

to Gagaematae, 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 that was all they could do at present because of our being unpopular.

Nov. 19 we went on to Saialua, to Peter Jansen's and took breakfast with him. He is as good a friend as the Elders ever had in the world, and from Brother Wood'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 Tapa 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 Fogotuli, while Elder Jensen, the boys and I came on to Tufa, 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 like Moses of old he is a patient, fatherly, 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 Palavi where we stopped over night with one Mausine 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 Saldavahi in a heavy rain-storm all the way; but even in 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 Tausiv branch are putting up a meeting house, and the noted warrior and statesman Launte and his town (Fogopoa) are also assisting by furnishing material for the 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 dishonest man by members of these churches, but that only pleases him and makes him more energetic. His good native wife Tamusua 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 24th, 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 Salelavalu Saints, who came down to hold social meeting together.

We are full of live 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 on Upolu and Tutuila as is manifest on this island. Many have been baptized and others applied for baptism.

L. B. BURNHAM.

SAMOA, December 6.

## HISTORY OF EMBLEMS.

HARRISVILLE, Utah,  
January 21, 1896.

In your weekly issue of January 18, 1896, the article headed "The Star Spangled Banner" was so interesting that I thought the history of emblems might be of interest to your numerous readers.

The idea of standards originated with the Egyptians at an early age. The Crusaders added the cross to their banners. The union of the three crosses of St. George, St. Andrew and St. Patrick marks first the union of England and Scotland into the union of Great Britain and then this kingdom with Ireland. This is termed the great union flag of Great Britain, and was brought by the colonists to America.

When the thirteen colonies began to feel the pressure of British rule, they placed upon their banners a rattlesnake cut in thirteen pieces, representing the thirteen colonies, with the motto, "Join or die." When these colonies became more united in their purposes of resistance to British tyranny, they placed upon their flag a well formed rattlesnake, in the attitude of about to strike, with the motto, "Don't tread on me." Dr. Franklin, seeing this emblem on one of the drums of that day, writes as follows: "On inquiry and from study, I learned that the ancients considered the serpent an emblem of wisdom; and in some attitudes of endless duration; also that countries are often represented by animals peculiar to that country. The rattlesnake is found nowhere but in America, her eye is exceedingly bright, and without eyelids, emblems of vigilance. She never begins an attack, and she never surrenders—emblems of magnanimity and courage. She never wounds, even her enemies, till she generously gives them warning not to tread on her, which is emblematical of the spirit of her people who inhabit her country. She appears apparently weak and defenseless, but her weapons are nevertheless formidable. Her poison is the necessary means for the digestion of her food, but certain destruction to her enemies—showing the power of American resources. Her thirteen rattles, the only part which increases in numbers, are distinct from each other, and yet so united that they cannot be disconnected without breaking them to pieces—showing the impossibility of an American Republic without a union of states; a single rattle will give no sound alone, but the ringing of the thirteen together is sufficient to startle the boldest man alive. She is beautiful in youth, which increaseth with her age; her tongue is forked as the lightning, and her abode is among the impenetrable rocks."

The next form of the United States flag was the Stars and Stripes. Its proportions are perfect, when properly made—the first and last stripe being red, with alternate stripes of white

The blue field, for the stars, is the square of the width of seven stripes. On the 14th of June, 1777, the Continental Congress resolved that the flag of the United States be thirteen stripes, alternate red and white, and that the Union be thirteen white stars on a blue field, representing a new constellation. Previous to this our national banner was the union flag, combining the crosses of St. George and St. Andrew.

The Stars and Stripes were unfurled, for the first time, at the battle of Saratoga on the occasion of the surrender of General Burgoyne. The stars of the flag represent the idea taken from the constellation Lyra, which signifies harmony. The blue of the field was taken from the banner of the covenanters of Scotland, likewise significant of the league and covenant of the united colonies against oppression, and incidentally involving vigilance, reverence and justice. The stars were disposed in a circle, symbolizing the perpetuity of the Union, the circle being the sign of eternity. Both the thirteen stripes and the stars showed the number of the united colonies, and denoted the subordination of the states to, and their dependence upon, the Union, as well as equality among themselves. The whole was a blending of the previous banners, namely, the red flag of the army and the white one of the navy—the red color, which in the days of Roman glory was the signal of defiance, denoting daring, and the white, purity.

On the 13th of January, 1794, by an act of Congress, the flag was altered to fifteen red and white stripes and fifteen stars; and on the 4th of April, 1818, Congress again altered the flag by returning to the thirteen stripes and fifteen stars, as the adding of new stripes for each additional state would soon make the flag unwieldy. The new star is added to the flag on the 4th of July following the admission of each state into the Union.

Yours, P. L.

## A PLEASANT UNION MEETING.

STURGIS, Choctaw Co., Miss.,  
January 10, 1896.

In this part of the Lord's vineyard we still have the same old words echoed and re-echoed in our ears, "Mormonism, delusion, imposture, fanaticism," so on; but the honest-hearted people who are seekers after truth still grasp the Gospel with more of a determination to serve God, let come what will. It also gives others a cause to investigate, and so the work of the Lord is growing stronger and stronger. The Elders are carrying a mighty power with them, so much so that our enemies stand and gaze upon some of the works they are doing through the name of Jesus and the holy Priesthood; it is opening the eyes of the world, and God be praised for it. Ye Saints of the living God, cease not your efforts until your feet stand in safe places on the tops of the mountains, in the shadow of the house of the God of Jacob, where you may more fully learn of His ways and walk in His paths, for the day is near at hand when the law shall go forth from Zion and the word of the Lord from Jerusalem. (Micah 4: 2.)

Traveling in company with Elder