

On Christmas day, the Sunday school children had a tree in the hall, from which Santa Claus distributed a lot of presents for good attendance and behavior during the past year.

The week previous the Relief Society had a fair in the same building, and though the exhibits were not so numerous as they might and should have been, those made were highly creditable.

New buildings are being erected in different parts of Oakley, and I may here observe that the practical working of the accepted theory for the formation of our solar system is beautifully exemplified in this settlement. Oakley fills all the space, it takes in the whole country; but there is a little nook or corner in which quite a few families congregate and ere long the center of gravity is moved and there is danger of a tip over, to avert which Oakley contracts and Marion goes spinning off on its own ear. Then there are so many births in another corner, that it is simply impossible to bring all the children to the hall for school or recreation, nor can the parents leave them at home; so with another revolution, or evolution or something else, Oakley must again contract and off will go "Scant o' Grease," "Poverty Flat," and two or three other corners; and all the time Oakley is growing. The contracting process, however, does not lessen the area over which the cold blasts may blow, nor the inclination of said zephyrs to come.

As the Supreme Court of the United States has commenced the revision of the dictionary of the English language, it will be somewhat dangerous for men to use words upon which more than one construction can be placed, until the members of the court can pass upon its legal meaning.

A man has been writing from here to the Salt Lake *tribune*, complaining of being very badly used by the people here whom he describes as law-breakers, traitors, etc., and offering the *tub* his encouragement in its stand against the "Mormon" people of this section of country, etc., all on account of some one crossing an imaginary line which he appears to consider a fence. The matter is ridiculous and reminds me of the backwoods orator that Dickens makes to inquire how Queen Victoria felt since she read his speech.

Our grist mill is nearly ready for business and there is plenty of business waiting for it. The general health of the people is good, and all sorts of good resolves have been taken to commence with the New Year. The man's cousin lives here, who, on his wedding day, resolved to quit tobacco. According to the cousin's story, the man suffered fearfully that day but the next was all right again—because he resolved to commence again. The same experience is passing over the minds of numbers of the people of Goose Creek, but the second resolve is likely to be put off for a longer time than the day after the wedding.

The deputy marshal is said to be here on a visit, and another visitor is Snooks.

HYRUM JOTTINGS.

HYRUM, Jan. 3rd, 1886.

Editor Deseret News:

Things in this town move on in good shape. Bishop Molen and Counselors are visiting all the Saints of the ward at their homes and teaching them the principles of the Gospel, and the good effects of their labors will be seen shortly.

The Sunday school is in a most flourishing condition and is conducted in a way to appeal to the reasoning faculties of the pupils, by which they get a most thorough knowledge of the subjects taught.

The health of the people is good, and none are suffering for the necessities of life.

A general good time has been had during the holiday season, and dancing parties have been the rage. The rougher element of the town tried to run the affair, but it is to be hoped that they will see the necessity of better behavior in the future. There is a class here who insist upon having more round dancing than the authorities have consented to, but the members of the local Priesthood are opposed to it, and hope to so control it that instead of more they will have none, as they realize its demoralizing tendency.

Last night there was a change in the style of our amusements, and a most acceptable one it was. We were visited by members of the Wellsville Sunday School, who repeated the concert they had given in their own town.

The programme consisted of anthems, duets, songs, dialogues, recitations and solos, all of which were rendered in a most exceptional manner and to praise one I would have to praise all.

Great credit is due Supt. Bailey and his aids for the manner in which the whole affair was conducted and for organizing and developing so much talent. I must especially mention Miss Maggie Brown, whose recitations were very good, and to whom is due great praise for the careful training of the young people in their parts.

The entertainment was entirely satisfactory to all who were present and many remarked that they were favorably disappointed.

I am of the opinion that visits of this kind between the different settlements would have a good effect, and tend to stimulate the development of the latent

talent with which we, as a people, are blessed. More anon,
TRAVELER.

BIRTHDAY SURPRISE.

SOUTH BOUNTIFUL,
January 8th, 1886.

Editor Deseret News:

We had a pleasant picnic surprise in this ward yesterday, in honor of the seventieth birthday of Bishop William Brown. It being fast day, the surprise was made complete.

