

are of very little account compared with eternal life. When we die we must leave the riches of this world behind. We were born naked and we will go out of the world in the same condition. We cannot take with us houses, gold, silver, or any of this world's goods. We will even leave our tabernacle for somebody to bury. Our spirit must appear in the presence of God, and there receive our reward for the deeds done in the body.

Therefore, I pray God my heavenly father to enable us to live our religion, to labor for light and truth that we may not work in the dark, to live nearer and nearer the Lord and be prepared for that which is to come, and eventually gain eternal life, in my prayer in the name of Jesus Christ, Amen.

### Correspondence.

**Crossing the Plains in a Pullman Sleeper - Galesburg and its Churches - A Terrific Hailstorm, Etc.**

GALESBURG, Illinois,  
May 13, 1880.

Editors Deseret News:

To a person who has crossed the plains five times before and always in wagons or on foot, this railroad mode of transit is indeed wonderful and grand. What a stupendous undertaking to fill and cut, and tunnel and bridge from the frontiers into the very fastnesses of our rocky mountains, instead of winding round and round as we used to with our ox trains, we go through and over everything, rushing by precipices and slides, through mountains and across gulches that would seem impassable to ordinary minds—and bodies. I shall always respect the originators of the Pacific Railroad for their enterprise, their ingenious daring and their smart business tact. In three days and two nights we traversed a distance that took us just three months with our ox train the first time I crossed in 1855. The Pullman berth costs \$8 extra to the first-class fare, and is handsomely fitted up with plush cushioned seats, something similar to the seats in a passenger train on the Utah Central, turned face to face, only a little farther apart, so as to give ample room for a lunch table which is inserted by the colored porter, when desired, and as most people bring a lunch basket, it is found very convenient. The porter takes charge of your basket and brings it whenever you call for it, fixes your table, opens your cans, and washes up your dishes. Of course you give him something for himself such as you can afford. He doesn't refuse half a dollar as too small, nor five dollars as too large a gift. He will fetch you milk from the meal houses on the way, if you do not desire to go out and eat, or bring you hot water or a cup of tea or coffee if you desire it.

About half-past eight in the evening some begin to get tired of sitting and desire to retire for the night. The back cushions of the two seats are then let down on to the seats, and the seat cushions moved together on a small tressel in the centre, forming a level mattress large enough for two persons to sleep together. This is called the lower berth, and is the more preferable for obvious reasons. The porter then lets down the upper berth, which works on hinges attached to the side of the car, and is supported at the outer edge by an iron rod or bar at the corner, as also by the end boards or divisions. In this upper berth the linen and extra bedding is kept in the daytime. He extracts from this another cushion, the full size of the lower berth, and lays it on top of the cushions and arranges a couple of sheets and a quilt. The upper berth is arranged in a similar manner and two curtains are then suspended on a rod running along the top of the car, which divide in the centre and reach the floor. The berths are then entirely separate from all other berths, and from each other, as much so as though you were sleeping in a room down stairs and someone else up stairs. The noise of the traveling train helps to drown any ordinary conversation.

A person can sleep very well in one of these berths, but it is far better on the U. P. road than on the lines east of Omaha, where they travel from 35 to 60 miles per hour part of the time. Again the U. P. engines whistle very little, while the eastern engines are eternally whistling and signalling and especially at night. So many switches and cross-tracks and stations to pass through, that you are startled from your peaceful slumber every few minutes by a whistle either from your own engine or that of an approaching train. Some of them are very shrill and piercing, others bellow and some squawk, so you have variety at all events, to cheer the loneliness of the night, when once you have been thoroughly awakened.

On arriving at Galesburg, we were met by our relatives whom we had telegraphed, and they insisted on our stopping with them a few days, so we have staid six. Galesburg is a remarkably pretty place, though there is a great sameness in the style of architecture. The houses are nearly all built of timber, and painted, and supplied with green shutters to protect the windows from the fearful hailstorms to which the town is subject. Last Sunday evening, a storm came up, and I may say down as well—the hailstones were as large as the biggest glass marbles the boys play with. One brought in the house was about two inches in length, and one and-a-half inches in thickness. The effect of such a storm, as it falls, is terrifying to a nervous person, the rattling of the immense stones on the wooden buildings and sidewalks, sounds like a mighty torrent was overwhelming the country. And the sharp cracks of thunder following in quick succession, while the lightning keeps up an almost incessant flash, fill the air with the utmost confusion. This is a religious town. If any one here fails of salvation, it will not be for want of number and variety of creeds and places of worship. They have a Roman Catholic chapel, an Episcopalian church, a Lutheran, several white Methodist meeting houses, a colored Methodist, a white Baptist, a colored Baptist, a Swedish Methodist, a Presbyterian, a Unitarian, a Universalist and perhaps more that were not pointed out to me. The population is about 14,000, and I think if the Latter-day Saints were to start preaching the Gospel as revealed to them, they would soon build up a branch in this locality.

