

CORRESPONDENCE

EMERY COUNTY POLITICS.

HUNTINGTON, Emery Co., Utah,
July 23rd, 1886.

Editor Deseret News:

Enclosed please find the People's Ticket for Emery County, nominated unanimously by the People's candidates at a convention held at Castle Dale, July 14, 1886. The great majority of the people think the ticket a good one. There are a few exceptions, however, like there are in all communities, who think no ticket is good without their names are on it. They find fault with some of the nominees, notably E. W. Jones, who is misrepresented by some of his pretended friends. But we think he is just about as good as the rest of us, and well worthy the position. Brother Jones is a cripple, and not able to do severe manual labor, but is otherwise well qualified. There is also a little opposition to Judge Seely, but that originates from parties that cannot injure him, as he is greatly esteemed and respected by the people.

Following is the Emery County ticket referred to above:

Probate Judge—Orange Seely.
Selectman—James Woodward.
County Clerk—W. W. Crawford.
County Recorder—W. W. Crawford.
County Treasurer—C. G. Larsen, Jun.
Prosecuting Attorney—John K. Reid.
County Surveyor—E. H. Cox.
Coroner—T. P. Page.
Assessor and Collector—E. W. Jones.
Sheriff—H. S. Loveless.
ONE OF THE PEOPLE.

BIRTHDAY—AFFECTION OF THE EYES—MAIL IRREGULARITY.

PARK VALLEY,
Box Elder County, Utah.
July 21, 1886.

Editor Deseret News:

Yesterday was the 60th anniversary of the birthday of our venerable Bishop, E. D. Meham, Sr. It was duly celebrated by a surprise. A large number of his children and grandchildren, as well as other friends, gathered at the schoolhouse. They proceeded by teams and horseback to his residence. After the usual congratulations were extended, tables were spread and a sumptuous meal partaken of by over 60 persons. Afterwards games, songs and speeches were in order until time of separation, when we left with the kindest feelings, wishing the veteran many returns of his natal day.

Our crops will yield an average. The health of the people is good, with the exception of sore eyes, which go the round of this part of the country. First one eye gets sore, then the other; sometimes both eyes close up, so the person afflicted is almost unable to see.

Our DESERET NEWS comes very irregularly. Instead of being left at Kelton it is very often carried past, comes back in a few days (sometimes a few weeks) and we cannot get it until one week later, when mail arrives, as the postmaster at Kelton is prohibited from delivering Park Valley mail except through regular service.

Respectfully, R.

MORGAN COUNTY TICKET.

MORGAN CITY, Utah,
July 23d, 1886.

Editor Deseret News:

The delegation from the five precincts in Morgan County met at the court house and performed the duties of a convention.

The following named gentlemen were nominated as candidates for county officers:

Samuel Francis, probate judge.
Chas. A. Welch, county clerk.
Joseph R. Porter, selectman.
Landon Rich, assessor and collector.
James R. Stuart, prosecuting attorney.

Edw. W. Hunter, surveyor.
It was decided to sustain the same gentlemen as commissioners to locate University lands as were elected at the last election.

The delegates to attend the Territorial Convention are: Willard G. Smith and Joseph R. Porter, with Samuel Francis and Jas. R. Stuart as alternates.

As members of the Central Committee for the People's Party, the convention chose: Jas. R. Stuart, Jos. Durant, John Landon, Alma Richards and John K. Hall; Thos. F. Welch, treasurer.

Yours truly,
C. R. CLARK, Secretary.

PIONEER DAY AT RICHFIELD.

RICHFIELD, SNYDER CO.,
July 26th, 1886.

Editor Deseret News:

I herewith submit a synopsis of the celebration of the thirty-ninth anniversary of the entrance of the Pioneers into the valleys of these mountains, at Richfield, July 24th, 1886.

