the second order of chiefs and the lower classes. But we feel that the time is close at hand when we will have the confidence and esteem of high chiefs to that extent that the people can do as they please. We have good reasons to feel so. Besides, the Lord is to cut His work short in righteousness during the last great struggle of truth and error on the earth in this great dispensation of the fulness of times.

November 16th we went on nine miles to Fogafogi, where we arrived about 1 p.m. We found Elders Silver and Burnham well and feeling splendid, as were also the Saints. The old chief Afualo has been trying to lead and mislead the Elders for the past eight months but at last he has found out by a sad experience that God will not honor and bless those who dishonor those whom He has chosen to lead His cause (a lesson to us all).

Sunday the 17th we held three good meetings. Brother J. spoke twice and I once. In our morning meeting we ordained Apualo a Priest, and also set Opapo apart for his mission to the conference of Tuasealeaga. Opapo was ordained an Elder at our late conference in Saluafata and called at the same time to this field of labor.

Monday, the 18th, we all went down to Gagaemalae, where we stopped over night and held a long conversation in the evening with the principal men of the place. They also believed our message was true, but thought we all they could do at present because of our being unpopular.

Nov. 19 we went on to Salailua, to Peter Jensen's and took breakfast with him. He is as good a friend as the Elders ever had in the world, and from Brother Woode's first landing he has listened to our stories and has read our works, but still he keeps in the back-ground, though we all feel that he will yet be one of us. We all went on to Taga that afternoon, where we hoped to hold a large meeting, but as nearly all the people were away we did nothing.

November 20—Brothers Silver and Burnham turned back this morning for Fogafogi, while Elder Jensen, the boys and I came on to Tufu, sixteen miles, where we arrived about 2 p. m. Here we called upon and stayed with an old L. M. S. preacher who is one of the most honorable men of the earth, and I dare say as honorable and upright a Samoan as lives in this generation. His name is Mose (Moses) and the Moses of old his father called, faithfully, God-fearing man. He is sincere and devoted to his religion and has been a faithful preacher for twenty-three years, and for the good he has done he will surely receive a great reward; but we pray that he will yet understand and embrace the fullness of the Gospel.

Nov. 21, we came on eight miles to Palauli where we stopped over night with one Manoiaia and family who are relatives to the king. They were very pleased to have us with them and begged us to always come there and stop whenever we call that way. We had a good Gospel conversation during the evening and also a singing school.

November 22nd we came on ten miles to to Saleaula! In a heavy rain-storm all the way; but even to this our hearts were full of joy. We found Brother Moody and the Saints well and feeling fine, and the work going on very nicely.

Brother David Kenison Jr. and the Saints of Tuasivi branch are putting up a meeting house, and the noted warrior and statesman Lauale and his town (Fogapoa) are also assisting by furnishing material for their roof. Brother David is one of the very best deacons in our whole church, and through his earnest faithful labors he is making a stir in that branch and adjoining village. He is called everything but a diplomat, men by members of these churches, but that only pleases him and makes him more energetic. His good native wife Tamanoai is about the same, and add a great support to us by their assistance. They are sacrificing a great deal, but they believe that the Lord will reward them for it all with many returns.

Sunday, November 24 0, we held two meetings in the new unfinished house.

During the following week Brother Jensen, our boys and I helped on the house. Sunday, December 1st, we held four good meetings together with the Saleaula Saints, who came down to hold social meeting together.

We are full of life and bright hopes and faith that a bright day is dawning upon Samoa. We learned from the Elders that the same earnest spirit is taking hold of the natives in Upolu and Tutuila as is manifest in this island. Many have been baptized and others applied for baptism.

L. B. BURNHAM.

SAMOA, December 8.

THOUGHT THE KAISER STUPID.

A Gentleman Told Him He Would Never Set a River Afire.

An amusing little story about the present emperor of Germany, William II., and a Vienna coachman was narrated at a banquet lately given at Vienna by some diplomatists, the narrator being himself a well known and prominent member of the corps diplomatic.

In the year 1887 the present Emperor William II of Germany, then Prince William of Prussia, came to Vienna, visiting his particular friend and chum, the late Crown Prince Rudolf of Austria. Joined by the Prince of Wales, who was at that time also a frequent visitor to the Vienna court, the three princes took a fancy to mingle with the commoners of the Vienna population. Dressed in ordinary clothes, they visited places which are not in the least regarded as suitable for princely guests.

