RAILROADS.

UNION PACIFIC RAILWAY.

UTAH DIVISION. UTAH CENTRAL DISTRICT.

NEW TIME CARD, NOV. 17, 1889.

PASSENGER TRAINS LEAVE SALT LAKE CITY DAILY, AS FOLLOWS:

Going North.		Going South.	
Atlantic Fast Mail	7.40 a.m.	Josh Express	7.10 a.m.
Atlantic Express and Utah & Northern Accommodation	6.21 "	Milford and Frisco Express	7.50 p.m.
Park City Express	4.00 p.m.		
Utah & Northern Express	8.00 "		

PASSENGER TRAINS ARRIVE IN SALT LAKE AS FOLLOWS:

From North.		From South.	
Fast Mail and Utah & Northern Accommodation	11.20 a.m.	Milford and Frisco Express	10.35 a.m.
Atlantic Express	8.35 p.m.	Josh Express	6.50 p.m.
Utah & Northern Express	6.35 "		
Atlantic Fast Mail	12.05 a.m.		

FRANCIS COPP, G. P. and P. Agent. E. M. CUMMING, Genl. Manager.

The Only Line Carrying the United States Overland Mail

Through Pullman Sleepers and Modern Day Coaches from the Missouri River, and the

DIRECT CONNECTIONS between All Points North & East.

T. L. KIMBALL, Gen. Manager. E. L. LOMAX, Gen. Pass. Agt.

ARRIVAL AND DEPARTURE OF UNION PACIFIC TRAINS

MAIN LINE.

EASTBOUND.—DEPART.	No. 2. Atlantic Express.	No. 4. Fast Mail.	WESTBOUND.—ARRIVE	No. 1. Pacific Express.	No. 3. Fast Mail.
	7.35 a.m.	8.00 a.m.	Ogden	10.00 a.m.	12.30 a.m.
	7.25 a.m.	7.20 a.m.	Salt Lake City	11.20 a.m.	2.35 a.m.

UTAH & NORTHERN.

NORTHBOUND.—DEPART.	Ogden Valley Local. No. 605.	Through Express. No. 601.	SOUTHBOUND.—ARRIVE	Ogden Valley Local. No. 606.	Through Express No. 604.
	9.00 a.m.	7.40 p.m.	Ogden	3.45 a.m.	4.45 p.m.
	6.00 p.m.	8.00 p.m.	Salt Lake City	11.20 a.m.	6.20 p.m.

OGDEN AND PARK CITY.

7.00 a.m.	4.00 p.m.	Depart	Salt Lake City	Arrive	11.20 a.m. / 7.30 p.m.
8.05 a.m.	5.35 p.m.		Ogden	"	10.15 a.m. / 12.00 p.m.
10 p.m.	8.15 p.m.	Arrive	Park City	Depart	7.00 a.m. / 4.30 p.m.

EQUIPMENT.

No. 3. "The Limited Fast Mail," westbound daily, is equipped with Vestibule Sleeper Chicago to San Francisco, via Council Bluffs; Vestibule Sleeper Chicago to Portland, via Council Bluffs; French Sleeper Green River to Butte; Dining Car Chicago to Portland, via Council Bluffs. Angel Sleepers will run in connection with the above, Salt Lake to Los Angeles. No. 3 will carry only first class passengers for Pacific Coast, Utah, Idaho and Montana points.

No. 1. "The Overland Flyer," westbound daily, is equipped with Through Sleeper Omaha City to Portland; Through Sleeper St. Louis to Salt Lake City, via Kansas City; Through Sleeper Council Bluffs to Cheyenne; Through Sleeper Kansas City to Denver, via Council Bluffs; Through Sleeper Chicago to Cheyenne, via Kansas City; Colonist Sleeper Chicago to Portland, via Council Bluffs; Colonist Sleeper Kansas City to San Francisco; Through Coaches Chicago to Portland, via Council Bluffs; Chair Cars Council Bluffs to Ogden; Dining Cars Ogden to Council Bluffs; also first class sleepers from Ogden to San Francisco and Portland, and to Salt Lake City; also first class sleepers from Lathrop and colonist sleepers from Sacramento to Los Angeles. No. 1 will carry only first and second class passengers for San Francisco, Portland, Puget Sound, Montana and all intermediate points.

