

The inevitable boys who dive for coins were waiting the ship's arrival, and many of them went away with a mouthful of coins. As soon as possible we made our way to the mission house and met Brothers Jolley and Thompson, with whom we walked around awhile and looked at the city, which to me appeared prettier than ever. We had the pleasure of witnessing two native baptisms and got back to our ship a little before she started, after investing in two bunches of bananas, some pineapples, limes, etc.

After a stay of seven hours we were soon cutting through the water at the rate of fourteen knots an hour on our way to Suva. The water was very calm all the way. The usual heat of the tropics was moderated by refreshing showers every morning and cool breezes all the time. The very pleasant weather allowed us to read and to think of enjoying ourselves. And it was at this part of our journey that we were asked to show our views of Utah, which were very much admired. Many questions were asked but many of them were in reference to Statehood and the manifesto, etc. Some interest seemed to be taken in the mines and agricultural resources of Utah, and a few seemed really desirous of hearing something about the religious belief of the people who comprise the majority of the population.

Several islands, beautiful green spots were passed before we got to Suva. The island seemed to be quite extensive. The hills towered away up into the clouds, which hung over them like a pall, and were covered with green forest growth to the top. The white corrugated iron of which all the roofs and many of the houses of Suva are built, glistened in the sun, and stood out in strong contrast with the masses of dark foliage with which many of them were surrounded. As we were drawing alongside the wharf, which, by the way, we were compelled to do on account of the terrible water we were using from Honolulu out, so that the tanks might be filled, a long line of dusky faces were to be seen sitting on shore beneath the shadow of a long iron shed. It was amusing to see the half dozen natives on the wharf who, as soon as they had tied a rope, would run to the one bit of shade that was to be found on the wharf to escape the burning heat of the sun. This shade, in which six or seven natives were sometimes seen standing, was thrown from a lamp post about twelve feet high and six inches through.

We walked ashore and looked around for an hour or so, and then strolled back wet with perspiration and very much heated. There is a bank at Suva and a few stores, but the place is dead now compared with what it once was. The banana trade, which was once carried on with Sydney, is nearly a thing of the past, as Sydney people find it cheaper to get their bananas from Queensland. A good deal of coral and many pretty shells were hawked around by natives and many of the passengers invested a shilling in a basket of white coral. After taking on several passengers we started on our journey again towards the sunny south. Leaving Mount Washington on our left we steamed on through calm seas for three days, when we encountered a big swell which increased as we went farther south, until the day before we got to Sydney the water was quite rough, but

we had the wind with us which made us ride along very easily.

We sighted the South Head light-house at the entrance to Sydney about midnight, and after hanging around just outside until morning we steamed in and anchored in Watson's bay for the health officer to pass us, which done we steamed on down the harbor and into the Grafton wharf, and our journey was ended.

With the exception of the first six days our trip was very pleasant. The officers are very good men and are attentive to the wants of the passengers. Our food was very good and our sleeping accommodations were not to be complained of. The only ground for complaint is the deck room. The ship is not made for second-class passengers on a long trip like that across the Pacific. The deck room for the saloon passengers takes up nearly all the ship and what is left for the second-class passengers is barely enough to swing the proverbial cat around in. Add to this the fact that what deck there is, is shared by firemen and crew, who use it for a mess room, and quite a motley array of pots and pans and dishes may be seen spread out every meal time, it becomes quite apparent to everyone, as it was to all of us, that the company should make an adjustment in this matter, which is quite easy to do.

WILLIAM ARMSTRONG.

JENSON'S TRAVELS.

LETTER NO. XLIV.

