

The Palouse Country.

THORN CREEK, I. T., Dec. 20, 1877. From articles which are going the rounds of the press one would think people were really freezing and starving to death up here in Palouse. They are to the effect that the rush to this section was so great that a great deal of provision is required, and owing to the Indian scare last summer no surplus was raised, consequently there is actual suffering for the want of something to eat. I don't find any such state of affairs hereabouts, and have good reason to believe the picture is overdrawn. I arrived here late in the fall and found provision plenty. I bought four hundred pounds of beef for a dollar, and four barrels of flour for sixteen dollars—both of excellent quality—and I could buy enough more, at the same price, to supply the city of Salem through the winter. Pork can hardly be sold at any price, and farmers are compelled to bacon their hogs for want of market, while at the same time they have but little hope of finding sale at living rates, even next spring. While bread and meat can be bought for such price you know men will not go hungry. Vegetables are not scarce although they command higher prices compared with your market. Potatoes can be bought for from one to two cents per pound and are liable to be lower in the spring. There has been a scarcity of lumber here. So far as I know it has occasioned no such suffering as the papers anticipate. Many were unable to get lumber to build houses, but nobody has suffered for shelter within my knowledge. Those who were not able to secure lumber built log houses, which made out of our excellent timber, are quite as comfortable though they may not be pleasing to the eye. For me there is a sort of charm about log house—my own especially.

Another way Palouse is slandered. Not only editors, but others, who are supposed to be responsible for what they say make a great ado about our hard winters. No man can say that the ground ever froze to the depth of five inches here. It has been necessary to feed cattle here, but very few times in the knowledge of white men, and then but few weeks. Horses have always lived without being fed. There are hundreds of wild horses on the prairies that have lived to respectable old age and never received least care from human hands. People on the other side of Snake river give the Palouse country the worst name possible. They have reason to be jealous, for with the exception of small patches, they have little better than a sandy desert that is subject to drouth, the scourge of erickia, &c., and is only good for stock and but few stock to the area, while Palouse is the best body of wheat land of its size in the United States and presents more advantages for those who are seeking homes than any other place. I will close for now. If you wish to know more of Palouse just give me the wink.

I. NEWTON HINNS.

Mixed Farming.

ED. FARMER: As very little has been said on this subject of late I will undertake to dimly picture its practice which comes under my own observation not a thousand miles away. On being introduced to the proprietor of this business, you find a man full of business and by-words; I asked him how much land he was sowing to wheat this year? Not as much as one may think owing to the size of my place; it costs too much to harvest so much; you know I have a hundred acres. Well neighbor is your land foul? O, no it's all in forstate fix. It seems to me that I would sow it all to wheat as the prospects are very good. How good? Well extraordinary I think. In what way? On account of the Russian war. Well I don't see how that works, for they're killin' 'em all off over there. But neighbor you know that when a country is at war it does not raise much grain. I see you are right. Here boys, this man says that them Turks is a going to fight yet a while for all he knows and you get up the horses and go to plowin' like you was sent for. As he went towards the boys I heard him say, "that man knows something, and I'll bet on it." As I rode over the hill I looked back and saw Mr. H. rise up. Good morning, neighbor C. How are you, Mr. H? You are going to plowing I see. Yes I'm going to rip it right through now; a man was here just now that lives the other side of you and advised me to sock all my ground in wheat. Do you think that man knows it all? Well, no, but he talks mighty well. Well I am going to summer-fallow half of my land, and farm the rest well, and raise more grain with less expense. I'll be blamed if I don't believe you're right. Boys, you needn't rush; I don't believe that man's so all-fired sharp after all.

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WEATHER REPORT.

