

At 12 m. the company were called to order by Brother Thos. Barrett, master of ceremonies, and after being arranged in order were photographed by Mr. Jonathan Hunter of American Fork, after which the aged veterans and invited guests were seated at tables on the stage which were bounteously laden with all manner of eatables, which pleased the eye, gladdened the heart and comforted the inner man. Blessing was asked by Bishop Preston. It was amusing to see with what alacrity the aged veterans used their knives and forks upon the chickens, roast meats, vegetables, puddings, pies and fancy cakes, which vanished with astonishing rapidity.

After dinner the entertainments began by the American Fork choir singing an anthem. Miss Annie Wild read an address written for the occasion by Brother James Crystal.

Brother Wm. Grant then sang "Let Bygones be Bygones." Recitation "Diamond Wedding" by Miss Emma Elmore John Peters sang "Don't Tie to a Man You Don't Know."

A brief speech from Brother George Goddard followed, then a song, "Always hear both sides." Sister Mary Ann Evans and her class of seventeen little girls sang sweetly the song entitled, "Robin Redbreast and Jenny Wren." Recitation by Sister Ada Wotton. Dancing the Highland Fling by Brother Joseph Crystal, accompanied by music on the bagpipes by Brother W. C. Dunbar, both of which were artistically executed. Singing by Brother Grant's band of little boys, "Do it with a Will." This called forth hearty applause from the entire assemblage. Brother Grant then sang the song entitled "Old Folks Delight," with accompaniment on the organ by Sister Evans.

Rev. Wm. Webster, of the Presbyterian Church, then addressed the assembly in an interesting and pointed manner, which was well received. Brother W. C. Dunbar sang the character song, "My Dear Old Wife and I," in his usual happy manner. Bishop Preston being called upon for a speech said:

"I see spread out on the walls to my right and left the flags of our common country. It is your flag and also mine, and under its broad folds we seek protection. I am pleased to see the young so kindly administering unto the aged ones. This is as it should be, and may you ever find it pleasurable to bless and comfort them. I say to all, may God bless you for such acts of kindness."

The old folks were highly delighted by the singing of Sister Evans' class, "Grandpapa and I."

Remarks were then made by the humorous C. R. Savage, whose cheerful presence and sayings always draw forth marked applause and much laughter.

Brother J. Peters then sang the song, "Castles in the Air."

All present were startled at the sound of the bugle, calling the boys to order, behind the scenes. They quickly made their appearance, dressed in uniform and marched in true military style to the centre of the hall, and counter-marched, singing the song entitled "Mormon Boys' March Song," composed by Brother William Grant. The little fellows did their part in

true military style, and received the hearty applause of all present.

A character recitation was then given by Miss Powell, entitled, "The New Church Organ," in a very excellent manner. Bishop Halliday made a few appropriate remarks. Brother Dunbar sang, "The Nervous Family," which received great applause.

Oranges, fruit and candies were then distributed to the old folks. Sisters Robinson, Skerry, Woodhead and Kirkwood, also Brothers Armstrong, Robinson, Spratley and Rowley, each received suitable presents.

Sister Featherstone artistically sang "Why Do Summer Roses Fade?" Brother N. Empey then addressed the assemblage while refreshments were being passed around. Brother Rowley sang the song, with organ accompaniment, "Love at Home," the entire company joining in the chorus.

Benediction was pronounced by Brother George Goddard.

The old folks were then taken to their homes in carriages. In the evening a ball was given those who had donated and interested themselves in making the old folks' gathering an unqualified success. Too much praise cannot be given to the respective committees, who responded to the call of the chairman of the executive committee, Brother Thomas Barrett.

#### LETTER FROM SAMOA.

The following is extracted from a letter addressed "To the Thirty-first Quorum of Seventies, located at Grantsville. The writer is Elder H. E. Booth, Jr., and the communication is dated at Samoa. We are kindly permitted to use for publication the portions of the communications we present:

Some time has elapsed since I promised your worthy president that I would write you from the distant land of Samoa. Trusting you will pardon me for not doing so before, on account of the steady and tedious work which has been and now is resting upon us, and the difficulty is this difficult language, which occupies most of our time. The first thing is to memorize the words, the second to get the construction, and again to bring the words forward in time of need, so as not to make a blunder when attempting to speak before an assemblage of this people. But it is only by hard and constant study that we master it. It requires a year and a half among the people before a person can begin to preach to much utility and explain with clearness the principles of the Gospel of Christ; and it is necessary that a person should have his mind stored with useful knowledge in order that he can be able to answer the many questions which people of the world ask us on every hand. It is a true saying that the Lord will help those who help themselves, and it is difficult to sail a ship out of water, and when in water it requires a rudder to guide it aright; so we ought to have a little knowledge in store to draw from when in time of need. The people ask some of the most unimportant questions of any people I think there are on the face of the globe. But one thing I feel gratified over and that is, that we

have the Bible in the light, and when we read it, it presents to us the true meaning; for we have the Spirit of God to show us the things of God.

I learned not long since that a native teacher told his "nun" or village "not to go to our meetings nor have anything, whatever, to do with us, but to drive us with haste from the villages when opportunity afforded. They are nothing less than anti Christ," said he, "and are here only to deceive the people." We reminded the people, however, that Christ said, "as they have hated Me so will they hate you." "If ye were of the world, the world would love ye; but ye are not of the world, therefore the world hate you." We find it policy not to deride any other sect on account of its tenets or practices, but to go forward in the line of our duty, explaining the Gospel in meekness from village to village.

The London Missionary Society has taken very firm root here. It has also several large schools; where young men are trained to be teachers. When these have completed their course at school they seldom return to their own village. The London Missionary Society began operations here in 1830, the Catholics in 1840, the Wesleyans in 1838, and the Latter-day Saints in the month of June, 1858. So you see there are only four religions here at present. The people say that it is difficult to know the true Church; then we explain to them Ephesians 4. 4, 5, 6, and Matthews 12, 2, 5. The natives say that when the London Missionary Society first arrived here, and for a long time after, they prayed to the Lord to keep all other churches from these islands. But their orisons have not fulfilled the desires of their hearts.

The people often ask why we do not go to some heathenish county, where God is not known. When we turn and put to them a few questions, which they are unable to find an answer for in the Bible they will say, "We do not understand the question," and so try to escape from it. But it is a great consolation to us to know that we have the truth and cannot be overcome, for we speak to the word of God.

It causes my heart to rejoice when I think that there is a great blessing in store for this people when they will obey the voice of God, draw near to Him with all their hearts, and forsake the many sins to which they are subject.

I think this people very much resembles the Indians at home, in many respects, but their skin is not so dark as that of the Indians, or the inhabitants of the Sandwich Islands, New Zealand, Fiji or any of the other islands. They are more of a copper color, which renders them more beautiful than these others. As a general rule, however, they resemble each other in laboring for they only get just enough land cleared off to raise a little "kalo" "ulu" nuts (cocoanuts) and a few fruits, forming a sort of the "staff of life." They are early risers. The first thing is to "have a smoke," then off to fish for an hour or more. Generally they return with only a few small fish and often without any at all. Last month on one fishing they caught (so the people said) 8,000, average eighteen inches in length. But these are by no means daily occurrences. The place on the west end of