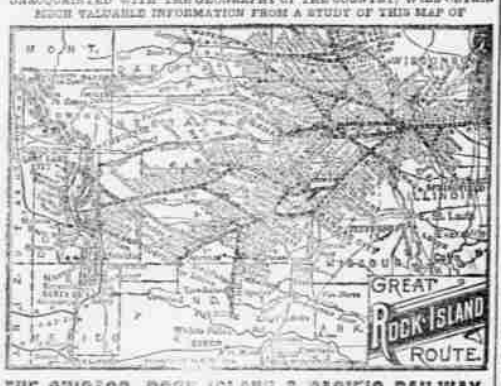
No. 4. "The Limited Fast Mail," eastbound daily, is equipped with Vestibule Sleeper San Francisco to Chicago, via Council Bluffs; Vestibule Sleeper Portland to Chicago, via Council Bluffs; Through Sleeper Butte to Green River; Dining Car Portland to Ogden. Sleepers will be attached on this train on Saturdays from Los Angeles to Sacramento. No. 4 will carry only first class passengers from Pacific Coast, Utah, Idaho and Montana points to Council Bluffs.

No. 2. "The Overland Flyer," eastbound daily, is equipped with Through Sleeper Portland to Omaha City; Through Sleeper Salt Lake City to St. Louis, via Kansas City; Through Sleeper Cheyenne to Council Bluffs; Through Sleeper Cheyenne to Chicago, via Kansas City; Through Sleeper Denver to Chicago, via Council Bluffs; Colonist Sleeper Portland to Chicago, via Council Bluffs; Colonist Sleeper San Francisco to Kansas City; Through Coaches Portland to Chicago, via Council Bluffs; Angel (colonist) Sleepers will run in connection with the above from Los Angeles to Sacramento, and first class sleepers Ogden to Salt Lake City. No. 2 will carry both first and second class passengers for Pacific Coast, Puget Sound, Montana and all intermediate points.

J. Y. PARKER, Division Pass. Agt.

IA MAN

UNACQUAINTED WITH THE GEOGRAPHY OF THE COUNTRY, WILL OBTAIN MUCH VALUABLE INFORMATION FROM A STUDY OF THIS MAP OF



THE CHICAGO, ROCK ISLAND & PACIFIC RAILWAY,

including main lines, branches and extensions East and West of the Missouri River, traverses the Great Rock Island Route in IOWA—Davenport, Muscatine, Grinnell, Oskaloosa, Des Moines, Winterset, Audubon, Harlan, and Council Bluffs, in IOWA—Minneapolis and St. Paul, in MINNESOTA—Watertown and Sioux Falls, in DAKOTA—Kansas City, St. Joseph, Atchison, Topeka and Salina, in KANSAS—Omaha, Fairbury, and Nelson, in NEBRASKA—Horton, Topeka, Hutchinson, Wichita, Belleville, Atlanta, Cantrell, in KANSAS—Fond du Lac, Kirthlaw, Fort Reno, in the INDIAN TERRITORY—and Colorado Springs, Denver, Pueblo, in COLORADO. A direct route for emigrants to rich farming and grazing lands, affording the best facilities of intercommunication to other states and to all points and cities west, northwest and southwest from Chicago, and Pacific and trans-oceanic steamers.