During Dec. 1877, there were ten days in which rain fell, and 6.21 inches of water; 9 clear days, and 12 cloudy days other than those on which rain fell; frosts occurred on the 3, 4, 5, 13, 21, 25, 27, 28, 29, 30, 31. The mean temperature for the month was 40.71°. Highest daily mean temperature for the month 52° on the 1st; lowest daily mean temperature 31° on 31st. Mean temperature at 2 o'clock p. m. 46.16°; highest thermometer, 69°, at 2 p. m., on the 10th; lowest thermometer 28° at 7 a. m. on the 25th. The prevailing winds were from the North 16 days, S. W. 9 days and South 6 days. During Dec. 1876, there were 6 days in which rain fell with 48 inches water 11 clear days and 14 cloudy days other than those on which rain fell. Mean temperature, 35.25°. Highest daily mean temperature 48° on 28th. Lowest daily mean temperature 24° on 10th. EOLA, Jan. 1, 1877. T. FRANCE.

EPHATHA.

Synopsis of a lecture delivered by Rev. P. S. Knight at the Congregational Church, Salem Oregon, December 30th, 1877.

The prophet Isaiah foretells a time when "The deaf shall hear the words of the book, and the blind shall see out of obscurity and darkness," Isa. 29, 18. There were numerous literal fulfillments of this prophecy uttered by the personal ministry of the Lord Jesus, Mark 7, 32-35;—8, 22-26. Near the close of his own ministry the Lord Jesus made this prophecy: "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my father." [John 14: 12.] This prophecy, also I hold, has been, and is constantly being fulfilled. Of the many blind and deaf people who lived in his own time, only a small number received the benefits of his healing power. And those benefits, from all that we can learn, we judge to have been mainly physical and temporary. We read of few permanent benefits to mind or spirit resulting from these miraculous healings. Nine out of ten of the healed lepers went their way without even giving thanks. Perhaps nine out of ten of the blind who were cured did the same. And these results were confined to the limited period of three years, only a small fraction of the human race could be reached by the mighty healer in that short space of time, in the small region in which his labors were confined. It was doubtless these facts that prompted his saying to the disciples: "It is expedient for you that I go away." His bodily presence in the world was not necessary to insure—even a hindrance to the success of his mission to mankind, after that mission was initiated. His personal work was initiatory. His acts of healing were simply "miracles," that is "wonders," intended to startle men and fix their attention. They were, of course,

PROMPTED BY SYMPATHY

And tender feeling, but the benevolent intent went further than the individuals healed. It had moral bearings and took in the race. On one occasion when the disciples asked whether it was by reason of his parents' sin or his own, that a certain one was blind, he answered: "Neither hath this man sinned, nor his parents; but that the works of God should be made manifest in him." [John 9: 2.] It was to influence the minds and hearts of men, and not merely to free their bodies from pain and disease, that the Lord Jesus exercised his wonder-working power. His was to be, and now is, a work of the spirit, for the spirit. His acts of healing had a symbolic significance for the whole world, as well as a literal significance for the individuals healed. They were, and are, as doors opening towards the sympathetic side of the Divine nature, revealing an eternity of love.

Take as an illustration, the healing of the deaf mute recorded by Mark. He is taken "aside from the multitude;" his hands are laid upon him; he looks up to heaven and with a sigh pronounces one magic word, Ephphatha! that is, be open. Immediately the deaf mute hears and speaks. It is a wonder in the eyes of the multitude; it is a blessed boon to the individual healed—but what is it to the thousands of deaf mutes the world over, in all ages! It is nothing save as it is viewed in the light of this prophecy, "Greater works than these shall he do." And even this prophecy would give little consolation to them, could they not see, as they look abroad in the world, some hope of its fulfillment. This is a magic word—not in itself, not in the sense that there is in it any charm—but in its suggestiveness.

EPHATHA, BE OPEN.

When the results that followed its utterance are considered—when the symbolic and prophetic implications of those results are realized—when in connection with all, this promise is kept in view, "Greater works than these shall he do who believes on me," then this simple word becomes a magic key; the deaf ears and mute tongue are as rusty bolts that are thrown back under the pressure of this key, and a door is opened—a door of hope and opportunity, not merely to a single sufferer, but to all deaf ears and silent tongues in all lands and ages. Greater works than these they have done, are doing and still greater they are yet to do. The work of the Lord Jesus did not consist of a few startling miracles performed in his own age. It is one long and continuous miracle going through all the ages—a miracle of laborious love and eternal patience, rather than of sudden and startling power, initiated by his personal ministry, and perpetuated by his spirit and his church, from generation to generation. In the three years the first disciples followed Jesus from place to place, they saw perhaps a dozen deaf persons restored to hearing. In a hasty journey of two months I have seen with my own eyes more than two thousand deaf mutes who were brought into