Thursday, December 19th, 1895. After breakfast we Elders walked from Greytown about two miles to the village of Papawai, situated near the Ruamahanga river, in the open Wairarapa village. Here we were met by friends and conducted to the largest dwelling house in the village, which was placed almost at our disposal during our sojourn there. One of the best rooms were assigned to Elder Gardner and myself, in which we could attend to our writing and other business without being disturbed much. The large meeting house in the village was also placed at our disposal, for meeting and sleeping purposes; and nearly all the native visitors slept there during the conference. Almost immediately after our arrival, I commenced my historical labors, the records of the Wairarapa district and of its respective branches having being brought here for my perusal. After attending an interesting prayer meeting with the natives in the large meeting house, we retired and enjoyed a good night's rest.

Friday, December 20th. The Elders and native conference visitors began to arrive, some drove up in fine carriages, others came on horse back and some on foot. Whenever a fresh visitor came in sight, it was announced through the village by some woman calling out "haere mai, haere mai, etc.," at the top of her voice, and immediately on their arrival they were shown their quarters. Of the Elders the following arrived: James S. Abbott, Edgar O. Best and Wallace C. Castleton by train, Horace W. Barton, Heber C. Jex, John H. Ellis and H. Lee Bradford on horse back, and George Jarvis and John Clayson on foot. This increased the number of Elders at Papawai to fifteen. I spent the day culling historical matter, assisted by Elders Bowles and Bird. In the evening after prayer Hamuera Ta-

mahau Mahupaku, the head chief of the village, who ranks as one of the best informed Maori chiefs living, made a long speech of welcome; it was replete with fine sentiments and expression of his great friendship to the Elder though he is not a member of the Church, but an investigator of our principles. When Mormonism was first introduced in the Wairarapa village he was one of its bitter opponents; on one occasion he gathered all the sick and maimed of his village together and brought them to Te Oreore, where the Elders were holding meetings and demanded of them as a sign and a proof of their being sent of God, to heal all his sick. When he was questioned in regard to his faith and the nature of the promise "These signs shall follow them that believe," etc., was explained to him, he returned rather crest fallen, and after that he commenced to grow less and less bitter, until he finally became an admirer of some of the grand principles taught by the Elders. A short time ago, when a sort of testimony meeting was held under the auspices of the Church of England, and a number of the members of that Church expressed their belief in the principles advocated by said Church, Mr. Tamahau got up and declared that he would not say that. He did not feel so sure that the Church of England was the true Church nor that its doctrines were correct, for he was investigating "Mormonism" which to him seemed more consistent with the Bible. Elder Gardner responded to the chief's speech in a manner that pleased him and all present very much; I followed with a short speech translated by Elder Gardner, and finished up with singing a Danish song. By special request I afterwards sang the Hawaiian "Aloha Oi," assisted by some of the other Elders. Splendid spirit prevailed.

Saturday, Dec. 21st. In company with Elder George Bowles I made a trip in a buggy to Greytown, where I had a long conversation with the editor of the "Wairarapa Standard." After returning to Papawai I resumed my historical labors. About noon Elders Wilford F. Nebeker, Thomas J. O'Brien and David Lindsey arrived by rail from the Hawkes Bay district accompanied by quite a number of natives from said district. Elder William L. Dimond also arrived during the day. We were now nineteen Elders from Zion at Papawai; and no more were expected for the conference. The day being warm, nearly all the Elders, myself included went to the Ruamahanga river and took a refreshing bath and swim in its cooling waters.

Sunday Dec. 22nd. Our three days conference commenced in the large meeting house at Papawai. Besides a good representation of Saints from the different branches in the Wairarapa district, there were quite a number also from the Hawkes Bay, Manawatu and Wairarapa district, and the following named Elders from Zion: William Gardner, president of the Australasian Mission, and Andrew Jenson, his traveling companion, George Bowles, president of, and H. Lee Bradford, George Jarvis and John Clayson, traveling Elders in the Wairarapa district; James L. Abbott, president of, and Heber C. Jex, William L. Dimond, John H. Ellis and Horace W. Barton, traveling Elders in the Manawatu district; Wilford F. Nebeker, president of, and Thomas J. O'Brien and David Lindsey, traveling Elders, in the