One day they entered a hotel, but instead of going into the dining rooms they walked into the "schwemme," a place which answers in some degree to the barroom of an American hotel. In these rooms coachmen and the servants of the hotel guests take their meals.

The three princes took seats at an empty table, and listened, highly amused, to a fierce debate about politics between several stout members of that class of fashionable Vienna coachmen who are known all over Europe as "Fesche Wiener Rabes." The distinction of these charioteers is a kind of good natured boldness and droll familiarity toward their customers as well as to perfect strangers.

After listening awhile Prince William put in a word, and soon was drawn into the excited discussion. Suddenly a stout, red faced coachman walked up to the table where the three princes were seated, and, tapping Prince William gently on the shoulder, said: "Now, if you should ever drive anything to say in politics, you wouldn't set a river on fire, I'm sure!"

As every public coachman in Vienna wears a number, this coachman was—upon a special request of Prince William—easily identified. The prince sent him a handsome snuffbox with his initials as thanks for the amusement he had furnished, and then the man learned in amusement whose political abilities they were that he had so belittled.—Vienna Letter in New York Press.

GOT MARRIED ON CREDIT.

Lack of Money Was No Impediment to the Student and His Bride.

The city registrar's office in the old courthouse is the scene of one or two marriages daily, and amusing incidents frequently occur. Perhaps the most peculiar case that has come up recently, on account of which was related to a reporter a few days ago, is that of a Harvard student who was in love and without funds. The love conquered his pride, and he concluded to investigate the matter with a view of getting married on trust. He made his appearance at the desk in the registrar's office and inquired if that was the place where he could procure a marriage certificate and also get married. He was informed that it was, and a blank application was handed to him, which he proceeded to fill out.

After this proceeding was gone through with he looked up, and, in a hesitating manner, asked the clerk if he could leave a few moments' private conversation with him. He was taken into the enterom, and this is the tale he unfolded: He said that he was deeply in love with a young lady, and that she was also very much in love with him. But her parents had serious objections to the match and did all that was in their power to break it off. They had closed their doors on him; but, notwithstanding this, he succeeded in arranging meetings with his heart's choice, and during one of these he proposed marriage to her and was accepted, he arguing that if they were joined in the holy bonds of matrimony nothing, not even her stern parents, could separate them. They had arranged the details and concluded that the only thing to be done was to get married in secret and then separate until he should graduate from his college. She, of course, would go back to her home and live with her parents as if nothing out of the general run of events had happened.

But the young man, being without funds, was in a dilemma, and the worst of it was he could not see his way clear to procure the necessary amount to pay for the certificate and ceremony. His home was in a western state, and he received an allowance from his father only once in six months. It was not due for nearly two months. He concluded that his only course was to try the method referred to above. The clerk, being a kind hearted man, told the youth that he would perform the ceremony and trust him for the pay, provided the lady in question was of age. The next day the couple put in an appearance and were married. Upon the arrival of the next allowance from his parent the youth walked into the office one day, made himself known and presented the clerk a $10 bill.—Boston Herald.

During the four years of the civil war there were 167 pitched battles, 199 combats involving the presence of a number of regiments on each side and 862 skirmishes, sieges and other actions.

Sir John Herschel proved that an object 45 miles in diameter and 300,000 miles long would scarcely in one minute should it fall into the sun.


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Sarsaparilla more than any remedy I have ever taken. I have never been robust and was subject to severe headaches, and had no appetite. Since taking

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SUMMONS.

In the District Court in and for the Third Judicial District of Utah Territory, County of Salt Lake.

Trula A. Silver, plaintiff, vs. Mary Leslie and George Salisbury, defendants.

The People of the Territory of Utah send Greeting to Mary Leslie and George Salisbury, defendants.

YOU ARE HEREBY REQUIRED TO APPEAR in an action brought against you by the above named plaintiff in the District Court of the Third Judicial District of the Territory of Utah, and to answer the complaint filed therein within ten days (exclusive of the day of service) after the service on you of this summons—if served within this county, or, if served out of this county, but in this district, within twenty days; or else judgment will be taken against you according to the prayer of said complaint.

