

only for that which is their right. The matter is easy enough to understand.

COAL ASHES ON LAND.

THE question is often asked, are coal ashes of any benefit to soil as a manure? The *Boston Journal of Chemistry* throws some light on the question, from which it appears that the ordinary ashes resulting from the combustion of an hrcite coals do not differ essentially in chemical constitution as they are found in different parts of the country. There is, however, a slight variation, caused in a large degree by the different modes of combustion. Coals burned in stoves in families are usually burned under conditions of slow combustion at lower temperatures, and therefore the ashes are more valuable than those which come from furnaces and steam boilers, where the combustion is quick and intense. They contain rather more soluble constituents, which are available to plants. Hard coal ashes usually afford from three to five per cent of soluble material, and this consists of a little potash, lime and silica, the silica predominating. There are from 50 to 100 pounds of substance assimilable by plants in each ton of coal ashes; the remainder, 1,900 pounds more or less, is partially valueless. It may, however, serve a good purpose when spread on low grounds, affording, like sand, a drier condition, and helping to warm and protect the roots of the more valuable grasses. When coal ashes can be procured convenient to a farm which has considerable low ground, it will pay for a farmer to haul and spread them, provided it is done when other work is not pressing. But it should be remembered that all slag or clinkers must be removed, as they are a great trouble on mowing lands. They never dissolve or disappear, and are more dangerous to mowing machines than rocks. It is easy, with these facts before the farmer, to judge whether he can afford to apply coal ashes to his fields or not. They should not in general be put on dry, silicious soils, as they might do positive harm, and they are not adapted to gardens, where richer soil dressings are required.

EMIGRANTS TO PALESTINE.

THE work of colonization in Palestine continues. Emigrants are being forwarded from various points in Europe, and an agent has been appointed by English sympathizers with the movement to protect the new arrivals from local impositions, and select places for them. A writer to the *New York Evening Post* says there is an old law in Turkey by which great privileges are afforded to colonists, and the general laws affecting the tenure of land are remarkably just. There are large tracts of rich, waste land in certain parts of the country to which three years occupation gives a prescriptive title. The Turkish Government is not unwilling to receive Jewish emigrants, provided they will consider themselves subjects of the existing government. Two years ago Mr. Oliphant proposed a scheme of Jewish emigration to the Porte which political complications prevented from being accomplished. Another effort recently made has resulted in the purchase of land near Palestine. These capitalists have a fund of two million pounds sterling, and already have agents in all the provinces of Turkey. The Israelite Alliance is sending boys from nine to fifteen years of age from the persecuted districts of Russia to Jaffa. Companies of these children will be sent frequently from Odessa, Kiew and Elizabethgrad, to learn agriculture in the Holy Land and grow up with the thoughts and habits of the country.

"MORMONISM IN KENTUCKY."

THE *Omaha Bee* copies an article from the *Cincinnati Gazette* entitled "Mormonism in Kentucky," which is a collection of contradictory and foolish stories about the doings of "Mormon" missionaries in Butler, Mulenburg and Grayson counties that have been concocted most likely by sectarian preachers in those neighborhoods, for the purpose of driving out the Elders and

preventing the spread of "Mormonism" in that part of the country. These stories it appears were first put into print by a Louisville reporter, who went to a village called Huntsville for the purpose of learning something on which he could make up a sensational story suitable for the *Commercial*. He learned what he went for at "the village grocery," which he describes as "the point of central interest," and must have indulged freely in something of a nature to cause him to mix up the tales that were told him in a most ludicrous manner.

The advent of two "Mormon" Elders in 1880 is described and the effects of their feeling, namely, "to ruin the peace of the whole neighborhood." "The first convert" is stated to be a Doctor Alex Hunt, who while practicing his profession preached "Mormonism" to his patients. And this is told concerning him:

"The doctrine he preached around to our young men and women," said the 'Squire,' "that they may live together loosely, and as they are saints, nothing bad will come of it. Our young girls are told that it amounts to nothing in Utah, and should not here. The result of this preaching is frightful."

It is stated that "Dr. Alex. Hunt" two sons are nearly crazy on account of their father's Mormonism and sundry stories are added of the troubles it is causing. But in another part of the narrative it appears that all this about Hunt is a story of affairs said to have existed forty years previously. We copy as follows:

"Just forty years ago Mormons camped at Huntsville once before. They took away with them then a great many of the best people. They got old Aleck Hunt to sell his land and go with him. His wife and daughter accompanied him, and he had \$2,500 with them. They first took his daughter from him, next his wife, and then his money. The old man got blind at last, and started to wander home. He died over there in Illinois, a blind beggar."