At daybreak the citizens were aroused by firing of cannon, and at sunrise the stars and stripes were unfurled to the breeze by City Marshal J. W. Coons, followed by another salute at 10 o'clock a. m. The people

were seated under the spacious bowery, and the assembly were called to order by Wm. G. Baker, Esq., marshal of the day. Singing by the Sunday school choir of both wards, prayer by the chaplain, Morton Jensen; singing by the Sunday school choir. Then followed a very interesting oration by Hon. A. K. Thurber, orator of the day. He alluded briefly to some of the causes which led to the settlement of these valleys and some of the results and incidents subsequent to their settlement, and concluded by saying that the world fight us as a religious community, have arrayed themselves in antagonism to our marriage system, are striving judicially and otherwise to break up our institutions, but will never accomplish their object.

Song by Miss Lizzie Salisbury and company, with organ accompaniment. Address by Bishop P. Poulsen in behalf of the Sunday schools.

Dialogue by members of the Second Ward Sunday school, entitled "The Centennial," in which some 20 or 30 children took part.

Song by members of the First Ward Primary Association, with organ accompaniment.

Essay in behalf of the Primary Association by Mrs. Celia E. Bean, which was most excellent.

Address in behalf of the Young Men's Mutual Improvement Association by John W. Coons.

Song by the S. S. choir.
Recitation by Miss Nancy Nebeker, "Our Flag."
Address by President W. H. Seegmiller.

Singing by the S. S. choir, and benediction by the chaplain.

At 2.30 p. m. the children assembled at the Hall Grounds and participated in and amused themselves by swinging, foot-racing, sack-racing, etc., and the whirligig was in full operation all afternoon and until a late hour in the evening. At 8 o'clock there were a public ball at the Social Hall under the management of the ball committee, which wound up the exercises of the day. It is perhaps worth mentioning that our new church organ, which lately arrived, was in use for the first time on this occasion. The committee of arrangements were Wm. H. Clark, Theodore Brandley, A. K. Thurber, W. C. B. Orrock and John W. Coons.

Yours, very respectfully,
SIMON CHRISTENSEN,
Reporter.

We are in receipt of a copy of the address in behalf of the Primary Association—the production of Mrs. Celia Bean—which is an excellent paper, but owing to the crowded condition of our columns we are unable to accord it space at present. [Ed. D. E. News.]

MORE ABOUT MISSIONARY MATTERS IN THE SOUTH.

LEE VALLEY, Tenn.,
July 26th, 1886.

Editor Deseret News:

All things considered, the work of the missionaries is progressing quite favorably. A recent letter from Elder E. S. Kimball indicates that such is the case throughout the entire Mission, while the health of the Elders continues good. There is some chills amongst them in Mississippi, however, Elder Shaw of that Conference being released to go to his home in Oregon on that account. I believe he leaves Chattanooga to-day. Elder Kimball also, of a still more recent date, writes very encouragingly of his labors at Murfreesboro and Lebanon, where he is holding one and two meetings per week. Elders Perkins and Daybell were at the time with him, but contemplated leaving for their fields of labor on the 8th inst. The interest manifested at Lebanon is of such a nature as to induce Elder K. to indulge strong hopes of much good being the result.

Elder James Roskelly writes July 15, from Quiz, Putnam County. He is still in company with Elder H. K. Perkins. They have made some little progress in the way of holding meetings. I hardly suppose affairs with them to be "as placid as a silver lake," as he says that he has received an anonymous letter to "vamosé."

I neglected mentioning in my last the baptism of a prominent lady in this neighborhood. This occasion is one of importance to the Elders, any how, as it will vastly conduce to their comfort, while the influence will be felt in promoting the good of the cause.

Speaking of baptism, I have it that during an after dinner chat in this neighborhood, engaged in by a Methodist Circuit Rider and a deist, the subject turned upon baptism. When the deist asked the Rev. why Christians observe baptism, the Rev. replied that it was "an ordinance of the Church, and one of the essential examples laid down by Christ for His followers to observe, either by sprinkling, pouring, or immersion, as may be chosen by the candidate. Water baptism being the symbol of John's baptism of Christ in the river Jordan."

"How often was Christ baptized by John?"

"Once is all we have any account of."

