

spread contagious diseases, injurious to fruit or fruit trees, or crops of any kind, and to provide necessary rules and regulations to govern the same.

Section 12. Any person, persons, dealers or shippers having in their possession fruit, trees, plants, cuttings, grafts, buds, seeds, pits, scions or other transportable horticultural stock infested with any injurious insects or their germs, or with any fungus or other disease injurious to fruit or fruit trees, or to other trees or plants, or who shall sell or offer for sale, gift, distribution, transportation, or planting, or who shall refuse or neglect to destroy or disinfect (as provided in this act or as ordered by the inspector of his district) the said fruit or trees, plants, cuttings, pits, scions or other materials, or who shall refuse or neglect to attach a distinct mark or label as hereinafter provided, shall be deemed guilty of a misdemeanor, and upon conviction thereof shall be fined not less than \$25 nor more than \$500."

The district of the inspector writing as above covers all points to which Utah fruit are usually shipped, viz.: Pocatello, Blackfoot, Montpelier, Idaho Falls, Oxford, Preston and Market Lake, Idaho.

Under the horticultural law of Utah the same stringent measures may be adopted, and it therefore behooves all growers and shippers of fruit to eradicate as far as possible all worms and diseased specimens from fruit which is either offered on the local market or boxed for shipment.

Remember, first—All wormy apples or pears are liable to be condemned, either in the Utah market or abroad, and in case of such condemnation the freight charge will come back upon the grower.

Second—All danger of condemnation may be avoided by compliance with the rules and regulations as prescribed in bulletin No. 2 of the state board of horticulture.

The law will be enforced.

(Signed) **THOMAS JUDD,**  
President.  
**C. H. BLOMSTERBERG,**  
Vice President.  
**J. A. WRIGHT,** Secretary.

### ZION'S MAORI ASSOCIATION.

Under the auspices of Zion's Maori association, the semi-annual reunion of returned Elders and Saints from Australia, Tasmania and New Zealand was held in the Fourteenth ward assembly hall, Salt Lake City, on Thursday evening, April 7th, 1898.

The assemblage was called to order by Elder B. Goddard, and joined in singing "We Thank Thee, O God, for a Prophet. Elder Ammasa Potter, from Payson, offered the opening prayer.

The financial report of Zion's Maori association, showing a disbursement of \$386 for missionary work abroad, was read and unanimously accepted.

Elder Goddard reported that 5,000 copies of the Maori book, *Ko te Hunga Tapu*, containing 75 pages, had been published, and a large number had been sent to New Zealand for circulation among the natives.

Efforts are now being directed to the publication of a Latter-day Saints' Hymn book in Maori. Recently the First Presidency called Elder Hirini Whaanga, the Maori chief, on a mission and now in his seventieth year he is enroute to New Zealand.

Reference was made to the vacancies in the association. Elder Ezra T. Stevenson, the secretary and treasurer, had left for New Zealand about a month ago, and last October president William Paxman finished his earthly mission. This noble veteran's earnest and faithful labors in the Australasian mission were briefly reviewed, and in

his death Zion's Maori association had suffered an irreparable loss.

After the reports the election of officers was proceeded with, resulting in the appointment of Elder B. Goddard as president, Elder William Gardner, vice-president, Elder Heber S. Cutler, secretary and treasurer and Elder George Bowles, assistant secretary.

An excellent program was rendered consisting of a song by Elder W. Willis, duet by the Bitner sisters, recitation by Percy Goddard, zythophone selection by Elder A. Beezley, song by Elder H. Hulbert, piano selections by May Dangerfield and song by Annie Owen.

Interesting remarks were made by Elder Waters and Derbidge, who arrived from New Zealand a few hours before the time of the re-union, and they reported the present condition of the mission.

Addresses were also delivered by Elder John T. Caine, chairman of the Polynesian committee and Elder Andrew Jensen. Sister Susa Young Gates also referred to her missionary experiences in Hawaii and Sister Georgiana Marriott reported her labors as a missionary among the Maoris several years ago.

Fruit was passed by a corps of young ladies, after which the proceedings were closed with prayer by Elder William Bromley.

Then followed hearty hand-shaking and the sound of many voices and merry laughter continued for some time, indicating how thoroughly all present enjoyed these opportunities of meeting and exchanging fraternal greetings.

Several hundred persons were present including representatives from New Zealand, Australia and Tasmania and the recently returned Elders were kept busy answering queries regarding the loved ones far away.

