

founder from Denmark, Jos. Bohn, and the veteran of Cerro Gordo and Chapultepec in '46, Chas. P. Bird, feasted and fought their battles over again; and with the music from Woodhouse brass band, toasts, recitations, and conventionalities thrown aside, the recollections of yesterday's social will be carried across the river by many who doubtless will not meet again till they greet each other there.

DEATH OF GOOD CITIZEN.

The Denver Post of Thursday says: Valentine S. Hoy, who was murdered yesterday by the Powder Springs gang while in the performance of his duty as an officer of the law, is a brother of the Colorado state sheep inspector, J. S. Hoy. The Hoy family is well known as good citizens and the news of the death of one of them was received with much regret in this state.

Powder Springs is an oasis in the desert and is situated thirty-five miles west of Lily Park in Routt county, right at the intersection of the states of Colorado, Utah and Wyoming. For miles around Powder Springs the country is a barren waste, uninhabited except by Indians and but few of them. The Powder Springs gang make their headquarters at this oasis, which is also called "Robbers' Roost," when they are not on an foraging expedition in the civilized communities bordering on the desert. The outfit was formerly known as the "Hole-in-the-Wall" gang and is made up of outlaws, thugs, ex-convicts, fugitives and criminals of all classes. They have given the authorities in the three states mentioned all kinds of trouble and several attempts have been made to run them down and place them under arrest, but they invariably escape and hide in the wilds of the desert until all danger is over. Nothing but an armed posse or a company of soldiers could hope to capture the gang, as they will fight and kill before they would submit to arrest. The gang steals cattle, robs banks, holds up the settlers, besides slaughtering all the state's game that they need. Several months ago the bank of Montpelier was held up and robbed by a band of masked men. A year previous to this the bank of Meeker was robbed in the same manner and two of the robbers were killed.

They were supposed to be members of the Powder Springs gang. When the Colorado authorities got after them the gang goes over into Wyoming or Utah and when they are wanted for a crime in either of the other states they drop over into Colorado and hide. The dividing line of the three states runs through Powder Springs, so Colorado, Utah and Wyoming can all be visited and revisited in an hour's time.

It is likely that the last murder committed by the gang will result in steps being taken by the governor to break up the outfit or get them out of the country. The gang is said to number about 25 of as desperate characters as can be found in any part of the United States.

During the recent stock growers' convention held here, an attempt was made to petition the governors of Colorado, Utah and Wyoming for aid in exterminating this dangerous gang, but nothing came of it. The Utah cattlemen have no large organization, and have not, therefore, the concerted means to trail the gang and stop them. The desperadoes do not take in any new members—or very seldom. It is an old gang composed of veterans in border crime, and its members have grown rich in spoils.

While the Utah cattlemen were here attending the convention many of them visited the private detective offices, particularly the Thiel. Manager Payne of the latter says that his agency is ready to enter the field and wipe out

the entire gang, but first some arrangements for expenses and recompense must be made. The Thiel people have all the needed information docketed and plans are laid, only waiting word from the Utah cattlemen to go on. They have pictures of some of the gang in their office and full descriptions of the men wanted. That this last outbreak will compel the adoption of stringent measures Mr. Payne believes.

The desperadoes have their headquarters in an almost impenetrable wilderness of rocks, from which they sally and steal hundreds of cattle and rob ranches. Many of the ranchers have lost the profits of years and others have lost their all. During the silver campaign of '96 a dozen of the gang rode into a small town and offered \$20 gold pieces in payment for drinks. They seemed to have bushels of the yellow metal and said gold was good enough for them. There wasn't money enough in the town to change the gold and after shooting out lights and doing some other characteristic deviltry the gang left for their hang-out, jeering the saloon men for their poverty.

THE POLY-ISLANDS

The Gospel of the latter days is finding its way to the rude homes of the natives among these islands. The sixteen young men who have been chosen to bear the glad word to these remnant tribes are zealous in their search for the honest of heart. Here as in other fields we meet to many who are not candidates for truth but are content with following blind leaders. The fact that Protestant missionaries come here first and converted them from paganism to Christianity, and translated the Bible, argues much, to a Tahitian, in favor of the Protestant faith. We Elders are trying to teach them truth unfettered, as found in the Bible, and are endeavoring to show them the path that Christ had laid out.