The people gathered in such numbers as to surprise the Bishop, in the first place to see so many present; but it being the first fast day in the new year, he thought it was due to a slight reformation in this respect. However, after an excellent meeting, he was again surprised by the announcement that dinner would be immediately served, to which he was cordially invited, as it was gotten up in his honor, and in less time than it takes to tell it, the benches were removed and tables set and loaded to their full capacity with the good things of the earth. One hundred and fifty persons were seated, and after all had eaten to their satisfaction, there were many baskets full left, which were turned over to the teachers with instructions to distribute the contents among the poor of the ward.

The tables were removed and the people seated for a short time to listen to appropriate speeches, songs, glees, etc.

Counselor Edwin Pace, in behalf of the members of the ward, with a few well chosen remarks, presented to the Bishop a nice ivory and gold-mounted walking stick and a gold watch chain. There was also read a beautiful piece of poetry by Sister Augusta Joyce Crocheron, written for the occasion.

The Bishop made a few remarks in response to their tributes of respect, expressing his gratitude for the good feeling manifested by the people towards him, after which all dispersed, wishing the Bishop had a dozen birthdays.

Yours truly,
R. E. EGAN.

NATURE'S PREVENTIVE OF DIPHTHERIA—SUNLIGHT AND FRESH AIR.

SALT LAKE CITY,
January 13, 1886.

Editor Deseret News:

I would like space in your paper for a few words with the public on the subject of the prevention of diphtheria. Families living in a neighborhood where the disease prevails, from fear of contracting it, usually adopt a course which has the very opposite effect from that which they intended. They try to shut out of their homes, and in so doing shut out the two very best remedies for and preventives of this disease, viz.: sunlight and fresh air. Sunlight is the only perfect disinfectant known, and a plentiful supply of fresh, pure air will so dilute the poison of the disease that persons living in well-ventilated homes are in little danger of suffering from this so-called filth disease. What I mean by well-ventilated houses is homes supplied with fresh air and plenty of it both night and day. My experience leads me to the belief that people generally have more fear of cold, pure night air than diphtheria or any other disease. Until this fear is overcome and provision made for a plentiful supply of God's oxygen during the sleeping hours of night, as well as at all other times, diphtheria will claim our little ones as its victims. I do not claim that sunlight and fresh air will drive the disease from our midst; but if assisted by cleanliness in and about the house they will do more toward it than any and everything else.

■ To parents living next door to the afflicted, as well as all in the immediate neighborhood, it is especially important to see to it that the little ones are well provided, at all times, by nature's best preventive of disease, sunlight and fresh air. It costs nothing and will do your little ones more good than all the nauseous drugs a physician can prescribe.

XXX, M. D.

A NOVEL WAY TO RAISE STRAW BERRIES.

KANAB, Summit County,
January 9th, 1886.

Editor Deseret News:

I have been told the following economical, profitable and prolific way of raising a large quantity of strawberries on a small piece of ground. It is especially adapted to thickly settled places where there is room for only a small garden or none at all. I give it to the many readers of the News as it was told to me, that they may adopt it if they choose to do so.

Take an ordinary sized barrel with only one head in it, bore five-eighths holes through the staves around it four inches from the bottom, about three inches apart, then another row four inches above them like the first and so on to the top of the barrel. Punch a stove pipe full of holes and place it upright in the centre of the barrel and fill it with good manure. Fill the barrel with good soil to the first row of holes, then put the roots of a strawberry vine through each hole, leaving the vine to hang outside; then fill to the next row of holes and set the

vines as at the first, and so continue to the top of the barrel.

To irrigate the vines, pour water into the top of the stove pipe when necessary. The barrel can be turned to the sun as occasion may require and the vines can easily be protected from the frosts.

I have been assured by one who claims to know, that as many berries can be raised in this way on one barrel as there can be in the ordinary way on a square rod of ground.

C. F. ATWOOD.

EXPRESSIONS FROM THE PEOPLE.

AN APPLICATION.

SALT LAKE CITY, Jan. 7, 1886.

