

ting out from sight the distant and lofty peak of Lati, while at the same time, effectually protecting the harbor from the heavy swell of the sea, from the west and southwest. On the right lay the bay of Niwababu, formed by the eastern shore of that island and the western side of Falevai or Kopa. Several small islands lie in the bay, and its southern extremity is bounded by a shoal reef, extending across the strait between the two islands just named. The northern extremities of Niwababu and Falevai consists of high and perpendicular cliffs, crowned by thick woods and groves of cocoa palms. The sloping highlands of Hibilo, on the main island (Vavan) on the left are also covered with dense and rich vegetation to within a few feet of the sea. Leaving Niwababu and Falevai behind, the channel becomes narrower and seems to be terminated by the high hill of Talau (perhaps 600 feet high.) But after passing the beautiful sandy shores of the island of Utugaki, the bay of Talau opens out to view on the left. Passing on the steamer sails through a narrow but deep channel lying between the hill Talau on the left and the sandy point of Utulei on the right, into the beautiful harbor, and at 5:30 p. m. we were lying at the wharf at Nei-afu, the principal town of the Vavau group. Soon afterwards the wharf and deck of the steamer swarmed with natives of both sexes, who chattered and laughed as if they had never known anything but pleasure. I was the first of the passengers to land and soon found myself in the centre of the town and in the midst of beautiful cocoa nut and orange groves. I ate a liberal supply of the latter, I also peeped into a native church, where a number of the people were assembled for evening prayer, and called at the post office to be informed that there were none of our missionaries at Vavau, but that I would find some on the other two main groups of the Tongan Archipelago, namely Tongatabu and Haapai. Nei-afu contains about 200 inhabitants of whom thirty are whites, mostly German traders.

Tuesday, August 20th. The ship having laid by the wharf all night, I arose early in the morning and took a long walk all alone to the hill Talau, from the top of which (two miles distant from the town of Nei-afu) I obtained a magnificent view of the harbor, bays, straits, and the different islands of the Vavau group. Finding myself in so solitary and lonely a place, I also sought the Lord in secret and earnest prayer, and returned to the ship happy and glad, but somewhat tired and hungry, as I had started off without breakfast. After eating oranges to my heart's content, and chatting with some of the natives who could talk a little English, I once more boarded the Ovalau, which, (after taking on board a cargo of oranges, coconuts, etc., and a large number of native passengers bound for Tongatabu) steamed off from Nei-afu at 12 o'clock noon. We had stopped at the Nei-afu wharf about eighteen hours. We left the Vavau group the same way that we had come in; but having reached the open ocean we stood off to the south and had a fine voyage, the sea being smooth and the wind easy. In the evening we passed on our right the two mountainous islands of Kao and Taloa, of the Haapai group. Kao is 5,000 feet and Taloa 2,800 feet high. The latter is

the island on which John Norton, one of Captain Bligh's men was killed by the natives in 1789. The readers of the News will no doubt remember the sad circumstance connected with the meeting on board the British ship, Bounty, Captain Bligh; how the captain and some of his men were forced into a small boat by the mutineers, and after a most extraordinary and perilous voyage reached the Dutch settlements in New Guinea, after losing one of their numbers (Mr. Norton) on the Friendly Islands; and how the mutineers headed by Fletcher Christian afterwards settled on Pitcairn's Islands, where a number of their descendants still reside.

Until a late hour of the evening the native passengers on board the Ovalau, entertained us with singing, dancing and athletic sports. They are a fine race of people, and resemble in color, build, habits and movements the Hawaiians very much.

Wednesday, August 21st. At sunrise the Ovalau was sailing abreast of the little beautiful and green island Atata lying a few miles from the island of Tongatabu, and at 8 o'clock a. m. we arrived at Nukualofa, the capital of the Tongan kingdom. The fine whitewashed lumber houses which line the coast give the town a most beautiful and attractive appearance from the sea, and the extensive cocoa-nut and orange groves, and the many other varieties of tropical trees, as well as plants, shrubs, flowers, etc., surrounding the dwellings and standing immediately back of the town produces a picture upon which the eye never tires of resting. Among the public and private dwellings which are strung along the beach, the king's palace, a fine two-story building with a lofty tower, and the royal church by its side, are the most conspicuous.