MAGNIFICENT VESTIBULE EXPRESS TRAINS,

leading all competitors in wonder of equipment (cool, well ventilated, free from dust in summer, warmed up by steam from the locomotive in winter), DAILY between Chicago and Des Moines and Council Bluffs (with through sleepers to Denver and Colorado Springs), Chicago and Colorado Springs, Denver and Pueblo via St. Joseph, Kansas City or Topeka. Elegant Day Coaches, Sleeping Cars and Chair Cars (Illinois Central Dining Cars, with FREE Reclining Chair Cars between Chicago and Council Bluffs), Chicago and Denver, Chicago and Oklahoma via Kansas City and Chicago and Denver, Colorado Springs and Pueblo. Through Tickets, Baggage to and from Wichita, Kansas. Splendid Dining Hotels west of St. Joseph and Kansas City. California excursions daily, with CHOICE of routes, via Kansas City, Topeka, Portland, Los Angeles and San Francisco. The DIRECT LINE to and from Pike's Peak, Manitou, Garden of the Gods, the Sanitarium, and Scenic Grandeurs of Colorado.

VIA THE ALBERT LEA ROUTE,

Solid Passenger Trains daily between Chicago and Minneapolis and St. Paul, with CHOICE Reclining Chair Cars (FREE) to and from those points and Watertown. Through Chair Car and Sleeper between Peoria, Spirit Lake, with CHOICE of routes to and from Kansas City, Topeka, Portland, Los Angeles and San Francisco. The DIRECT LINE to and from Pike's Peak, Manitou, Garden of the Gods, the Sanitarium, and Scenic Grandeurs of Colorado.

THE DIRECT LINE VIA SENECA AND KANKAKEE offers facilities to travel between Council Bluffs, Indianapolis, Lafayette, and Council Bluffs, St. Joseph, Atchison, Leavenworth, Kansas City, Minneapolis, and St. Paul.

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E. ST. JOHN, General Manager. CHICAGO, ILL. JOHN SEBASTIAN, G. P. & T. Agent.

SALT LAKE & EASTERN

and

Salt Lake & Fort Douglas RAILWAYS.

THE NEW SCENIC ROUTE.

Connecting with Park City Stage.

Penitentiary and Mill Creek.

Leave Utah & Nevada Depot at 6.30 a.m. and 4.30 p.m.

Arrive Utah & Nevada Depot at 8.30 a.m. and 6.30 p.m.

Park City.

Leave Utah & Nevada Depot at 9.10 a.m.

Arrive Utah & Nevada Depot at 1 p.m.

Mill Creek and Sugar House. (Sundays only.)

Leave Utah & Nevada Depot at 11.40 a.m.

Arrive Utah & Nevada Depot at 1.30 p.m.

JNO. W. YOUNG, Pres't. J. H. YOUNG, Traffic Manager.

Rio Grande Western RAILWAY.

Scenic Line of the World!

CURRENT TIME TABLE.

IN EFFECT NOV. 17, 1889.

EAST BOUND TRAINS.

	No. 2. Atlantic Mail.	No. 4. Atlantic Express.
Lv. Ogden	8.15 a.m.	5.40 p.m.
Ar. Salt Lake	10.30 a.m.	7.50 p.m.
Lv. Salt Lake	10.35 a.m.	7.55 p.m.
Ar. Provo	12.20 p.m.	9.15 p.m.
Lv. Provo	12.40 p.m.	9.25 p.m.
Ar. Price	3.40 p.m.	12.20 a.m.
Ar. Green River	6.45 p.m.	4.25 a.m.
Lv. Green River	7.10 p.m.	4.40 a.m.
Ar. Rifle	8.50 p.m.	6.20 a.m.
Ar. Denver	7.45 a.m.	7.15 a.m.

WEST BOUND TRAINS.