INTELLIGENT COMMUNICATION

With the world; not by the opening of their ears, but, by what is far better, the opening of their minds. I have seen nearly two hundred educated men and women whose lives are devoted to this work. I have seen massive and beautiful structures that cost millions of dollars, reared on the most healthy locations, and simply endowed by wealthy States, dedicated to this same noble service. In all these institutions I saw class after class of bright, intelligent young people, coming to a full knowledge of life's responsibilities and duties, and a full enjoyment of its best blessings. And many of these young people I heard literally speaking, not with signs, but with their own lips and tongues, the language of their fathers and mothers. Some who were born deaf, and never had heard a sound, were brought by the patient labor of faithful teachers to make

a passable use of spoken language. There seemed to be no kind of difficulty that love and patience would not overcome. One little boy in the New York school, deaf from birth and

WITHOUT HANDS,

Could not only speak a number of words quite plainly, but could write a legible hand, holding the chalk in his teeth or between his stump of an arm and the sleeve of his coat. Several children who were blind as well as deaf, with only the sense of touch to aid their gropings, were being led by slow but certain ways to the light of knowledge. One little fellow, the teacher told me, laughed and shouted and danced with joy when his mind first opened to an idea, and he began faintly to understand that a loving hand was leading him out of darkness. He was jubilant as the lame man at the gate called Beautiful. [Acts 3: 8.] One young girl fifteen years of age, a picture of intelligence and modesty, deaf from five years of age, conversed quite readily with a stranger, answered questions promptly, pronounced difficult words correctly, imitated a lisp tongue, and repeated long sentences without a mistake even in inflection.

Thus it was as I passed from State to State through these institutions, I found myself confronted again and again with the miracles of love and patience. And again and again I saw, in fancy if not in fact, written above the archways of those splendid buildings and over the doors of their class rooms, the magic word, "Ephphatha," followed by the unlimited and eternal promise, "Greater works than these shall he do."

And what I saw was only a small part of what a single nation is doing to realize this prophecy. In asylums for the insane, the indigent, the idiotic, the blind, equal wonders are being wrought in every country where Christ is known. In every land those who "believe" in Him and "follow" Him, realize his promise. And what is it to believe in Him but simply to believe in the triumphant power of love, patience and labor? What is it to follow Him but to take some humble part in those labors of love by which

"EVERY CREATURE"

May be brought to the higher blessings and enjoyments of life? What though two thousand years are nearly gone since He uttered His hopeful prophecy, if we are able now to see even the faintest dawnings of its fulfillment? What though ten thousand busy hands and patient hearts must labor still and bear the burden through the ages yet to come, if all those ages yield their blessings as they pass, and all the laborers reap the rewards of conquest and comprehension of the wisdom and yet unrealized significance of the Master's promise, a promise that like a river grows wider and deeper as it follows the ages down, "Greater works than these shall he do."

Only one question in this connection need trouble us. Are we following, as a State, as a community, as individuals, in this line of the higher conquests? Are we aiming merely at material prosperity—hoarding of rich harvests and forest treasures, of our orchards and gardens and cattle on a thousand hills, and clamoring for railroads and immigration—while neglecting to lay the foundations of those educational and moral institutions which are the crowning glory of a State?

It is well to have State pride and local pride of a certain kind. The feeling is akin to patriotism. Hartford does well to be proud of that institution which is the parent of all kindred institutions in the Union. Boston does well to boast of her successful effort to make deaf mute instruction a part of her common school system.