"Well, you Methodists should postpone any more baptizing till you find out what baptism is—whether pouring, immersion, or sprinkling. Only one method can be the baptism of John, and if the Bible is not plain enough on that subject, you need some prophet to enlighten you, and as the Methodists

cannot afford a live prophet, I would suggest that you borrow one from the "Mormons."

"I didn't know I was talking to a 'Mormon.'"

"Nor are you. I am further from being a 'Mormon' than you are. You pretend to believe the Bible, while I do not. Do you go down and talk to the 'Mormon' Elders, ask them about any subject you please, and they will prove to you from the Bible which you so much pretend to believe."

"But they will pick about and skip about."

"Well, can't you pick and skip, too? You may pick and skip as much as you please, and if any 'Mormon' you meet, man, woman or child, cannot answer your questions as fast as you can ask them, proving their answers from the Bible, I will give you a horse. And if they cannot, in one hour's time, ask you more scriptural questions than you can answer in a month, I will give you another horse."

The deist concluded, probably, that the deist was poking fun at him, so he solaced himself with a quid of tobacco and dropped the subject.

This deist is the only one in this neighborhood, an every little while has occasion to put in a shot, which he does in favor of the "Mormons." He tells those who defame the Elders that they "are inconsistent, a if they believe the Bible they ought to be Mormons, because if the Bible is true the Mormons are right."

It is my melancholy duty to announce the death on the 17th inst. of Sister Elizabeth Lindsay, relict of the late Elder Alexander J. Lindsay, who labored in this neighborhood upward of 40 years ago, when he married Elizabeth Baldwin, the subject of this sketch, in what was then Hawkins, but now Hancock County. She was baptized by her husband and not a great while thereafter migrated with him to Nauvoo, where Elder Lindsay died. After his death her relatives induced her to return, with her two small children, and live here. I can supply no dates of these movements, having no record. After Elder Lindsay left here were no laborers in the field until about three years ago, when Elder John S. Hunter and John A. Bevan were assigned. Elder Bevan visited Sister Lindsay, to whom she bore the testimony and manifested much pleasure at his visit, and that this field was to be worked. Elders Kimball and Roskelly also made her a visit which pleased her greatly. She always took the liveliest interest in whatever conducted to the spread of the Gospel, and died as she lived, a faithful Latter-day Saint. She leaves a married daughter, Mrs. Robinet, who is a warm friend of the Saints, and who will, probably, soon embrace the gospel. I do not know the whereabouts of the other child, also, I believe, a daughter.

OCCASIONAL.

HENEFER, July 26, 1886.

Editor Deseret News:

Our celebration on Pioneer Day passed off very quietly, in the forenoon, but in the afternoon the people turned out en masse to witness a match game of base ball between the first nine of Henefer and the second nine of Croysden clubs. The game was to have come off at 9 a. m., but the Croysdens were not on the ground till 2 p. m., when all hands, both great and small, repaired to Owen's Cañon, a beautiful summer resort hard by. In the meantime, the Henefer Brass Band was discoursing sweet strains of music under the able leadership of Brother Thomas Britton, junior.

The game was played till 7 o'clock, when it was called by the umpire, at six innings, when the score was 54 for Henefers and 22 for the Croysdens. Everything passed off quietly and in the evening a social party was had in the school house till 12 o'clock.

The election is nearly upon us and we expect to have a close tally, but the People's Party are confident of success. It is the duty of every voter to see that every vote is polled. The health of the people is good at present.

Respectfully,
ROBERT A. JONES.

HEALTH HINTS, AND OTHER THINGS WORTH REMEMBERING.

COMPILED BY MAC.

I clip the following from *The Herald of Health*.

A SENSIBLE BREAKFAST.

From the South to the North, and St. David's to Norwich,
There's no breakfast to equal good coarse oatmeal porridge.
Tell me not of tit-bits of beef, mutton or pork,
Fried, broiled, underdone, yet done to a cork;
Name not ham, brown or bacon, or aught from the pig;
Potted veal, beef and bloaters are not worth a fig.
All fish, flesh and fowl are to me filthy forage.
And against all your breakfast I'll back oatmeal porridge.
Then hurrah for the porridge, good coarse oatmeal porridge!
Hurrah for the porridge that smokes in the morn!