	No. 1. Pacific Mail.	No. 3. Pacific Express.
Lv. Denver	8.00 a.m.	8.00 p.m.
Lv. Rifle	1.50 p.m.	12.40 a.m.
Ar. Green River	6.50 p.m.	10.15 p.m.
Lv. Green River	7.15 a.m.	11.00 p.m.
Ar. Provo	4.30 p.m.	1.00 a.m.
Lv. Provo	5.10 p.m.	1.50 a.m.
Ar. Salt Lake	6.35 p.m.	3.40 a.m.
Lv. Salt Lake	7.00 p.m.	7.50 a.m.
Ar. Ogden	9.30 p.m.	9.55 a.m.

Pullman Palace and Buffet Sleeping Cars are all Through Trains.

Horton Reclining Chair Cars Free between Salt Lake City and Provo on Trains 1 and 2.

D. C. DODGE, General Manager. J. H. BENNETT, Gen. Pt. & Pass. Agt.

General Offices, Salt Lake City, Utah.

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To CHICAGO

And Eastern Cities.

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W. BAKER & CO.'S Breakfast Cocoa

Is absolutely pure and it is soluble.

No Chemicals

are used in its preparation. It has more than three times the strength of Cocoa mixed with Starch, Arrowroot or Sugar, and is therefore far more economical, costing less than one cent a cup. It is delicious, nourishing, strengthening, EASILY DIGESTED, and admirably adapted for invalids as well as for persons in health.

Sold by Grocers everywhere.

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Utah Cracker Factory,

Manufacturers of

The Silver Brand of Snowflake Sodas

—AND—

FINE CAKES,

Packed in 1 and 2 Pound Boxes for Pic-nic Parties, Travelers & Families.

—Sold by All Grocers.—

DESERET EVENING NEWS.

Saturday, December 21, 1889.

SOME CHINESE GODS.

FANES, QUALITIES, CHARACTERISTIC AND FORMS OF WORSHIP.

Everyone has some general ideas concerning the Chinese religion, but perhaps few are even slightly acquainted with its tenets or the details of the worship.

There are two features of the Chinese religion which distinguish it from the faith of most other heathen nations. These are the absence of human sacrifices and the nondeification of vice. Nonsacrificial immolation of man by his fellows has been found in Chinese annals in such a shape as to carry the conviction that it formed part of the belief or practice of the people. No Aphrodite or Lakshmi occurs in the list of Chinese goddesses; no weeping for Thammuz; no obscene rites of the Durgapuja have ever been required or sanctioned by Chinese priests; no Nautch girls as in Indian temples, or courtesans as in Corinth, are kept in their sacred dwellings, nor does their mythology bears with disgusting relation of the amours of their deities. On the contrary, like the Romanists, they exact and defy chastity and seclusion as a means of bringing the soul as I body nearer to the highest excellence.

There are three forms of religion among the Chinese in this country, says the New York *Sun*, the Lao-Tse, the Chung-Tse or Confucius and the Fo. Lao-Tse was the great reformer of the Chinese primitive religion, which was in a great degree a worship of nature. He was the meditative son of a poor peasant, the basis of his new teachings being that man must subdue and control his passions if he wishes to obtain spiritual and physical happiness. Every faculty and sentiment was given as good, the manner of arranging them being to place on one side all those that personify the virtuous, proper and pleasant with their corresponding antagonists opposite them. The priests practice an epicurean philosophy, and the professors of this creed are chiefly the rich and the higher classes of society.

The purpose of Confucius was to establish the primitive religion, his object being not so much to teach a new belief as the inculcation of moral principles and to induce his countrymen to lead a moral life. His philosophy embraced three grades of sacrifices—the great, medium and inferior. The objects to which the great sacrifices are offered are only four, viz: Tien, the heavens or sky, ti, the earth; tai mias, or the great temple of ancestors wherein the tablets of deceased monarchs of the dynasty are placed; and lastly the she teih, or gods of the land and grain.