THE EMPIRE STATE

May well point with pride to the noble institution that overlooks the classic Hudson, and that more feeble but not less noble one in the heart of her great city, where a few laborious teachers, surrounded by the confusion of traffic and the babel tongues of commerce, are working, in humble silence, the miracles of love and patience. And the younger States of the interior may well boast of the improvements they have made in the matter of buildings. The Golden State has added no brighter gem to her diadem than that institution which nestles under the Berkeley hills and looks through the Golden Gate. And we who know so well how to boast of our plentiful harvests and undeveloped material resources; who we have not known in thirty years a drouth, a tornado, an earthquake, a cattle plague, a grasshopper devastation, or a money crash; who have more prosperity, and less hard times, and better prospects for the future than any of the younger States of this Union—what have we done—what are we doing—what do we intend to do—for the educational and moral welfare of coming generations? We have made beginnings in the line of common schools, and in the instruction of the deaf and the blind. When shall these beginnings ripen into settled plans, producing institutions more worthy of a people's boast than material wealth or business prosperity? When shall we, as a people and as individuals, be more fully inspired by the example of Him whose followers, through love and patient labor, perpetuate His miracles through the ages?

The writ of habeas corpus case was tried yesterday, in the U. S. District Court. Several witnesses were examined, and their testimony fully examined by Mr. W. B. Edinger of our knowledge or participation in the abduction of the Chinawoman. The writ was dismissed.

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THE MARKETS.

The Wheat Market.

The wheat market has stiffened a little since last issue. The Portland figures are now \$2 10 to \$2 15 per cental and Salem mills off \$ 1.12 1/2 per bushel. Otherwise, the market remains unchanged. One being rather dull at 47 1/2 c. A buyer gave 50 c. for a '0 1st week and was fortunate, with a quick turn in saving himself from loss. It wintry weather continues it will affect the prices of feed. Bran and shorts are respectively \$19 and \$30 per ton.

Portland Produce Market.

We copy the following from the Oregonian of the 1st: Wheat—2 12 1/2@2 15. Flour—Best brands \$6 75@7 per bbl.; outside and country brands, \$6 00; fine and superfine, \$5 25@5 50. Hay—Choice timothy, baled, \$12 1/2; loose \$11@11 50. Cows—Best 4th, common, 50. Hens—Sides 11@12 1/2; hams 13 1/2; shoulders, 9c. Lard—Oregon-made, fresh, in 10 lb tins, 14c; in kegs, 13 1/4c. Chickens—\$2 50@3 50 per dozen. Butter—18@20c; Cheese, 15@16c. Eggs—35c pr doz. Barley—Choice brewing \$1 45; feed, \$1 55 per cwt. Wool—Dull sale at 23 1/2@24c. Legal Tenders in Portland—buying 96; selling, 97 1/2. Silver Coin—3 1/4@4 1/4 per cent. discount.

San Francisco Market.

[BY TELEGRAPH.] San Francisco, Jan. 1st. Wheat—Shipper 49 3/4@53; milling \$2 33@23 75.

SALEM MARKET.

MONETARY. LEGAL TENDERS, buying, 96 c.; selling, 97c. FLOUR, GRAIN, &c. Wheat, best white @ bushel..... \$1 12 1/2 @ 45 @ 45 Flour, best @ sack (40 barrels)..... 4 @ 4 Buckwheat Flour, @ bushel..... 5 @ 5 Bran, @ ton..... 15 00@ 18 00 Shorts, @ ton..... 10 00@ 12 00 Oil Cake Meal, @ ton..... 30 00@ 35 00 Hay Seed, per @..... 3 1/2 @ 3 1/2 Flax, @ ton, new..... 15 00@ 20 00 baled, @ ton..... 30 00@ 35 00 GROCERIES. Sugar, San Francisco refined, @ bbl..... 12 1/2 @ 14 Island..... 12 1/2 @ 14 crushed, @ bbl..... 14 @ 15 powdered..... 15 @ 11 granulated..... 15 @ 11 Syrup, @ gallon..... 1 00@ 1 05 Tea, Java, @ catty..... 1 00@ 1 05 Imperial..... 1 25@1 50 Coffee, Costa Rica, @ lb..... 20 @ 20 Rio..... 20 @ 20 Kona..... 25 @ 25 Java..... 25 @ 25 Salt, Carman Island, per cwt..... 75@1 00 Liverpool, do..... 60 @ 75 Bay..... 50 @ 57 FRUITS, VEGETABLES, &c. Apples, dried, @ bushel..... 50 @ 50 Peaches, dried, @ bushel..... 12 1/2 @ 15 Pines, @ bushel..... 10 @ 12 Beans, @ bushel..... 5 @ 4 Potatoes, @ bushel..... 3 @ 4 Onions, @ bushel..... 3 @ 3 Cabbage, @ doz..... 75@1 00 BUTTER, EGGS, &c. Butter, fresh rolls, @ lb..... 30 @ 30 Eggs, @ dozen..... 30 @ 30 Cheese Oregon prime, @ lb..... 16 @ 17 Lard, @ lb..... 12 @ 15 OILS, &c. Lined Oil, bottled, @ gallon..... 1 00@ 1 25 raw..... 1 05 @ 1 05 Lead Oil, @ gallon..... 1 00@ 1 25 Neatfoot Oil, @ gallon..... 1 00@ 1 25 Tallow, @ lb..... 6 @ 10 GOLD PLATED WATCHES, Cheapest in the world. Agents Watch Free to Agents. Address, A. CUMPTON & CO., Chicago.