While eating breakfast in the vessel, the ship's purser, Mr. A. C. Walker entered the saloon and introduced me to two of our Elders, who are laboring on the island of Tongatabu. They were Alfred M. Durham, of Parowan, Utah, and James R. Walker, of Layton, Arizona. The meeting with these brethren was most opportune and desirable, as I was about to leave the vessel in search for the mission house, which I had already been informed was several miles away from the capital. I soon joined the two Elders, and sending my valises by boat, the three of us started for Mua, the name of the village where the Tongan missionary headquarters are located. A two-mile walk through the cocoa nut and orange groves brought us to a lagoon or inland bay, where the missionary boat, a little craft about thirteen feet long was anchored, and after boarding her we set sail for Mua about four miles distant. The tide being out and the wind being somewhat contrary, we had to row a part of the way, as our course was winding and we had to double a point from which a bar spouts far out into the lagoon. On landing immediately in rear of the mission premises, I was introduced to four other missionaries from Zion, namely, Charles E. Jensen, of Riverton, Utah; Amos A. Atkinson, of Lyman, Idaho; George W. Snell, of Lehi, Arizona; and George M. Leonard, of Farmington, Utah. The six Elders now named are all laboring on Tongatabu and adjacent islands, and there are four others engaged in missionary work on the Haapai group.

The Tongan mission was established

four years ago or in 1891. Since that time seventeen missionaries (among them two sisters) have labored on the group; but only fifteen persons have been baptized so far, of whom three on the Tongatabu part of the mission and twelve in the Haapai group. Two of those baptized on Tongatabu have been excommunicated for apostasy which leaves only one member at present on that island. But the brethren tell me that they have made quite a number of friends, many of whom have acknowledged a full belief in the principles advocated by the Elders, but who nevertheless lack courage to obey.

The brethren made me welcome to their quite comfortable home, and I ate a hearty supper with them, consisting of "ufi" (the main native diet) cocoa-nut sauce, rice bread and oranges. After supper I read Tongan scripture together with the Elders, and found that my little introduction to the Hawaiian language while on the Sandwich Islands enabled me to pronounce Tongan words quite correctly, the vowels having the same sound as in that language, as also most of the consonants. After conversing with the brethren till a late hour, I retired to enjoy my first night's rest on the island of Tongatabu.

The distance from Suva, Fiji to Nei-afu, Vavau, is 460 nautical miles; from Nei-afu to Nukualofa, Tongatabu it is 180 miles.

ANDREW JENSON.

MUA, Tongatabu, Tonga, August 22nd 1895.

FUNERAL RITES OF L. D. YOUNG.

The funeral of the late Patriarch Lorenzo D. Young was held from the Tabernacle yesterday, Sunday, November 24. A large congregation was present to show its respect to the memory of the deceased. The casket which contained all that was earthly of Elder Young occupied a place immediately below the speakers' stands and was covered with beautiful floral designs. The services were impressive and a long cortege followed the body to the city cemetery where it was committed to mother earth.

The services at the Tabernacle opened by the choir singing "When First the Glorious Light of Truth," Elder John W. Taylor offered prayer.

Elder Frank H. D. Richards was the first speaker. He said that Elder Young during his 88 years of life had fought the good fight faithfully and well. He had lived in an epoch of the world's history which was fraught with great importance to the children of men. During that period great advancement had been made in electrical and other sciences. He had also been privileged to meet and learn precious truths from the Prophet Joseph Smith and join with him in rolling on the important work of this dispensation. He had labored with the fathers of the Church and had shared joys and sorrows with them. He was one of the great men of Israel and left a splendid record behind him.

Elder Heber J. Grant said he had been acquainted with the deceased since his childhood. He had always led an honorable life—was a faithful and consistent Latter-day Saint and would receive the reward of a servant of God.

Elder Abraham H. Cannon said he was pleased to be able to bear testimony