Since our last letter to the "News" we have completed a neat little meeting house and presidents quarters just outside of Papeete, in Fautaua. The work was done by the Elders who were on Tahiti during November and December. The building has not been dedicated yet. The estimated value of land, building and work is put at \$1,200 Chi'e money. The actual cash expended was about \$800, which was donated by the Saints of Tuamotu Islands. The land upon which the building is located, together with a garden spot, was deeded over to the Church by a good native, Arae by name, who is investigating our principles. The natives are not disposed to sell their land, which is very valuable here, so his gift became at once a generous one. And now for the first time in the history of our work here we have a home for the Elders of Tahiti and a church for the Saints. It is in a quiet spot beneath the palm and the breadfruit tree.

The Elders here are now resting from their manual labor and are struggling with the language, which hitherto must have been quite difficult of mastery owing to the fact that few books had been written as helps in the language. Elder Miller spent some time in preparing a book to aid the Elders in an intelligent and logical study of the language. Other Elders have also gotten up helps and these together with the French works and English dictionary lend valuable aid to the Elders. While these books diligently used may be of great service, yet for a speedy and comprehensive acquisition of the language we have felt that no assistance could aid us so much as humility and an abiding faith in that God who sustained Peter and his listeners at Pentecost. Many of the Elders have been sent into the field to do full work when they were less than six months old in the mission. We frequently meet

traders and ministers of other denominations who have had long years of experience and yet do not speak Tahitian so fluently as some of our Elders of a year and half's experience. This is a matter of great consolation and should be of no little encouragement to us. It is said that diligence is always rewarded. Even now in an adjoining room I hear alternately the voices of Elders Andrus, Yeates, Widtsoe and Rappleye as they wrestle with their first lessons in Tahitian. The word or sentence is sounded by Elder Miller and when they attempt to give the new sounds I hear a roll of laughter. Brother Curtis and Chipman snugly tucked in the corner of another room are reading the story of the humble Nazarene from the Tahitian Bible. We are all waiting for a vessel and fair wind to carry us to our various fields of labor.

Since our last correspondence to the "News" we have opened up a mission in the Leeward group and have dedicated those islands to the preaching of the Gospel. There are five in the group, which is west and north of Tahiti about one hundred and fifty miles. Raiatea, the natural center of the group, preserved its autonomy until less than a year ago when the French bombarded and subjected the natives after killing some and taking captive more than a hundred. Previous to their conquest by the French their native laws prohibited any religious worship except Protestantism. As might be expected their seizure by the French at once annulled all of the old native laws and granted religious tolerance. This the first opportunity for opening the field it was seized and two Elders, J. E. Willey and E. L. Crappes were sent to Raiatea. The prospects were so favorable and the time so propitious that Elders Curtis and Kennard were sent over to aid in arriving from Tahiti. We succeeded in tracking four of the islands, have baptized a number and have a number of listeners. The time is fully ripe for preaching the Gospel among this group.

The one great thing that interferes with expeditious work is the poor facilities for traveling. Those Elders who are laboring in fields netted with railroads or good foot roads must certainly appreciate their advantages. Sometimes we Elders lay in a port for weeks, waiting for a boat and fair wind to carry us to our fields of labor. Apropos to this, we might mention that these voyages on small boats among the islands are the most distasteful of all the experiences. Some idea of the wide extent of the mission can be formed when we learn that it is a journey of twelve days from the Marqueses the most northerly group of the mission to Tubuai, the most southerly. Many of the islands are so isolated that the Elders get mail only semi-annually. On other islands travel is so uncertain that some of the Elders have been compelled to wait five months for mail. Yet with all these disadvantages we are contented and feel that we have a great many advantages that are not found in other fields.

In the old fields the purse and scrip plan is a feasible one and may in the near future be so in the new fields. Owing to the fact that the French government discourages it because they think it borders on vagrancy, necessitates some precaution in the new fields. In Gentile fields we generally rent a small house when in the main city, but when we are out we generally have poor roads and many of the native villages must be reached by traveling along the seashore or by means of the dug-out canoes. The natives are generally very kind to us, for they welcome strangers from every land to their shores. Two Elders en-