If this build not the man, prithee tell me what will?

Is it porridge or flesh works the Lancashire mill?

The bairn of the North has a cheek like the rose;

Is it porridge or flesh whence the ruddy cheek glows?
'Twill not make the blood feverishly course through the veins,
Increasing the pulse and enfeebling the brain;
But the frame shall be stronger the blood more refined,
And the body be less of a clog to the mind.
Then hurrah for the porridge, good coarse oatmeal porridge!
Hurrah for the porridge that clogs not the mind!

Why, your bairn cannot relish beef, mutton or ham,
Or the mangled remains of the innocent lamb;
Even fowl, roast or boiled, back or breast, wing or limb,
Though they're dainties, present no attractions to him.

Behold you the contrast at breakfast clate,
He who watches the steam rising up from his plate,
As the mass of thick porridge is placed on the board,
And the rich stream of milk in the basin is poured.

Then hurrah for the porridge, good coarse oatmeal porridge!
Hurrah for the porridge that smokes on the board!

With an appetite keen does the little one wait
To demolish the savory food on his plate;
For he dreams not of gristle or fat to reject—
Or toughness, queer taste, or putrescent defect;

So he dips in the juice of the sweet central pool,
And he bathes it in milk so delicious and cool,
And he knows that no food so refreshing and sweet
Can possibly be made from a lump of dead meat.

Then hurrah for the porridge, good coarse oatmeal porridge!
Hurrah for the porridge, refreshing and sweet!

Let the taste of the child, unperverted and true,
Be a lovely and tender example for you;
Never more let your feast be the offspring of pain,
But the ripe luscious fruit and rich golden grain.

Fear not hunger, or weakness, or languid disease,
Wholesome diet will soon banish fancies like these,
And you'll soon be convinced there's no kind of forage
For breakfast can equal good coarse oatmeal porridge.

Then hurrah for the porridge, good coarse oatmeal porridge!
Hurrah for the porridge that smokes in the morn!

Mutton vs. Beef.—Mutton is more nutritious and more easily digested than beef, but habit seems to favor the use of the latter.

Insanity and Drink.—About one quarter of all the insanity in the world, and in Paris, one half is caused by drink. The drink curse is more fatal to human welfare than war, famine and pestilence combined.

Lard.—Lard as bought of the manufacturer, is often adulterated by the addition of lime. This gives it the power to absorb a large amount of water, and thus the mixture can be sold at a large profit.

Corpulence.—Medicines are of no avail in this case. The true remedies for corpulence are hygienic or vegetarian diet, bathing, friction and much exercise. Nothing must be done to reduce the true flesh, but only the superfluous fat. Bantingism is not advisable, as it weakens the patient.

Oatmeal Cakes.—A tinsanacer full of oatmeal, one tablespoonful of olive or cottonseed oil, put the oil in as much water (half teacup) as will mix the meal, let it boil, then mix with the meal and roll out thin. Bake on the griddle and toast before the fire afterwards.

Potato Hash.—Dry-stored potatoes, one dozen medium-sized potatoes, three onions, one tablespoonful of butter (brown the butter and onions), and three teacups of water almost boiling. When boiling put in the potatoes, salt to taste, and let them all gently boil about one hour.

A Dietetic Experiment.—J. W. C. Feagan, manager of a large school for boys in England, writes that he has made a dietetic experiment with his pupils, substituting for meat oatmeal, for white bread wholemeal bread, for tea cocoa; in fact, giving them a rich and perfect vegetarian table. There were 150 boys altogether. Two of them lost in weight a quarter of a pound each; 148 gained 5½ pounds each during the first month. The after dinner ennui disappeared, and a healthy spontaneity took its place in study and in work. The expenses of the school were markedly less, and altogether the experiment was considered a very great success.