### SHREWSBURY REUNION.

There is a good deal of fascination in recurring now and again to the scenes, circumstances and associations of youthful years, particularly when the primary interests of any given group have been identical for a long series of experiences in any special direction. This was brought very forcibly to mind during the present Conference week, when quite a gathering of those who once belonged to the Shrewsbury (England) branch of the Church, away in the late forties and early fifties, came together, the special occasion for the gathering, which was at the residence of Brother David James of this city, was to celebrate the fiftieth anniversary of his baptism by an Elder in that ancient town. The participants included Brothers James Bishop, Sixteenth ward; T. V. Williams, Twelfth ward; H. W. Naisbitt, Twentieth ward; C. C. Shaw of Hyrum, and C. D. Evans of Springville, who had been (with one exception) raised together, gone to the same school and all, when on the threshold of manhood, had received the Gospel, and have been faithful thereto in all the vicissitudes of trial and experience from then to date; travelling in the ministry, serving the people in other capacities, and all yet living to narrate to their children and their children's children the interesting story of their eventful lives. These brethren have been as true to each other as they have been to the Gospel. Early interest has not in any case failed, either in prosperity or adversity; they have wept with each other when there was occasion for sorrow and tears, and they have rejoiced together on promotion and success, whether temporal or spiritual.

The old branch was a united one; it is united yet, though many changes have taken place among those who

constituted the same; two laid down their lives on the plains, (Martin and Akers); several have died in Utah full of faith, Jane, wife of David James, Slnah, wife of James Bishop, Emma, wife of Bishop Stewart and Sister Johnson, also Henry C. Standard Draper, Richard Howells of Paradise. The first wives of Brothers T. V. Williams and H. W. Naisbitt have both gone, and of other faithful and yet living ones of that same branch are Mrs. Eliza Hindley, American Fork; Ann James, Farmers; and Ann Akers, also Mary and William Bishop of Paradise. Brother Jesse Gardner of Springville, and Richard Griffiths and wife, Salt Lake City, Harry G. Williams, Ogden, and William Humphreys, Paradise; Father Humphreys, Father James and wife, also sleep the sleep of the faithful in the same little town in the south of Cache. A few children belonging to different members of this Shrewsbury group are also on the hill-sides of the localities where their parents dwell.

Three Bishops have grown out of these members. T. V. Williams was thirty years teacher and Sabbath school superintendent, and C. D. Evans (now Patriarch) was famous as an advanced school teacher for many years, and Z. C. M. I. can testify to the services of two at least. A couple, Eliza Mayer and Thomas Austin, are now in San Bernardino, regretting their absence from the gathering point, two or three of the King family who gathered are at present unlocated, and a few remained, lived and died in the old town, one of Johnson family remained en route to Utah in Massachusetts, the Smallman family in Pittsburg, three Johnsons who came here are lost as to locality, and the Reeves family are in Salt Lake City among the members of the Church.

This brief history was conned over mentally and deemed a remarkable showing for the number contained in that working little branch.

After supper the time was spent in reviewing the incidents of early and later experience, in reading the Council Records of the branch embracing a series of years, the several secretaries recognizing their own minutes, hunting up ordinations and changes with such running fire of comment as was suggested by the reading.

Brother John James and wife, William James and wife, Sister Ann James, all Salopons and the wives of the brethren together with their husbands, had a good and glorious time, and one suggested that if before the fathers departed this life, they and all their posterity and offshoots could be gathered together it would be seen that "the little one had become a thousand, and the small one a strong nation," with reluctance the separation had to be made in time for the cars, and regrets were freely exchanged that all the absent had not been with us to enjoy a reunion long to be remembered. [Com.]

The following patriotic citizens of Idaho have tendered their services to Gov. Steunenberg in the event of war with Spain: Capt. Bledsoe, Boise; Harlan Pefsey, Boise; C. C. Cavanah, Capt. George Little, Caldwell; George M. Persons, Boise; Marcellus M. M. Martin, Clifton; Col. W. W. Hamme, Nez Perce; F. W. Hunt, Gibbonsville; V. L. Cross, Camp Reed; E. H. Jeaujeauquet; Salmon; Charles C. Chambers, Mullan; W. H. Hart, Fort Grant, Ariz.; Moses H. Hopper, Salubria; Col. J. W. Jones, Blackfoot; Col. E. A. McKenna, Genessee; W. C. Maxey, Caldwell; Pierce O'Connor, Boise; George H. Pease, Rathdrum; Thomas H. Hamer, St. Anthony; Orlando J. Ralph, Moscow; Edward Flannery, Halley.