The medium sacrifices are offered to nine objects: The sun, or "great light;" the moon, or "night light;" the names of emperors and kings of former dynasties, the ancient patrons of agriculture and silk, Confucius himself, and the gods of heaven, earth and the cycle year. The mythology which Confucius taught was that the sun, day, warmth and the higher heavens or perfect principles were of the masculine gender, and the imperfect principles, comprising the moon, earth, night and cold, were of the feminine gender. He attached no idea of personality to the Deity but ordered adoration paid to powers that represented that celestial ruler.

The Chung Tse, or as it is better known in America as Confucianism, is the religion of the more learned classes.

The most popular religion and that which we see practiced in Mott Street, and in fact in San Francisco, is that of Fo or Buddhism. Some of the doctrines of Confucius have been incorporated into it, but the salient features are those of Samaism, which have degraded it into a common idolatry. Many if not most of the idols to be seen in the various temples of joss houses here, which are usually devoted to the service of the patron deity of some one particular company, are little more than adaptations of Indian deities or the persons of remote ancestors invested with the characteristics of gods.

Of all the saints in the Chinese calendar Confucius is the chief, and with him are reckoned the early kings Yao and Shun, with King Wan and his two sons, King Wu and Duke Chau.

The highest divinity is Ngak Kuong Siong Ya. He is particularly prayed to in times of business troubles or financial depression, and is referred to as the producer and governor of all things terrestrial and celestial. The common people believe him to be the supreme ruler of all, who is to examine into the merits or demerits of mortals, and reward or punish them according to their deserts. The custom most in vogue of approaching his august presence is by nine genuflections and three knockings.

Tai Sang, or the deity controlling life and death, is the object of special adoration by the inhabitants of Chinese Tartary. He is the reputed grandson of Ngak Huong Siong Ta and reigns over the lower regions. He is regarded as the deity who has charge of the portals of the hereafter and it is that he might more easily and effectually draw his followers into his terrestrial abode that the common queues are so much worn by Chinamen.

In the Chinese joss house on Mott Street is a figure labeled "Hieng Tieng Siong Ta," who is regarded by the almond-eyed Celestials as the supreme ruler of the heavens. He is also known as the "water ruler" and is often prayed to to prevent conflagrations, as wind and rain are believed to be his special dispensations. Joss sticks are burned in his honor and during the winter solstice, which is a great day of Chinese worship, he is ornamented with a silk cloak, cap and boots. When these garments are about to be taken off, all worshipers present express their adoration of the idol by spitting in its face nine consecutive times. The dress is then removed, and three joss sticks are placed at the foot of the "water ruler" until the coming of the next winter solstice.

There is but one of the numerous Chinese gods before whose presence no red candles or joss sticks are burned, and that is Huo Sing, or the god of fire. He is much reverenced and feared because he is looked upon as the ruler of the southern regions, and so people are more enslaved by fear of the unknown than the Chinese. They have their clairvoyants, fortune tellers and astrologists in Mott street and elsewhere, reaping golden harvests from the vast crowds of Mongolians who flock to their dens, anxious to get a glance into the misty future. Strange as it may seem, the Chinese have a day set apart for the special honor of Kuang Ing Huk, or the goddess of fecundity, on whose birthday her worshipers eat only vegetables. She is a vegetarian and is represented as half man and half woman. Her image in the Mott street joss house is made of coarse clay, upon which is inscribed on white paper in large Chinese hieroglyphics her name. Many married men whose wives and mothers are in China, or those who have married in this country, are her special worshippers.

Ma Chu, or the goddess of sailors, is represented in the figure of a female seated on a barrel and reposing herself on a velvet cushion under a canopy of state. On either side stands two assistants, "Favorable Wind Ear" and "Thousand Mile Eye," each of whom are represented as half man and half lion. Ma Chu's temples are as numerous in Mott Street as her titles, and she is extensively worshiped by those whose business takes them into deep water. Whenever a Chinaman is about to sail for the Flowery Kingdom he spends three consecutive days invoking the aid of Ma Chu for a speedy and safe conduct, and carries with his the ashes of the joss sticks which he burns in her honor as a safeguard from shipwreck or other marine disasters.