How we Spoil our Lungs.—House air is almost always filled with more or less dust. During the winter, when the ventilation is imperfect, this is especially the case. The stove is a most common cause, as its heat dries up every bit of dirt in the room, and it is wafted about by currents of air, and stirred up by the skirts of women. Women probably do not know how much dust their skirts send into the air whenever they sweep over the carpet. It is invisible to the eye, except

when the light of the sun shines on it. All this is breathed, and helps to spoil our lungs. Is there any help for it? At least one; and that is ventilation. Frequent and thorough ventilation, especially when the rooms are swept and dusted, while it does not remedy the evil, makes it less.

A Small Waist.—Setting in church the other Sunday, a lady came and sat directly before me. It was impossible not to see her, too difficult not to notice her appearance. She was very tall, very pale, very thin, and had the smallest waist for her height I ever saw connecting the upper and lower portion of a living woman. How could I help thinking of her anatomy? Where had she stowed her stomach? whereabouts lay her liver? into what corner had she packed her spleen? what could she do with her diaphragm, under a broad belt that cut her almost in two like a wasp or an hour-glass? A glance at her pale sickly face showed that her heart was having a hard time of it in such cramped quarters, while no proper aeration of the blood in such crowded lungs was possible. There was but one comfort. No man of sense would marry her, and the consequences of her folly will not go down to posterity. There is a Lord Chamberlain who regulates the length of skirts worn in the London theatres. Would it not be wiser to appoint some proper officer to inspect the waists of women who commit slow suicide by this hideous tight lacing?—Dr. T. L. Nichols.
[To be Continued.]

ONEIDA STAKE CONFERENCE.

The Oneida Stake Conference convened on Saturday, July 31st, and closed on Sunday evening, Aug. 1st, at which the people had the privilege of again beholding the face of and receiving instructions from Apostle John W. Taylor, who was accompanied by Pres. John Morgan, in connection with whom there were present on the stand, Pres. Sol. H. Hale, who presided; also Patriarch Milo Andrus, Brother M. F. Cowley, of the Y. M. M. I. A. of the Stake, as well as several of the Bishops, Counselors and many of the leading brethren holding the higher priesthood. The house was well filled. Many good instructions were given by the servants of God, and a good feeling existed.

The reports from the various wards were favorable in most instances, showing that the Saints are living nearer their religion.

The new brass band from Franklin and the martial band from Clifton were in attendance, serenading the people as they came out of the house. The music was greatly appreciated by all.

Yours very respectfully,
ALMA H. HALE, Clerk.

BOX ELDER STAKE QUARTERLY CONFERENCE.

This Conference was held in the Tabernacle at Brigham City, July 31st and August 1st, 1886. We had a very enjoyable and profitable time, the people came together and filled the building to overflowing.

The meetings of the first day were addressed by the Presidency of the Stake and members of the local Priesthood, who exhorted the Saints to increased diligence in the performance of their duties, and to seek unto God for his spirit, that faith and wisdom may be increased in each one.

The second day we had the pleasure of seeing President F. D. Richards on the stand, and after several Bishops had reported the condition of the wards, President Richards alluded to the trials of the hour, and said that many fair weather Saints were drying up because of the hot rays of the sun of persecution; counseled the Saints to dig deep and build on the rock of revelation, grow up to the full stature of men and women in Christ Jesus, and make our calling and election sure. The present trial will do us no harm, but good, for it will awaken within us sympathy one for another, and help us to rejoice with those who rejoice and mourn with those who have sorrow.

At the closing meeting President Richards spoke quite lengthily on the object of the institution of the Lord's supper, the redemption of man, and the sacrifice made by the Son of Man. He closed his remarks by earnestly counseling unity amongst the Saints, that we might be one as Jesus and the Father are one.

JAMES BYWATER,
Stake Clerk.

OUR CHICAGO LETTER.

THE WAIL ABOUT UTAH WOMEN.

CHICAGO, August 2, 1886.

Editor Deseret News:

From time to time one hears the most lugubrious wailing about the women of Utah: how they are worked, trampled on, and tyrannized over. Suppose we dwell a moment or two on the current literature pertaining to woman in America. The extracts quoted are from writers of national fame, or from journals of what is called the best standing. Let impartial and disinterested observers judge for themselves, and above all let Utah citizens dwell on the subject. A good