

fellow-guardmen at defiance by ordering them to "stand back."

No sooner had he terrorized his comrades than Kiely rushed into a bathroom adjoining the wash-room, where the report of a rifle rang out through the premises, and the deed of self-destruction was done.

Rushing into the bath room the officers on guard met an appalling sight. There lying in a cramped position on the floor, was Private Roger Kiely with a ghastly wound in the side of his head from which the blood flowed very profusely. The man was dead, his brain having been laid bare from the effects of the awful discharge of the rifle operated by his own hand. The muzzle of the rifle had apparently been placed against the corner of the upper lip and he had doubtless pressed the trigger with his forefinger.

The deceased soldier had many warm friends in the ranks of company H, was a highly educated man about 45 years of age and a native of California. His remains were placed in the receiving room of the Post hospital.

News comes from Pinenut, Nevada, of the death of William Zirn Sunday afternoon. The men had just gone to work on the afternoon shift and were working at an incline on the Zirn-Snultz mine, which was started in the morning. A large boulder obstructed the work, and it was the plan to dig the earth from beneath it, let it fall and then roll it out. Zirn was superintending the work, and finally got down into the pit, took a pick and went to work himself at loosening the dirt. He had barely commenced when, with a crash, the boulder and earth fell on him, crushing the life out of him instantly, leaving only his head showing from beneath the stone. Workmen were unable to remove it, and had to wait until help could be secured from surrounding mines. Zirn's body was finally extricated.

HYMN IN MAORI.

He whakawhetai tenetia matou, ki a Koe e te Atua

Mo tau poropiti i tono mai ai; tenetia nga rau o murineti,

Tenetia mo matou whakawhetai, mo te rongo pai he mea tonu nau,

He mea utu nui hoki ia nga mea pai katoa o te ao.

E whakawhetai ake ana matou mo au manakitanga katoa

He mea reka hoki ki a matou, Te ngobengobe ki ou whakabau

Na, ka pa mai nga kapua o te pouari, Hei whakamatau whakararu noa

Ko Koe to matou tumanako, Ko Koe to matou whakakoa.

Kore rawa to matou ruarua, Ko ta matou he whakapono nui,

Ki te pai o to tatou Atua, He mea whakamatau i mau

Mana tatou e tiaki ki te pono, ki te u tonu tatou ki te pai,

Ko nga mea ia e whawhai ki Hiona, Ka tura kina rawatia ai

Kia waiata katoa mo ona painga, Whakapainuia i te ra i te po,

Kia hari mo te maramatanga, O toa rongo pai kororia

Penetia tonu ta atu ki te oranga, E haere ai nga mea ngakanu

Kore kan e matauria tenetia painga, E nga tangata ta e tonu he tutu.

MISCELLANEOUS.

Written for this Paper.

JENSON'S TRAVELS.

LETTER NO. XLIX.

From the 3rd of February, 1896, (the day of my arrival in Papeete, Tahiti from New Zealand,) till the 15th of the same month, I was busily engaged at Papeete, gathering historical information about the Society islands mission, assisted part of the time by Elder Cutler. But as no mission records of any kind has been kept so far, it was no easy task to compile history, there being nothing to compile from except a few letters on file from the different Elders now in the field, principally for the year 1895. Unless historical data can be obtained from the private journals kept by the respective Elders who have labored in these islands, the history of this mission will necessarily be incomplete.

