

out of the northern part of the Maraheka branch in 1888. On February 25th, 1893, a reorganization was effected when it absorbed the remnants of the Maraheka branch, which was originally organized by Elders William T. Stewart and John W. Ash, November 30th, 1884, with Henari Potae as president.

Te Rahui branch comprises the Saints residing in three native villages named respectively, Te Rahui, Tauma and Te Pakihi, of which the two first are situated in the Waipau valley and the other on the coast about eight miles northeast of Te Rahui. Te Rahui is situated on the north side or left bank of the Waipau river near its mouth. It is sixty-five miles northeast of Uawa on Tolago Bay, and near East Cape, being the easternmost of all the branches of the Church in New Zealand. The branch was first organized by Elders John W. Ash and Ezra F. Richards, January 11th, 1885, and consisted once of nearly 200 members. It is still the largest branch in the district. The general conference of the Australasian mission was held here in April, 1892.

The Taumata O Tapuei branch is an outgrowth of Te Rahui branch and was organized April 10th, 1887. It comprises the Saints residing in the villages of Taumata O Tapuei and Tarapa, of which the first named is situated about four miles inland from the mouth of the Waipau river, or the village of Te Rahui.

Saturday, November 9th. I spent the day perusing the district and branch records for historical purposes, which proved quite a task, as most of the entries in the branch books were made in the Maori language. In the evening we held our first meeting in a low and rather dismal looking meeting house. Elder Gardner and I were the speakers, Brother Jorgensen translating for me. About sixty people were present—all natives except the Elders. About the same number attended the meetings on the following day.

Sunday, November 10th. We held three good and interesting meetings at Mangaheia. I occupied most of the time in the forenoon, Elder Jorgensen again being my interpreter; in the afternoon Elder Gardner spoke on the first principles of the Gospel. The evening session was mostly devoted to bearing testimonies, I also being among the speakers. Excellent testimonies were borne, and the natives were so anxious to speak that two or three sometimes rose to their feet simultaneously for the purpose of talking. The meeting was a long one, as nearly all who were present—both men and women—had something to say. Among the speakers were quite a number of intelligent and representative Maoris, including some non members. The Holy Spirit was poured out to such an extent in all our meetings that we left the people feeling well and the Saints full of determination to renew their efforts in serving the Lord faithfully and true. While the evening meeting was in session, the sick woman to whom we had administered several times during our stay died. This was no surprise to us, as we were not permitted in our administration in her behalf to promise her a prolongation of life.

Monday, November 11th. After taking leave of Elders Scott and Jacobsen and those of the native Saints who had not already taken their departure, Elders Gardner, Jorgensen and myself mount-

ed our respective horses, and started on our return trip for Gisborne at 7:30 a. m. At Uawa we took leave of Rutene Kuhukuhu and family. Mr. Ruene was once a faithful member of the Church; but he fell from grace like others have done. He has, however, retained his love for the Gospel and the brethren, and is desirous of once more becoming a member. After riding twenty miles we stopped to let our horses bait on the banks of the Paparae river, while Elder Jorgensen and I took a refreshing swim in the beautiful stream. This was my first experience of that kind in New Zealand. Resuming our journey at 1:30 p. m., we forded the river, which was a somewhat dangerous undertaking, as the water was quite deep, the tide being in. Tired and weary after our long ride, we arrived at Mr. Adolph Hansen's house near Gisborne at 6 p. m. There we spent a pleasant evening with the family and some invited relatives, talking Gospel, singing songs, reciting, etc. Mr. Hansen's wife is a member of the Church, and he himself is a good friend of the Elders. At a late hour we finished our long day's journey by walking and riding to our former quarters on the premises of Wirihihi Tupeka.

Tuesday, November 12th. We settled down to hard work copying and culling from the district and branch records, assisted by Elder Embley, whom we had met again the evening previous at Mr. Hansen's house. In the evening we held a meeting in Brother Wirihihi Tupeka's house; we also received our home mail, including copies of the DESERET NEWS, which gave us the minutes of the October conference held in Salt Lake City, and other items of news which are always interesting and welcome to an Elder in a foreign land.