The form of adoration commonly paid in New York to Sing Chin Na, or the goddess of midwifery, consists in offering her any and every kind of flesh meat except that of ducks. She is represented in the form of a female clad in silk robes, surmounted by a golden crown and seated on a tiger. As comparatively few of the Chinamen of New York are married, Sing Chin Na occupies the most obscure place among the deities of the Mott Street joss house.

The most conspicuous idol in the Chinese temple is Sang Huong, or the god of fortune, who is worshipped by a very large proportion of the common people—especially the laundrymen and tradespeople. He is believed to make men courageous and daring, as well as successful in their undertakings.

Not the least interesting and showy god among the Mott Street collection is Tu Thieng King, or the god of gambling, who is represented as a tiger standing on his hind paws and holding between the foremost ones a large globe ornamented with four suspicious looking Chinese characters. Since he is the benefactor of gambling and lottery men, it is not to be wondered at that he is sometimes made the occasion of very expensive and showy celebrations. Perhaps from this deity we gain the expression "backing the tiger."

Wong Tien Kung, who is worshipped for protection in times of evil and for success in business and study, is a very hideous gentleman, having the feet of a bear, the mouth of a lion and three eyes, one being located in the middle of the forehead, which is partially concealed by long whiskers.

Ts Kek Sai is the god of swine and a very important factor in Chinese economy. He is represented as a deaf man, dressed in common clothing and holding a staff in his hand. Restaurant keepers and merchants worship him regularly and he or his cartouche is to be found in nearly every eating house in Chinatown.

Ngu Hieng Kung, the God of thieves, is according to Tom See, the ex-deputy sheriff of Mott street, a special favorite, not only among the thieves and professional stealers, but also among those who wish to become wealthy. He is the son of Kue Sing, a God of literature, who is spoken of as the giver of ability to write prose and poetry and was a thief himself. A miniature image of him is carried by all the gamblers and thieves of Chinatown. I was present on one occasion in young Capt. McCulloch's station house when a number of Chinamen were arrested in a gambling and opium joint. While the ringleader of the party was being searched an image of Mr. Ngu Kung fell to the floor. All at once there was general commotion among the Chinamen and it was only when an interpeter, who was called in to explain the cause of the general uneasiness which prevailed, told the captain of the nature and value of the relic that he consented to restore the much coveted idol to its owner.

These are but a few of the many Chinese gods into whose characteristics and claims to divinity want of space prohibits me from entering.

The priests of the highest classes of Chinese are educated, but those of the lower classes are very ignorant. The idea most Chinamen have of heaven seems to be pantheistic and in worshipping heaven and earth and terrestrial gods they mean to include and propitiate all superior powers.

The worship of Confucius, however, can no more be called the religion of the Chinese than the teachings of Socrates could be termed the faith of the Greeks.—*Cleveland Plain Dealer.*

ROBBING THE DEAD.

ASTOUNDING CORRUPTION OF THE MINENT MEN IN HUNGARY DISCLOSED.