AN ANNUAL MESSAGE. FRIEDMAN'S Annual Message to the People of the Great City of Salem.

I feel very much slighted at the recent People's great convention, in which Concellman was nominated by them, without consulting S. Friedman, who believes that he was one of the People, because he deals with the People; as Friedman does not believe that the business of the People should be done only by a few, but say come all ye People and meet in grand convention and vote that S. Friedman should be patronized by all the People, because he does sell his goods alike to the poor People as well as to the rich People, and takes the workman's seventy-five cents for a pair of good Overalls as well as the rich man's five dollars for a pair of good pants, and will sell a pair of good shoes for a dollar and a half to the rich People as well as to the poor People. In making your nominations for city officers you should propound this question to them: Where do you buy your cigars and tobacco? Do you buy your collars and neckties at Friedman's? In case you are caught in a rain do you buy your umbrellas there? And if you start traveling will you promise to go there for your trunks and valises. And while you remain here you should buy you a good pair of calf boots for five dollars at Friedman's. Be sure to get your overcoats, socks, handkerchiefs and neck ties of Friedman. You can get you a good suit of clothes at from ten to twenty-five dollars of Friedman. For a good assortment of hats go to Friedman's. Ladies will find it to their interest to buy their embroideries, laces and ribbons of Friedman. Shoemakers will find numerous articles in their line at Friedman's. The majority of the People will vote, from now until the first of January, that it is to the interest of the People to buy their toys for the boys and dolls for the girls, and Christmas gifts at Friedman's. Friedman thinks it is proper for the City Council to pass an ordinance that all the People have a right to buy their goods of S. Friedman. THE PEOPLE'S FRIEND.

DR. SOUVILLE MATHIEU.

This eminent French Physician and Surgeon, and inventor of the PARIS SPIROMETER, which has given relief to thousands of sufferers in Europe and the United States, has treated successfully several hundred cases in Oregon, the most remarkable of which was that of Mr. J. C. Adkins, a well-known business citizen of Salem, who has been suffering for years with a partial paralysis of the right side, and was materially improved by a few days of Dr. Mathieu's treatment. The right side of the face and right shoulder, in which there has been a constant sensation of coldness, and the nerves partially paralyzed, have become warm and resumed their natural action and feeling. Mrs. Adkins, who has been afflicted with catarrh in the head, has been entirely cured by a few days of the Doctor's treatment. He has testimonials from a number of persons well known in Portland. DR. MATHIEU has permanently located at the corner of Third and Morrison streets, Portland, Oregon.

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Whooping Cough, Croup and Hoarseness are efficaciously treated by Dr. Jayne's Expectorant. It removes difficulty of breathing and oppression in the throat or lungs, promotes the ejection of mucus and subdues the violence of these complaints at the outset. It is a Safe Family Curative, of long-established reputation, and where promptly administered, has enabled many to escape serious Lung Affections.

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