

constrained to abstain from appearing in public, is about to go to Berlin to enjoy a holiday.

Berlin, 25.—It is reported that Germany has asked a power friendly to both herself and Spain to act as arbitrator in the Caroline dispute.

VIENNA, 25.—The *Politische Correspondenz* confirms the statement that the conference recently held at Varzin between Prince Bismarck and Count Kalnoky, the Austrian Imperial foreign minister, resulted in no practical progress towards an actual Austro-German customs union, although they undoubtedly did result in the understanding that certain of the tariff laws of both nations should for the present be operated less strictly against each other.

SUAKIM, 25.—Two hundred and forty friendly natives, in their own steamboats, accompanied by an English steamer 140 miles north of here on the Red Sea, approached the village of Shinat, which was attacked and destroyed. The British and their allies in this battle killed a large number of hostile Arabs, who inhabited Shinat, and captured enough grain and cloth to make a cargo.

MARSEILLES, 25.—Sixty-seven deaths from cholera occurred here yesterday.

Seventy new cases of cholera were reported here to-day, and there were 38 deaths from the disease.

The report that the cholera had broken out in a French squadron anchored near Toulon is confirmed. Seven cases of cholera and three deaths were reported from the fleet to-day.

The cholera panic has now extended to all classes in the city, and all who can get away are resorting to flight. Deaths from cholera have occurred in many of the towns and villages in the Department of the Rhone.

In Lancon eight fatal cases of cholera have been reported; in Grans three, and in St. Cramas two. Besides these, several cases of cholera exist in Istrea, Morignane, Aix and Arles. It is also reported that four persons have died from cholera in Sisteron, Basses Alpes.

LONDON, 26.—The Paris correspondent of the *Daily News* says: "The Spanish general Salamares has returned to the German government his decoration of the Prussian Red Eagle. It is hoped this will shame King Alfonso into resigning the colonelcy of the German Uhlans."

The chief towns of Aragon Boycott German beer.

The *Standard's* Berlin correspondent says that if the Caroline Islands dispute be referred to arbitration, Queen Victoria and not King Humbert will decide the question.

London, 26.—The German government declines to either propose or accept arbitration of the difference between it and the government of Spain concerning the Caroline Islands affair.

The *News* says the Russian proposals have been submitted to Lord Dufferin, Col. Ridgway and the Ameer, and the English government will wait for their approval before finally accepting the proposals.

Parnell's Dublin speech of yesterday has thoroughly aroused the conservative press of England.

The *Times* says: No prudent politician can understate the importance of the action taken by the Irish nationalists at their conference in Dublin yesterday. Parnell's program, continues the *Times*, may, however, meet with a fate similar to that which befell O'Connell's, at the time when Irishmen were as confident as they are now in Parnell's demand for the repeal of the Union. So the Irish question is no longer a question of local self-government. This might be accorded to by England, which will never listen to a plan for the separation of Ireland.

The *Standard* says: Parnell has declared war. It will be a shame and disaster if the statesmen of both parties fail to battle him. We do not pretend to ignore the danger to which imperial unity is exposed. Parnell now holds a strong hand. The late liberal majority in Parliament could afford to ignore him, but it will be different in a Parliament evenly balanced between two parties. Parnell has, however, rivals by the score. He knows very well how precious his tenure of authority is. If both the Whigs and Tories make it clear from the outset that Parnell's demand for home rule be met with firm opposition, his influence will be doomed.

The *News* takes advantage of the excitement over Parnell's bold declaration for Irish independence to exhibit the advantage which a large Liberal majority would be to the country. The Liberals, argues the *News*, are more likely to oppose Parnellite demands than the conservatives.

LONDON, 25.—The British militia which was called out at the time of the Penjdeh incident has been ordered to demobilize.

PARIS, 26.—The remains of Admiral Courbet were landed at Hyeres to-day. Mass had previously been celebrated on board the *Bayard*. The casket was covered with wreaths and salvos of artillery were fired during the disembarkation of the body. The weather was brilliant and the scene very impressive.

A Monaco dispatch says: Signor Clerico, Italian Consul here, has been arrested, charged with having embezzled \$70,000.

The English government is waiting to consult with Gen. Roberts, who is on his way from India to London, before taking action on the proposed changes in the Indian army.

EXPRESSIONS FROM THE PEOPLE.

WHOM TO PATRONIZE.

Folly of Supporting our Enemies.

KAMAS, SUMMIT CO.,
August 22nd, 1885.

Editor Deseret News:

It appears very strange and unreasonable to me that the Latter-day Saints or "Mormons" can afford to patronize their enemies and thereby place in their hands the means to aid them in persecuting those who are keeping the commandments of God. It certainly is

A SUICIDAL POLICY

to do so, and contrary to the usages of other societies, for they generally Patronize their friends. Our enemies have inaugurated a crusade of persecution against the Latter-day Saints, with an apparent determination to deprive them of every right to which they are entitled, among which is the right to worship God, with the enjoyment of that religious freedom which the Constitution of the United States guarantees to all of its citizens.

It is evident that they are working with an assurance that President Cleveland will sustain them with the army in their unholy crusade, by their calling for troops on the 4th of July for so small a matter as the half-masting of the national flag by an oppressed people, who wished to manifest their sorrow for their lost freedom and the ready response they received from some of the officers of the army. They no doubt thought they had now the opportunity they had so long been waiting for to bring about a conflict between the "Mormons" and the United States army, but they most signally failed to accomplish it, and plainly exposed their nefarious designs by their eagerness to catch at the shadow of a straw.