A mare's nest of remarkable dimensions has just been discovered in Karlowitz, a small city in South Hungary. The rich patriarch Angyelic died there at 2 o'clock in the morning a short time ago. Within twenty minutes a high ecclesiastic, Lemajic, and a prominent financier and political economist, Stojanovic, had plundered his strong box of 6000 florins, 1600 of which they gave as hush money to the guards and chamberlain. Half an hour later Dr. Milan Dimitrijevic, professor in the Karlowitz College and director of a savings bank, carried off the patriarch's gold watch and a diamond cross. The next day Dr. Grujic, editor of the government sheet *Serbski Narod*, secured through Lemajic two of the patriarch's marriage certificates, already signed and sealed, though not otherwise filled out. Grujic altered these certificates so that they read as the patriarch's notes for 25,000 and 12,000 florins respectively, payable to him on demand, filed them in the proper court and got a judgment against the dead patriarch's estate for 37,000 florins. One of his fellow conspirators betrayed him to the police, however, and he, Lemajic, Stojanovic and Dimitrijevic are now behind the bars. The whole affair has turned Karlowitz topsy-turvy. The arrest of Dimitrijevic was followed by a run on the bank of which he was a director, and the police had to be called out in a body to prevent a riot. In commenting upon the scandal, a Hungarian daily says that Angyelic's estate is only one of forty or more which, within the last twenty years, have been plundered immediately after the death of the owners. Before the body of the Patriarch Rajacsic was cold, it says, six big chests full of gold and silver were stolen from his bed chamber. Twelve thousand florins were removed from the cap on the head of the dead bishop of Vejnovics within five minutes after he breathed his last. The diamts were stolen from the hat of the dying Bishop Hranilar while he was still conscious. In Croatia and Slavonia, the region around Karlowitz, the high ecclesiastics protect as much of their money as possible from theft by carrying their money in their caps. On this account a bishop in this part of Hungary always keeps a tight hold of his cap when it is not on his head or locked up in his strong box at home.—*New York Sun.*

Christmas Presents.

Christmas is the festival of the year, and churlish indeed are they who do not find pleasure in the glow and brightness of its manifold enjoyments. It is pre-eminently the one day of the year when young and old meet together on an equal plane. The pains and aches of old age are forgotten in the joyousness of the day, and Tiny Tims are everywhere among the happiest of God's own children. Depressed in spirits, indeed, must be that person who cannot be happy on this festival day of all the world! Wherever civilization extends, there mirth and good cheer reigns supreme, and if it is winter outside, it is summer inside the home and within the hearts of all. Innocent joy and exultation triumph over all, and hearts old with years and burdens are made again young and light by the air of sociability that pervades everything. While to all of us Christmas has its charms, its significances and its pleasures, it is essentially the feast of the children. Their young hearts long for its coming, while their little feet keep time to its mirth and music. The mysteries that philosophy and religion have unravelled as bearing upon the outward observance of the day have no meaning to the children. They know not of them. Enough for them to believe in the reality of the Christ-child, in the merry-eyed and white-bearded patron saint that comes to them arm-laden with gifts from fairy-land; enough for them to hear the jingle of the reindeer bells, to picture the shadow of Santa Claus, as they lie half awake and half dreaming, flit across their cosy little room, and then rise in the morning to see the gifts that loved and midnight brought them. Happy indeed is that childish faith! For the children first, and then for ourselves, let Christmas ever be remembered in our homes. Let the bells ring, the yule-log blaze and crackle on the hearth, and the holly gleam on the wall. Weary centuries have come and gone since the star looked down on the plains of Bethlehem, empires have passed away, suns have risen and set, monarchs and monarchies have lived and crumbled to dust, but the earth is still young, and love and laughter are still left us. Let us recognize all the customs appropriate to the day, and with present, feast and carol imprese it upon the minds of our children so that it may pass down from generation to generation to bless the children of our children, and those that come after them.—*Ex.*

LIST OF LETTERS

Remaining in the Post Office at Salt Lake City, Utah, December 20, 1889, which, if not called for within two weeks, will be sent to the Dead Letter Office at Washington, D. C.

LADIES' LIST.