According to the reports which have recently been forwarded from the different Elders to the president of the mission, there were 984 souls, including children, belonging to the Church in the mission at the close of 1895. Of these 57 were on the island of Anaa, 85 on Faaite, 50 on Fakarava, 14 on Aratika, 130 on Takarua, 32 on Kauchi, 13 on Rakara, 59 on Katiu, 51 on Makemo, 114 on Hao, 8 on Anianu, 3 on Taure, 73 on Marokau, 128 on Hikuera, 153 on Tubuai, 5 on Rurutu, 6 on Tahiti and 3 scattered otherwise members. The mission is divided into three conferences, namely the Lower Tuamotu, presided over by Elder Carl J. Larsen, the Upper Tuamotu, with Elder Thomas L. Woodbury as president, and the Austral conference, over which Elder I. Frank Goff presides. Elders Eugene M. Cannon, Alonzo F. Smith and George F. Despain labor in connection with Elder Larsen in the Lower Tuamotu conference; Elder Arthur Dickerson is Elder Woodbury's companion in the Upper Tuamotu, and Elder Fred C. Rossiter helps Elder Goff in the Austral conference. Elder Cutler himself has had no companion since he succeeded to the presidency of the mission in May 1895. From the foregoing it will be seen that there are nine Elders from Zion in the Society islands mission at the present time. Of these, Elders Cutler, Woodbury, Larsen, Cannon and Goff have labored in the mission since March 21st, 1893; the others arrived January 4th, 1895. During the year 1895 the Elders have done missionary work on the following named islands: Anaa, Ahe, Aratika, Apataki, Arutua, Amanu, Faaite, Fakarava, Hao, Kauchi, Katiu, Makemo, Morakau, Rakara, Takarua, Tahiti, Tubuai, Toau, Taiaro and Takume.

The Society islands mission embraces three groups of islands, namely the Society islands (consisting of the so-called Windward and Leeward islands) the Tuamotu Archipelago and the scattered Austral islands, of which Tubuai is the principal member. The Lower Tuamotu conference embraces all the islands of the Tuamotu group lying west of longitude 42° 45' west of Greenwich, and the Upper Tuamotu conference all the Tuamotu islands lying east of the meridian named. The Austral conference takes in all the Austral islands,

though nearly all the Saints reside on the island of Tubuai. As there is only a very few scattered Saints on the Society islands, and those few all on Tahiti, these islands are not included in any conference organization; but as they are otherwise interesting, and may perhaps become a future missionary field, I will give a few particulars concerning them.

The Society islands lie between latitude 16° and 18° south, and longitude 148° and 155° 30' west of Greenwich, and consists of fourteen islands exclusive of islets. They are divided into the Windward islands, consisting of Tahiti, Moorea, Maitea or Mehetia, and Tetuarua; and the Leeward islands, consisting of Tubuai—Manu, Huahine, Raiatea, Tahaa, Borabora, Motu—Iti, Maupiti, Mopetia, Bellingshausen (or Lord Howe's island) and Scilly. The Windward islands were formerly called the Georgian islands, and the name Society islands only applied to the Leeward islands. The latter were independent states until 1888, when they were taken possession of by the French. The area of the whole group is estimated at 580 square miles, and has a population of about 1,800 at the present time. Nearly all the islands (except the few coral islands and islets) closely resemble each other in appearance. They are mostly mountainous in the interior, with tracts of low-lying and extraordinary fertile land occupying the shores all around from the base of the mountains to the sea, and surrounded by coral reefs. The largest islands are abundantly watered by streams and enjoy a temperate and agreeable climate, considering their location in the tropics. Almost every tropical vegetable and fruit known is grown here; but agriculture is neglected. The native inhabitants belong to the Polynesian race, and resemble the Sandwich islanders very much in character and disposition. They are affable, ingenious and hospitable, but volatile and sensual. The women of Tahiti are represented by many as being the prettiest met with on any of the Pacific islands. The practice of tattooing has almost wholly disappeared, and many of the natives pattern now after Europeans in their dress, especially the women, who are now generally in full dress, and only show their bare feet and usually uncovered head. The men wear only a shirt and a breechcloth, the indispensable pareu, on ordinary occasions. Cobra (dried coconuts) oranges and lime juice are the principal articles exported. The Tahitian oranges are supposed to be the best in the world. Cobra is the general article of barter throughout the islands for groceries and general merchandise, which are imported chiefly from America, France and New Zealand; but the natives could easily subsist without these imported wares, as the islands produce everything necessary to sustain life, including breadfruit, bananas, fei plantain, yam, sweet potatoes, taro, etc. Both French and Chilean money is used. Taxes and custom house duties are paid in French money; but Chilean money is used almost exclusively in trade. A Chilean dollar is worth less than half a United States dollar; it is taken at par value with two English shillings and two and a half francs. The denominations