

have cocoanut matting (woven leaves) hanging down all around, which they tie up in the day time and let down at night. The floor is covered with about three inches of coral rock (small pieces) over which they spread mats. This constituted the floor, chair, table and bed. The drinking vessel is a cocoanut deprived of its interior and a small hole punched in the end. They get the meat out of the nut in this wise: They bore a hole in the end of the shell and pour out the milk, refill with sea water and let it stand till the meat decays; then they can pour it all out. When ready for use they fill it with water and cork it. You can imagine how easy it is to drink from a shell with an opening in it no larger than a lead pencil. You can imagine the noise it would make, sucking for the water and no air hole in the shell. I will here state, in justice to the Samoan, that in exceptional cases they have a small air hole.

The Samoans are very hospitable people and invite you to eat with them, but usually complain that they have nothing very good to offer you. After the table is spread and chairs up, and knives and forks brought into play, one usually agrees with them without arguing the point. Their diet consists of baked bananas, kalo, bread fruit, cocoanut and fish. They cook in this way: They make a fire in a hole, wrap the article to be cooked, in banana leaves and lay it on the coals, or on hot rocks. The fish are not cleaned but cooked as they are caught in the sea. They all sit cross-legged, and I suffer most excruciatingly trying to observe their etiquette. I make but a sorry cut in the attempt, and can only stand it for a few minutes, when I have to unfold my limbs and spread them all over the place. They notice me try it, and have a good laugh at my expense. It is also amusing to them (not to me) to see me try to eat their food. I take a bite and chew it for a long time afraid to swallow it; at last I can hold it no longer so it must come up or go down, so when I think they are not watching me, down it goes. Not so with the fish, however, I can stow them away in unlimited quantities, with amazing rapidity. At first I used to go at it very carefully, assorting it, but now I eat pretty close up to the head.

The "ava" is a drink that they make when some noted chief or some one held in high esteem comes to visit them. They usually make it by grating the root "ava" on a grater mixing water and some other herbs with it, and serve it in a cup, (a half cocoanut shell highly polished). They also make it this way: They get some of the belles of the village to come in and they give the "ava" to chew. They thoroughly masticate it, being particularly careful not to swallow any of the saliva, but spit it very carefully into a kind of bowl like our own butter bowls, only having, from four to ten legs. They then pass the water around, when the girls take a mouthful and rinse their mouths so as to get all of the flavor of the "ava," and then spurt it into the

bowl. After mixing and scraping out the thickest of the sediment, you are greeted by clapping of the hands by them all which indicates that the "ava" is ready. The most beautiful girl is then chosen by the chief to dispense the beverage. The chief calls your name and the girl brings the cup of "ava," lowers it below the level of your face and hands it to you. You take it and must drink it, as you are closely watched by all present. Often they would only hand it to Brother Dean and myself besides the head chief.

We traveled along, holding meetings and explaining the principles of our faith to interested listeners. The whole race seem to be theologians. Each family has a Bible in their language and they can and do read it, and understand it as it is taught by both the Catholics and Protestants. They are very devout worshippers and never think of going to bed without singing and praying. Each village has a native minister who has had four years' free schooling in theology by white missionaries from England.

There is a village called "Malua" through which we passed that is composed of these schools, where hundreds are being taught theology. We made one baptism on this trip, though I think there are dozens of the men who believe in our faith and will embrace it before long. I had a hard time eating their fare, and it brought on my old stomach ache. I had it all the way back. We got back in a day and a half, a distance of about thirty-five miles. The folks said they hardly knew me, I had grown so thin.

When we arrived home we found that Sister Lee had given birth to a fine boy. All were doing well.

I stopped home a few days when I went again to the same place with Bro. Boothe. We traveled on horseback, so we did not have to take off our shoes and stocking to wade creeks or hire natives to carry us over them. We had to jump our horses over posts set up on end to keep pigs from going through gates, and some of them were three feet high. We crossed some streams where the water came up and met us when our legs were up on the horses' necks. We stayed two days. We took the liberty to tie our horses on the German plantation, at Lalovi, thirty-five miles from home. The Germans took the horses. They supposed them to belong to the natives. We hunted around for them and walked eight or ten miles before we found them.

In the morning we got up early and went on our way homeward. We went clear through to our home (Tagolii). We found Brother Lee's wife very sick, having had a back-set. We administered to her and spent two days fasting and praying for her recovery. She is better at the present writing, though far from well.

#### PAROWAN STAKE CONFERENCE.

The Quarterly Conference of this Stake convened in Cedar City Tabernacle September 21st and 22nd

1890. There were present the Stake Presidency, Thomas G. Jones, Morgan Richards, Jr. and Francis Webster, members of the High Council, Bishops from every ward in the Stake and Elder B. H. Roberts, who was here in the interest of the Seventies.

The services commenced Sunday at 10 o'clock a. m.

After the usual opening exercises and a few remarks by President T. G. Jones, the Bishops reported their several wards, and President Morgan Richards, Jr. addressed the Saints. He spoke upon the subject of sacrifice and its fruits and the necessity of the Saints attending to their spiritual duties.

At the afternoon meeting Elder B. H. Roberts gave a brief report of his labors during the last six years. He then discoursed upon the subject of the restoration of the Gospel with all its gifts and powers and the coming forth of the Book of Mormon as a new witness.

Monday morning at 10 o'clock the general and local authorities and list of home missionaries were presented and sustained by unanimous vote. The statistical reports were read. The speakers were President Francis Webster, Lorenzo D. Watson, Thomas Durham, Hans J. Mortensen, John P. Jones and Geo. Holyoak, and the subjects discoursed upon were theological training of the youth, observance of the Sabbath day, family government and the general duties of the Saints.

At the afternoon meeting Elder Mayhew H. Dalley, principal of the Parowan Stake Academy, reported briefly the condition of that institution, and spoke of the responsibilities and duties resting upon parents in Zion towards their children, and also the responsibilities resting upon those that had received the holy priesthood and that were called to teach and instruct the young and rising generation.

Elder B. H. Roberts illustrated very beautifully the government of God upon the earth, and defined the duties of the different quorums, organizations and offices in the same, and the course to be pursued by those who commit sin and iniquity.

Brother Thomas J. Jones was thankful for the visit of Elder Roberts, and for the instructions given at this conference, and hoped the Saints would strive to remember and put in practice the good counsels given, and thus become more faithful and diligent in serving God and in keeping his commandments.

The conference was well attended and a good spirit prevailed throughout.

Conference adjourned for three months to convene in Parowan.

WM. H. HOLYOAK,  
Stake Clerk.

LONDON, Oct. 3.—It is denied at Lloyds that cholera has appeared at Aden. Notwithstanding the denial quarantine is established at the French and Algerian ports. Forty cases were reported in Aleppo Wednesday, twenty-eight of which proved fatal. The inhabitants of the place are leaving.