Anthon Lottie
Anderson Mrs Jas
Burnside Anne
Banning Mrs
Brennan Anna
Barker Roy
Bartlett Sallie
Clark Mabel
Carlson Maria
Dewitt Emma
Elliott May
Franz Margie
Gordon Mrs
Grant Mrs May
Gifford Emma
Griffins Mrs H J
Greene Mrs J T
Gibson Lou
Grover Maude
Gates Sarah
Harrison Adda
Hopkins Mrs H
Johnson Mrs
Leslie Mrs C
Larson Ang-line
Lore Ellen
Leach Carrie
Lee Mary E.
Larsen Nora
Miller Mrs J F
Johnson Jos
Miller Ida
Moorhart Mrs K
Mathieson Wilhel
Nelson Maria
Nichols Mariej
Osmond Miss C J
Porter Anna
Pace Emma V
Parrell Mary
Peterson Louie
York Lowry
Reed Mrs Chas
Rasmussen Anne K
Richardson Jane
Haywood May
Russell Mary
Sorenson Anne D
Schofield Mrs A
Schatzke Emile 2
Smiley Mrs Levi
Sewards Lillie
Shurtz Mrs R H
Spencer Mrs H T
Pepperson H T
Thomasson E M
Voelker Mrs H
Wilcopack Mrs L
Watson Lavina
Waterman Mary
Whitemore C R
Wayman Mrs R

GENTLEMEN'S LIST.

Anderson E
Arnold H
Arnett M F
Apple S S
Bagley & Co
Buck C J 4
Bender Conrad
Bryant C E
Brannon Frank
Baty L P
Beck J H
Bowles I H
Brooker Jos
Black J W
Baker J W
Brannan J H
Brewer J E
Broadbent T
Baker J H
Bellamy S J
Borgbard Ric
Baldwin Wm
Byerly Z W
Bracley W
Buckin A E
Clisbe A H
Campbell M
Coates Asa
Campbell & Williams
Cahoon ex Bishop
Crab Chas
Cole David
Cunningham F
Carpenter H E 2
Cardall J B
Clove James
Christenson M C
Culley Nack J
Clark Reuben
Connor E S
Coakley T
Chamberlain T T
Carran W H
Davis A S
Donnelly F F
Dunn H P
Debock Geo
Davies James
Dennis J
Durand L
Dayett M E 2
Dixon E G
Dunham W S
Editor Daily Democrat
Editor of Review
Lee Ed
Ereekson J E
Evans M A
Erickson Peter
Snow S M
First Nat Bank
Fiske E K
Fagler F W
Ford Henry
Flower James
Franklin Jno
Frazier Thos
Flanders W H
Gatkind E 2
Gray A L
Gillespie A R
Giles H & 2
Godeman Rev C J
Green F G
Garrison E W
Giller Mr
Hagmon Ed
Holmgren F S
Hafford Jno
Hollander J F
Halletson M
Hilpert L
Haas S H
Heyman Sam
Hamill S B
Hudgeon W F
Hough W A
Ewing Chance
Johnson Chas A
Taylor
Jensen P
Jackin E N
Johnson E R
Jennings H R
Johnson S P
Jackson W A
Jensen N M
Jennings W H
Jones E G
Kitch C A
Kidd E
Kraus Gus
Kadley H
Kelly J E
Kennedy J H
Kopp J
Liddell Alex
Linder Clarence
Larsen Chas
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Larson Hans
Limbeth H E
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Lawson J C
Lyon Jno
Loremilie La J E
Larson J O
Maugan C E
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Markham H
Moody J
Morris J A
Morey J M
Murphy P D
Minor W F
Malley W O
McPhee D
McFarson Mr
McCann Victor
McIlhenry Dr S S
McDonald H
McKenna J F
McMaster H
Nilson A
Nickel F M 2
Nielsen Jno
O'Connel Dan
Olsen C M
Olsen J
Olsen S D
Park Bros
Pettit Andrew
Prop Salt Lake Hotel
Pollard H F
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Payne Jas 2
Parker Joe
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Pratt C D 2
Russell A S
Robinson H
Robinson G H
Ryan Jno 2
Roe Tom
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Stoner Mr
Schinder Alic
Stein A
Stair F W
Squirr H W
Starkind J H
Sneeper J F
Stadler Jno
Sutton J H
Streeper Sam
Sanford W W
Stanly W B
Smith Jno
Tobeyre D R
Tomeson H K
Urlen H J
Utah Gem Mining Co
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