If this old gentleman ever had an existence, and preached such abominable stuff as above described for "Mormonism," he was certainly an impostor, for no such vile practices are countenanced by this Church, and no person teaching them would be permitted to hold a standing therein. But what has the alleged doings of the doubtful Hunt forty years ago, to do with the alleged present excitement in Butler County? It is evident that the reporter got the yarns spun to him in the village grocery—one of which it appears came from a Methodist preacher—considerably tangled, he probably saw them through a glass darkly. He says further concerning the Elders:

"The Mormons continuing their preaching, debauching the women, and putting indecent and obscene pictures on the walls, the people at last determined to drive out the Mormon elders and their disciples. Forty fully armed men met one evening not long ago, determined to preserve the peace of the neighborhood."

It is difficult to tell whether this alleged prostitution of the fine arts is supposed to have occurred forty years ago, in 1880 or in 1882, but we judge that it is intended for the latest date. Everybody who knows anything of "Mormon" missionaries knows that the story is untrue, and this may be said of all the rest of this collection of rubbish that respectable papers are copying one from the other for facts.

It is really not worthy of notice and it is only because it is being reproduced so much that we refer to it at all. It is astonishing how low reporters and editors will stoop in seeking for something vile to rake up against the "Mormons." If this stuff copied by the *Cincinnati Gazette* and then by the *Omaha Bee* with its improbabilities, anachronisms and contradictions had been prepared about any other subject than "Mormonism" it would not have found a place in any decent journal in the country.

A TRIP INTO CENTRAL AFRICA.

SOME time ago an expedition, organized for the purpose of new explorations of "the dark continent," was furnished with four elephants by the Belgian government. The

animals had been brought from India and trained to carry burdens. Messrs. Carter and Rankin made the attempt to travel with them into Africa, from Zanzibar to Lake Tanganyika. The beasts were loaded each with about fifteen hundred pounds of baggage and merchandise, a terrible burden even for the ponderous elephant on a journey in equatorial Africa.

One great drawback to explorations in that region is swarms of flies called tsetse, which bite cattle and horses so as to poison them to death. The elephants it appears were bitten badly by the tsetse, but showed no signs of poisoning or other injury but bleeding. However, three of them died after reaching their journey's end, but this was, more than anything, on account of the heavy loading—about twice as much as they should have carried. The experiments with the elephants is considered a success, and it is thought that with the experience thus gained a great advance has been made in solving the problem of opening up Central Africa to commerce and civilization.

A Primitive Community.

There exists high up among the Carpathian Mountains of Galicia, in a district known as Tatras, one of the most primitive and unsophisticated communities in Europe. The population of this remote region numbers several thousand individuals. They neither use strong drink nor eat animal food. Riches have no charm for them. Though poor, they are content, and, though their diet is spare and monotonous, they enjoy perfect health and live long lives. The food of these Arcadians is principally oats, either simply boiled or ground and converted into cakes. During four or five months of the year those of them who accompany their flocks and herds to the mountain pastures live exclusively on goat-milk whey, of which each man consumes nearly a gallon daily.

Practically, therefore, these goat-herds live on the sugar and the mineral salts contained in the whey. They do not consider this regimen a privation, and when they return to the valleys at the end of the season they are as strong and as vigorous as when they set out. The entire race of Podhalian, as the people of Tatras are called, are remarkable for their vigor and energy, and are inconspicuously superior, physically and intellectually to the neighboring population. Their physique is of a remarkable purity; they are quick of apprehension and frank in manner. Though far from being highly cultured, the Podharians are poets and artists by nature. They are fond of dancing, and often when the labors of the day are over, meet to indulge in their favorite diversion. They are born improvisators, too, and many of them can sing their own songs set to music of their own composition.

Didn't Have To.

It is related of a Maryland deacon whose peaches are first in the New York market that, having company at his farm house one evening recently, a terrific thunderstorm came on and shook things up worse than an explosion in a crockery store. Everybody was thoroughly frightened, and directly after a blinding flash one of the visitors anxiously asked:

"Friends, don't you think we had better kneel and ask for protection?" "No, brother Jones; no," protested the deacon, "I have just had a lightning rod put on the house at an expense of \$38, and I propose we hold off and give her a fair show to do business."

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