On Wednesday I went to hear Mr. Moody. They have been holding a Sunday School Convention here. Several hundred delegates from different parts of the State are billeted around among the members of various denominations. He spoke on the Bible. He is an earnest but common-place speaker. He gave the assembled clergy and Sunday School workers some pretty hard hits. "You go off," said he, "with a passage or two of scripture, when you should take the whole Bible, and believe it literally, just as it reads. Don't spiritualize half of it, but take it for just what it says." In speaking of his own faith he said, "I would just as soon believe that Jonah swallowed the whale, if the Bible said it, as that the whales swallowed Jonah; God could prepare a man to swallow a fish just as well as a fish to swallow a man."

We have been treated with the greatest kindness by our friends here, and will always remember their generosity with blessings in our hearts, and have, I think, been the means of removing many prejudices from intelligent minds in search of truth.

CHAS. W. STAYNER.

RICHFIELD, Sevier Co.,  
June 24, 1880.

Editors Deseret News:

We of Sevier Stake of Zion, as a part of the Manti Temple district, have been visited by Bishop George Farnsworth and Elder Cyrus H. Wheelock in the interest of the Temple. By request I went with them, leaving Richfield at 5 p.m. where meeting had been held as usual on the Sabbath afternoon and reached Elsinore, a distance of eight miles farther south in time for meeting as previously announced for that same evening; proceeded to Joseph Ward seven miles further in time for meeting at 2 p.m. of Monday, the 21st, thence to Monroe where meeting was held at 8 p.m. All of which meetings were well attended. Returned again by way of Elsinore to Richfield by noon of Tuesday the 22d inst., very much pleased with the kind reception extended by the bishops and people as also well satisfied and rewarded by inspiration for services rendered in the cause of Zion. At every meeting the instructions given and testimony borne made a pleasing impression on the hearers.

The powerful ministrations of Elder Wheelock rekindled that flame of love for the truth which has gathered us from distant lands to these valleys of the mountains. Suffice it to say we were aroused to an undying interest in the cause of Zion, making what we could augment of donation and pleasurable offering and I honestly think leaving us feeling better for it beyond price or past expression.

Your Brother in the gospel,  
WM. MORRISON.

WASHINGTON, D. C.,  
June 26, 1880.

Editors Deseret News:

Nothing but good is said of Gen. Hancock here, by republicans and democrats, and the general conviction is that his candidacy will ensure the most active campaign since 1860. At any rate, both sides are proud of their candidates, and express confidence in victory and a determination to fight for it. Among republican leaders here the general opinion is that, while the nomination of Hancock is strong upon his war record, it is weak upon the great questions of policy that will govern the campaign. The democrats on the other hand are jubilant from the fact, as they believe it, that the "bloody shirt" cannot be swung over the head of Hancock. This is very true. But the republicans say they have thrown over the "bloody shirt" as a leading issue, long ago. The campaign will be a tight one, and both sides will fight hard.

Congress failed to take any action concerning the fisheries question, and we have therefore no clearly defined grievance against Great Britain or the Dominion under that head. We have been wronged, no doubt, but Congress will have to formulate the charges. In the matter of Vernor, the Canadian weather prophet, however, the people have an individual right to complain. The 100° in the shade for the last few days may be traced directly to his nefarious prophecies. He said we of the United States should have "in the latter part of June and early part of July" the hottest weather for a century, and we are having it. Vernor is doing more harm to the health and wealth of our people than all the Canadian gunboats that interfere with Massachusetts fishermen, and should be suppressed.

There is still a good deal of anxiety manifested to ascertain just what Senator Conkling proposes to do in support of the Republican ticket this year. He said he would do as much as the administration would do, which is construed to mean that unless the civil service orders are withdrawn he will not feel called upon to make any effort for General Garfield. Mr. Conkling always appears to feel as if all the obligations existing are on the part of the Republican party towards him, and that he owes it nothing and acts accordingly. Such friendship or partisanship is not worth the name, and the Republican party is not to be envied for having such a man in its ranks. The Democratic party is to be congratulated in being free from such.

LEM.

The Twenty-Fourth.

SPRINGVILLE, June 30, 1880.

Editors Deseret News:

If the trades that are to take part in the coming 24th celebration, are to be arranged in chronological order, beginning at father Adam, the first should be the gardeners, next the farmers, third the jolly millers, fourth the bakers and confectioners, next the artists in wood and iron, stone pottery, etc. Next the Pioneers and Mormon Battalion, the rest according to programme and taste. There is a missing link in the above, that of the millers, a very important class not as yet included in the list. Please wake them up and let us have a good time in this grand year of jubilee.

Respectfully, A. CROLL.

Lots of the ladies have one advantage over the gentlemen during this hot weather; they can switch off their back hair and hang it on a nail while they cool.

Actors as well as common folks must learn to keep their contracts. Sarah Bernhardt has had to pay 100,000 francs for breaking her engagement with the Comedie Francaise.

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