

The Saints of Porirua branch are exceedingly hospitable and have always had the reputation of being earnest, faithful workers.

The settlement is about fourteen miles from Wellington, and is located on the Parirua harbor, which abounds with shell-fish.

Some trouble existed in the branch through the gambling and horse-racing proclivities of the members, but this has all been adjusted and a good spirit now prevails.

The Saints are diligent in performing their duties, and many are earnestly praying for the time when they can gather to Zion.

A neat little meeting house has been built and furnished in modern style, where Sabbath meetings and daily "Karakia," or prayers, are held. It is customary with our Maori members to assemble at the meeting house, morning and evening, for prayers. In this branch we are roused by the bell ringing at half-past six in the morning, and as this is winter season it is scarcely daylight at that hour.

Half an hour is allowed for dressing and washing, and at seven o'clock the second bell rings. The Saints may then be seen wending their way to the meeting house; mothers carrying their babies on their backs in true Maori style. The services usually last about half an hour. A hymn is sung and a chapter read from the Bible or Book of Mormon, after which the members chant or recite what they term the "Rongo Pai" or Gospel.

This consists of passages of scripture on the various principles of the Gospel, and most of the members have memorized all the scriptural references to the first principles of the Gospel, the scattering and gathering of Israel, restoration of the Gospel, tithing, etc. All present take part in the exercises, from the aged and feeble to the children who can only lip the words. Some of the little ones, yet unable to read, will repeat correctly many of the scriptural passages. After prayer, the members disperse to attend to their daily duties, but at five we are summoned together again by the ringing of the bell. This routine is continued summer and winter, and the inclement weather does not affect the attendance.

The Sabbath services are always interesting but were especially so during the visit of the Elders above named. In the Sabbath school most of the classes read in Maori, and a large class is studying the Book of Mormon. There is, also, what is termed a "Pakeha" class. The term "Pakeha" distinguishes all foreigners from the natives, and in this case refers to the books in use, which are in the English language.

The members are at present studying President Woodruff's "Leaves from my Journal."

Enjoyable meetings were held while President Stewart and the visiting Elders were present. After a few days rest the company continued their journey northward to attend the Manawatu conference. A heavy rain was falling as the Elders rode forth on horseback which continued till nearly noon. We traveled around Porirua harbor and through the valley till we reached Paekakariki hill, nearly two thousand feet above the level of the sea, from the summit of which we ob-

tained a fine view of the ocean and the west coast, and also the hills on the South Island, across Cook's Strait. On descending to the beach we put spurs to our horses and galloped along till evening, when we reached Katihiko, where a family of Saints reside. Comfortable beds were provided for us and we were made welcome to a supper of hot water and bread. Next morning we continued our journey along the coast, passing a number of wrecked vessels which had been tossed on the beach during heavy gales. One of these was a large iron-hulled sailing vessel having a tonnage of over 2000 pounds, and originally cost \$70,000. It is in good condition and a company are now at work trying to float it again.

In the afternoon of the second day we reached Porotawhoro, where an aged Maori sister resides. We were affectionately greeted and the poor widow did what she could to make us comfortable. A good fire was built in the middle of the whare, or house, and while we warmed by the fire we lay on the ground under the smoke.

Our good sister spread our supper on the floor, consisting of potatoes and salt seasoned with love and esteem.

The following day we reached Awapuni, where conference was to be held, and great preparations had been made by the Saints, who were waiting to greet and welcome us. All comers were made happy and comfortable, and the Maori sisters had evidently been busy cooking several days, judging from the abundance of puddings, sponge cakes, etc.

Our dining table was loaded with meats, vegetables, jellies, jam and cakes, all prepared by the native sisters of the branch, who are excellent cooks, and it would be difficult to excel them. As we had been traveling in the rain all day we appreciated our comfortable quarters and the warm fire, and when called to supper we proved our appreciation by doing justice to the luxuries spread before us.

On Saturday, July 2nd, 1892, the Manawatu conference was called to order by Elder P. P. Thomas and opened with the usual ceremonies. Reports of the presidents of branches showed a satisfactory condition and that the work was progressing. Elders Douglas and Dunford addressed the congregation and exhorted the members to diligence. A Priesthood meeting was held in the evening, when President W. F. Stewart gave instructions on the duties and responsibilities of the Priesthood. He dwelt, also, on the evils of gambling and horseracing, after which questions on various subjects were asked and answered.

On Sunday morning the attendance was largely increased, and in the forenoon Elder J. G. Kelson and President Stewart addressed the people on the principles and restoration of the Gospel. In the afternoon a large number of European visitors was present, and the services were conducted in both languages. Maori hymns with English choruses were sung, after which Elder B. Goddard addressed the Europeans, explaining the first principles of the Gospel and testifying to the mission of Joseph Smith the Prophet. Elder Dunford addressed the Maoris on the same subject. Our evening meeting was characterized with great

enthusiasm, as it was a testimony meeting, and four Maoris solicited baptism, which was attended to the following day.

All the Saints desired to bear their testimony and our meeting continued until 2 o'clock in the morning.

On the Fourth of July we did not forget to show our patriotism to the "land of liberty," and it proved to be a memorable day in Maoridom. The brethren decided to celebrate Independence day and appointed a committee to draft a programme. Material was obtained and a sewing machine was soon at work and soon we had the "stars and stripes" floating to the breeze, to the great surprise of passers by and to the great delight of the Maories. Our programme was quite elaborate. The marshal of the day, P. P. Thomas, conducted the ceremonies, which were opened with music by the Harmonica band.

Patriotic selections were rendered by the Columbia Glee club, including the "Star-Spangled Banner," "Battle Cry of Freedom," etc. Hon. W. T. Stewart was the orator of the day and delivered a vigorous address in the Maori language, and no silver-tongued orator in "the land of the free" had a more appreciative audience or was more uproariously applauded. Stump speeches, songs, etc., completed an excellent entertainment and all the participants were gratified with the novel but loyal celebration.

True patriotism was evidenced by lusty cheering as the star-spangled banner was floated to the breeze, and we are all as proud of the "dear old flag" as were the noble pioneers who unfurled it in Utah's vales in '47.

PHENIX.

PALMERSTON, North N. Z., July 11, 1892.

RAILROAD PROPERTY.

The following important opinion from County Attorney Murphy was delivered at the meeting of the County court at five o'clock Friday afternoon:

Mr. William Lynch, Assessor Salt Lake County:

Dear Sir—You have submitted to me the question, whether when a special school tax has been ordered and duly certified under article twelve of the school law of 1890, it is your duty as assessor to assess for the purpose of such tax the property of railroad companies situate in the district in which the tax was ordered; or whether, under the act of 1892 creating and prescribing the duties of a territorial board of equalization you are precluded from making any assessment. In the case upon which this question arises, the territorial board has in point of fact made no assessment of so much of the railroad property as lies in any particular one of the school districts.

The act does not require the territorial board to do so. It requires the board "to assess and value all the property in the Territory of Utah owned by railways, etc., companies," and provides that "the assessment and valuation thereof shall be final for all purposes of county and territorial taxation."

The only provision for an apportionment of this value by the board is that it "shall be apportioned by the