Editor Deseret News:

Most newspaper readers will remember the appointment of A. M. Kelley as American Minister to Italy, and his rejection and the reasons therefor by that government. His subsequent appointment to, and rejection by Austria are equally familiar. The consequent correspondence between Mr. Secretary Bayard and those two governments was but recently published, and yet there has been but little press comment as to the matter at issue.

From our local papers it would be ungenerous to look for that diversity of topic which marks the influential press of larger cities, as this takes of necessity a wider range, and is expected to more fully show "the body of the times, its form and pressure."

It appears, however, that a question of some religious character was involved, and while the Secretary failed to note the pith of the objection, he yet gave forth such theory of the powers, functions and usages of his own government, as appear to possess (for reasons apart from the correspondence) some

LOCAL APPLICATION AND SIGNIFICANCE.

The reason for Mr. Kelley's rejection, as declared by the Austrian Minister, was not that Mr. Kelley had married a Jewess, but that "the position of a foreign envoy wedded to a Jewess by a civil marriage would be untenable and even impossible in Vienna."

That this view was ignored is evident from the reply made in regard to it; the words of the Secretary are as follows:

"The question thus raised by your Government involves principles of the greatest importance and has no precedent as yet discoverable to me in modern times and in intercourse between friendly nations, and having submitted the matter to the consideration of the President I am instructed by him to inform your Government, through you, that the ground upon which it is announced that the usual ceremonial courtesy and formal respect are to be withheld from this Envoy of the United States to your Government—that is to say, because his wife is alleged, or supposed by your Government, to entertain a certain religious faith and to be a member of a certain religious sect, cannot be assented to by the Executive of the Government of the American people, but is and must be emphatically denied."

Did not the facts indicate to a government with a state religion, that "a civil marriage" to them, only had

THE APPEARANCE OF CONCUBINAGE,

and was inadmissible in society, and somewhat immoral in its character; marriage under the Austrian regime is a matter regulated by the combined authority of Church and State, and, as it used to be even in old England, is only admissible when sanctioned by religious authority.

The Secretary under this apparent misconception, however, goes on to further state

HIS VIEWS,

and they are worthy of attention:

"The supreme law of this land expressly declares that 'no religious test shall ever be required as a qualification to any office of public trust under the United States,' and by the same authority it is declared that 'Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof.' This is a Government of laws, and an authority exercised must find its measure and warrant thereunder. It is not within the power of the President, nor of Congress, nor of any judicial tribunal in the United States, to take or even hear testimony or in any mode to inquire into or decide upon the religious belief of any official, and the proposition to allow this to be done by any foreign government is necessarily and a fortiori inadmissible. To suffer an infraction of this essential principle would lead to a disfranchisement of our citizens because of their religious belief and thus impair or destroy the most important end which our Constitution of government was intended to secure. Religious liberty is the chief corner-stone of the American system of government, and provisions for its security are imbedded in the written charter and interwoven in the moral fabric of its laws. Anything that tends to invade a right so essential and sacred must be carefully guarded against, and I am satisfied that my countrymen, ever mindful of the suffering and sacrifices necessary to obtain it, will never consent to its impairment for any reason or under any pretext whatsoever."

If this essentially democratic idea

could be established, how naturally and easily the

PERPLEXITIES OF THE "MORMON" PROBLEM

would disappear!

If this could be infused into the craniums of our respected Senators in Washington, what slight reason would be left for legislation against the people of Utah!

If this could be the rule of local courts, and officious officials, what a change there would be in the aspect of things around us here!

If the "Mormon" could be believed when he declares that marriage is with him a sacrament, a divine order, an "establishment of his religion," as marriage is to the Catholic Austrian, how easily peace could be established!

If this is thus a part of the religion of the "Mormon," and "no religious test should now or hereafter be required as a qualification to any office of public trust under the United States," how speedily would all our local offices be held by men the choice of the majority, and even in the distribution of Federal patronage, the same majority would in justice be the recipients of a just proportion?

If so understood, would not the character of our juries, the methods of prosecution, the penalties for violation of law, be all more in accordance with the essential spirit of our country and institutions?