The Poverty Bay, or Turanganui district consists of a tract of country lying adjacent to the town of Gisborne, with a coast line extending from the top of the mountains southwest of Muriwai to the south line of Cook County, to the mouth of the Pakarae river on the northeast. It consists of four branches with a total membership of 90, or 126 souls including children. The names of the branches are Waikanae, Rakaututu, Tawhao and Muriwai. The two Elders laboring in the district make their headquarters at Gisborne, or the Waikanae branch, where they also receive their mails.

The Waikanae branch embraces the Saints residing in Gisborne and vicinity, two being European Saints. It is a continuation of the Papawharaki branch which was organized November 18th 1884, with Te Whatonoro (John A. Jury) as president, and was one of the first Maori branches in New Zealand. From 1887 to 1894 it was known as the Kaiti branch. Wirihihi Tupeka, with whom the Elders make their home, now presides over the branch, and is a very faithful and hospitable man.

The Rakaututu branch embraces the Saints residing in the five native villages called respectively, Karaka, Rakai-keteroa, Waihoru, Takepu and Rakaututu. The last named place where the meeting house stands is about twenty miles inland from Gisborne in a north-westerly direction. It was in this branch at the village of Karaka, that the Book of Mormon was translated into the Maori language by Elders Ezra F. Richards and Sonda Saunders, under the direction of Elder William Paxman.

The village of Karaka is situated on the bank of the Waipau river, two miles northwest of Rakaututu. The branch was organized October 4th, 1885.

The Tawhao branch consists of the Saints residing in the native villages of Tawhao, Whakato and Whareho, all situated on the Waipau river about two miles inland from Poverty Bay, and about twelve miles southwest of Gisborne. The branch was first organized January 26th, 1886, by Elder John W. Ash.

The Muriwai branch embraces the Saints residing in the villages of Muriwai, Whareongaonga and Tanatapu. The first named village is situated on Poverty Bay, about sixteen miles southwest of Gisborne. This branch which was organized by Elder John W. Ash and Ihia Hopu September 23rd 1884, is the oldest, largest and best branch of the Church in the Poverty Bay district. Two of the general conferences of the Australasian mission, namely, in April 1886, and April 1887, were held at Muriwai.

ANDREW JENSON.

NUHAKA, New Zealand, November 16th 1895.

### INFORMATION WORTH KNOWING.

Newspapers and soldiers are often asked questions which appear very simple and easy to answer, such as "How many enlisted men were there in the war?" "How many generals were killed?" "Were there any chaplains or surgeons killed?" etc. Such questions are not so easily answered, unless the parties are well posted or given time to look up good authority. In view of this fact, and in order that such and like questions may be readily and accurately answered, I have devoted some little time in the interest of my comrades, and also for the information of those who may not have had the time or desire to read the books published of the late war, and the following official statistics and reliable information to which I shall refer are taken from the "records of the war of the rebellion," a book compiled by Colonel Fox of Albany, New York, and from my own personal observations during eleven years service in the volunteer and regular forces of the United States.

During the different periods of the war, the strength of our armies, both present and absent, greatly differed. On January 1st, 1861, there were present a total of 14,663, and absent 1,704, an aggregate of 16,367. This was of course the regular army of the United States. On May 1st, 1865, there were present 797,807, absent 202,709, and aggregate of 1,000,516.

As regards enlistments in the armies of the United States during the war varied in length, although the bulk may be noted as for three years.

There were enlisted during the war 2,778,304, of which 2,036,700 were for three years, which included the veteran re-enlistments, 391,752 for one year; 44,400 for two years; 1,042 for four years; 87,588 for nine months; 108,416 for three months; 20,439 for six months; 85,507 for one hundred days; 2,045 for sixty days; 373 for eight months; and 42 for four months. There were also several New York regiments of militia who served for thirty days in various emergencies, and bodies of minute men from other states, of which no account was ever given.