The said action is brought to have judgment against defendant Mary Leslie for the sum of $1,000, with interest from Dec. 1, 1895, at 8 per cent per annum from the date of the judgment herein, and for $10 per month from Dec. 1, 1895, to the date of the judgment, with interest on each of said monthly payments from the date of the same respectively, and for the sum of $1,000 attorney's fees, with costs, and for a decree that said plaintiff is the lawful wife of said defendant, and that the marriage relation existing between them be dissolved, and for the custody of her child, Mabel Silver, and for such other and further relief as may be deemed just and proper.

Defendant Mary Leslie is hereby notified that unless she shall appear and answer the said complaint as required by said summons, the said plaintiff will apply to the court for the relief demanded in the complaint.

Witness, the Hon. Samuel A. Merritt, Judge of the District Court of the Third Judicial District, in and for the Territory of Utah, this second day of December, in the year of our Lord one thousand eight hundred and ninety-five.

DAVID E. DUNBAR, Clerk.

By GEO. D. LOURIE, Deputy Clerk.

(SEAL)


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No. 1—For Kingman, Peach Springs, Grand Junction and all points east. 8:00 a. m.
No. 4—For Provo, Grand Junction and points east. 7:00 p. m.
No. 5—For Ogden and intermediate points. 7:40 p. m.
No. 3—For the Pleasant Hanson, Marysvale and all intermediate points. 1:30 p. m.
No. 2—For Denver, Pueblo, Provo, and all intermediate points. 3:00 p. m.
No. 9—For Ogden and the West. 11:45 p. m.
No. 1—For Ogden and the West. 10:30 a. m.

Arrive Salt Lake City.

No. 1—From Denver, Grand Junction and the East. 1:05 p. m.
No. 4—From Provo, Grand Junction and the East. 11:30 p. m.
No. 8—From Provo, Pleasant Hanson, Marysvale, Gunnison and intermediate points. 8:00 a. m.
No. 6—From Ogden and intermediate points. 9:45 a. m.
No. 2—From Denver and Provo. 3:35 a. m.
No. 7—From Ogden and the West. 3:35 p. m.
No. 10—From Ogden and the West. 10:30 a. m.

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Time table in effect Jan. 5, 1896.

| Leave S. L. City. | Ar. Farmington. | Leave Farmington. | Arrive S. L. City. |
|---|---|---|---|
| *7:15 a. m. | 7:55 a. m. | *9:00 a. m. | 9:50 a. m. |
| 10:00 a. m. | 10:45 a. m. | 10:45 a. m. | 11:35 a. m. |
| 2:00 p. m. | 2:45 p. m. | 3:15 p. m. | 4:05 p. m. |
| 5:00 p. m. | 5:45 p. m. | 6:15 p. m. | 7:05 p. m. |
| 7:30 p. m. | 8:15 p. m. | 8:45 p. m. | 9:35 p. m. |

*Sunday only.

Leave S. L. City. 9:45 a. m. Ar. Ft'n's 10:35 a. m.
Le. Ft'n's 12:45 p. m. Ar. S. L. City 1:35 p. m.

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From Helena, Butte, Portland, San Francisco and Ogden. 3:15 a m
From San Francisco, Castle Valley, Ogden and intermediate points. 7:35 p m
From Chicago, Omaha, St. Louis, Kansas City, Denver and Ogden. 3:10 a m
From Provo, Milford, Pioneer and way points, Provo, Nephi, Marysvale and Bingham. 5:30 p m
From Terminus, Tooele and Garfield Beach. 4:00 p m

DEPART

For Chicago, Omaha, Denver, Kansas City, St. Louis, Ogden and Park City. 6:00 a m
For San Francisco, Ogden, Castle Valley and intermediate points. 9:00 a m
For Ogden and intermediate points. 4:00 p m
For Chicago, Omaha, Denver, Kansas City, St. Louis, Butte, Portland and San Francisco. 7:00 p m
(For Bingham, Marysvale, Provo, Nephi, Pioneer, Milford, Modena and points. 7:45 a m
*Garfield Beach, Tooele and Terminus. 1:00 p m
(Trains south of Juab run daily except Sunday.
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Train No. 4 leaves Ogden 10:00 p.m., Salt Lake 11:00 p.m., arrive at Pueblo 1:40 p.m., Colorado Springs 3:05 p.m., Denver 4:30 p.m.

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