If there was "no law regarding an establishment of religion or preventing the free exercise thereof," plural marriage might remain as an experiment and fact, subject only to such legislation as might be necessary to protect the interests of a plural family such as now obtains in regard to marriage as it is.

But this is said to be in the correspondence

"A GOVERNMENT OF LAWS"

and the "Mormons" are "the violators of law." This is only a partial truth; this is equally asserted to be a government by Constitution, and that expressly declares that all legislation and "authority exercised must find its measure and warrant thereunder!"

It is further said that "it is not within the power of the President, nor of Congress, nor of any judicial tribunal in the United States, to take or even hear testimony, or in any mode to inquire into or decide upon the religious belief of any official"—or citizen—the Secretary might have added.

This should be good news for the proscribed, hounded, deposed "Mormon," as it comes from good authority, and, like the correspondence as a whole, was no doubt canvassed and held to be invulnerable in Cabinet councils.

■ However, we shall be met with the arraignment; that we—the "Mormons"—are secure in our belief; it is our overt acts which call for redress before the nation.

Indeed, but Bayard says that

"RELIGIOUS LIBERTY"

is the chief corner stone of the American system of government." That implies more than belief, for the latter, without liberty of action, is "a delusion and a snare;" and the sanity of the fathers may be called in question, if it be true, as the correspondence affirms, that "they suffered and made sacrifices necessary to obtain it." This would have been superfluous, if belief, based on individual mental action and choice, was all there was involved in the struggles of that eventful time!

The "Mormons" cherish the same thought; they contend for that liberty; they are pregnant with effort and endeavor to realize the graphic utterances of this leading official.

To this end they appeal to Congress and to courts; to this end they call upon their fellow countrymen for sympathy and the press for its support; to this end they submit to opprobrium, to misrepresentation, to popular fanaticism; to this end they suffer bonds, imprisonment and fine; to this end they offer upon the altar home, friend, means, life, and set an example which should kindle the fires of patriotism in their posterity.

Many good men and true may lose all in this probation during so grand a struggle, but the legacy they will leave to their sons and bequeath to their friends, is to give no quarter until liberty is more of fact than fiction, and until the nation, having paid the penalty for legislative, judicial and political wrong, shall, under intelligent citizenship endorse a

BAYARD'S THRILLING WORDS:

"Religious liberty is the chief corner stone of the American system of government, and provisions for its security are imbedded in the written charter and interwoven in the moral character of its laws. Anything that tends to invade a right so essential and sacred must be carefully guarded against; and I am satisfied, my countrymen, ever mindful of the suffering and sacrifices necessary to obtain it, will never consent to its impairment for any reason or any pretext whatsoever!"

Thanks, Mr. Secretary, the "Mormons" ask no more than the enjoyment of that freedom expressed in your words: they will never be satisfied with less, and they welcome you as a condutor with them in their labors; surely they may count upon you also as a friend in this their hour of need!

A Help to Good Digestion.

In the *British Medical Journal*, Dr. W. Roberts, of England, discusses the effect of liquors, tea, coffee and cocoa on digestion. All of them retard the chemical processes, but most of them stimulate the glandular activity and muscular contractions. Distilled spirits retard the salivary or peptic digestion, but slightly when sparingly used.

Wines were found to be highly injurious to salivary digestion. On peptic digestion all wines exert a retarding influence. They stimulate the glandular and muscular activity of the stomach. Effervescent wines exert the greatest amount of good with the least harm to digestion. When one's digestion is out of order everything goes awry, unless, as in the case of T. T. Seals, of Bellaire, Ohio, who had bad dyspepsia for seven years, the digestive apparatus is kept in ample pie eating-order by Warner's Tippecanoe, the best appetite producer and regulator in the world.

Tea, even in minute quantities, completely paralyzes the action of the saliva. The tannin in strong tea is injurious. Weak tea should be used, if at all. Strong coffee and cocoa are also injurious if used in excess.—*The Cosmopolitan*.

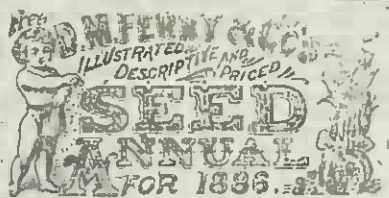
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