The question may be asked, Who are our enemies? It is very plain who our real enemies are, for they have come to the front and their acts are before the public, having been published from time to time. It is also evident in the present tirade that

THOSE WHO ARE NOT FOR US ARE AGAINST US,

for those who do not take an active part show by their silence that they sanction what is done by those who do.

Where is there a business man in Utah, who is not of us, that has said or done anything to stop or even check the persecution now in vogue. If there is one that has done so, his name ought to be made known, for he is not only entitled to our patronage but the best wishes of all good people.

All those who have been baptized into the Church of Christ enlisted into the kingdom of God with a solemn covenant to serve Him and keep His commandments, and to assist in establishing His kingdom on the earth, receiving at the same time the promise that if they faithfully did so they would receive a reward in this life and life everlasting in the world to come. Then if we aid and abet the enemies of that kingdom are we not assenting to their acts and really traitors ourselves to the cause we have espoused, and do we not assist to destroy and tear down that which we have covenanted to build up? Are we worthy of a fellowship in the Church or longer to remain citizens of the kingdom of God? Should we not be cast out and despised as apostates and be separated from those who are really Saints and true to their covenants?

I have asked these questions that all who read may answer them for themselves.

TRAITORS

are despised by all good citizens everywhere and are most severely dealt with by all nations. We have been taught from the beginning to the present time to patronize our friends who are the friends of Zion and not our enemies, who are the enemies of Zion.

It is easy enough for us to draw the line of duty if we adopt the answer of President Young to Captain Van Vliet who came from Johnston's army in the fall of 1857 to see him. Instead of yielding to his persuasions President Young told him that "With us it is the kingdom of God or nothing;" and the saying of President Taylor, "God bless those who labor for Zion, but woe unto those who fight against her" (or aid and abet them;) and the word of the Lord, which is that "All those who labor for gold and not for Zion shall perish."

We gain nothing in this world by

PATRONIZING OUR ENEMIES,

and most assuredly the Lord will not reward us in the world to come for doing so. I know for myself, and have the assurance of others, even those outside of the Church, that taking the year round we do far better by trading at Zion's Co-operative Mercantile Institution than at any other place in Utah. There we get just what we pay for without any Jewing or poor articles represented and sold for good ones.

If we would ask ourselves this question and act upon it when we receive a dollar or more: How can I spend this for the greatest good to Zion and for the building up of the Kingdom of God on the earth? We would then be seeking first His kingdom and its righteousness, that all things might be added unto us, and laboring for Zion and not for gold. We would learn to

sustain ourselves and not our enemies, leaving them in the hands of a just God, who will deal with them according to their acts in this probation as well as to reward the faithful Saints for their diligence in serving him.

S. F. ATWOOD.

WHAT IS THE DIFFERENCE?

Is History Repeating Itself?

SALT LAKE CITY,
August 25, 1885.

Editor Deseret News:

At no time since the settlement of Utah has the public mind been so deeply interested and agitated over matters as they are transpiring, as it has been for the last four years, and to-day, not only the nation, but States, towns and churches are deeply exercised.

Let us look back at the early settling of America by the Puritans, and see the

CAUSES AND FACTS

which compelled them to seek shelter in a far off land to them almost unknown, and carefully note historical points and see how they compare with things as they exist to-day, and, in order to get the truth from an authenticated source, I request that those who are not familiar with it read Bancroft's History of the United States, Vol. 1, especially from the 275th to the 313th pages, from which I will make a few extracts. While it cannot be pretended that our Pilgrim Fathers were perfect in all respects, it must be admitted that they were a religious, brave and virtuous set of men, possessing an ardent love of civil and religious liberty, which was the moving cause of their emigration to this country. They had been harassed persecuted in their native land for nearly a century. "For as early as 1534, so far was the freedom of private inquiry from being recognized in England as a right, that all means of forming a judgment on religious subjects were peremptorily denied. The act of supremacy, which effectually severed the English nation from the Roman See, contained no clause whatever favorable to religious liberty, and a statute, alike arrogant in its pretensions, and vindictive in its menaces, was, after great opposition in Parliament, enacted for

"ABOLISHING DIVERSITY OF OPINIONS."

The Church of England, at least its ceremonial part, was established by an act of Parliament, or a royal ordinance. Puritanism, zealous for independence, admitted no voucher but the Bible—a fixed rule, which it would allow neither Parliament, nor hierarchy, nor king to interpret. The principle was announced and accepted, that not even a ceremony should be tolerated unless it was enjoined by the word of God. They would yield nothing to the temporal sovereign. They would retain nothing that would even seem a relic of the religion they had renounced."

"From 1553 to 1557, the reign of Mary involved both parties in danger. Rogers and Hooper, the first martyrs of Protestant England, were Puritans, and they remained true and firm to the end; while Cranmer, the head and founder of the English Church, desired almost to the last, by delays, recantations and entreaties, to save himself from the horrid death to which he was doomed. The Puritan martyrs never sought by concession to save themselves from the flames. For them

COMPROMISE WAS ITSELF APOSTACY.

On the death of Mary, in 1558, the Puritans who had sought safety in exile, returned to England with still stronger antipathies to the forms of worship and the vestures worn by the arrogant clergy, which they repelled as associated with Roman intolerance. "But the controversy did not remain a dispute about ceremonies. The first act of Parliament in the reign of Elizabeth declared the supremacy of the crown in the state ecclesiastical; and the conformity of common prayer was soon established under the severest penalties, leaving out of sight the scruples of the Puritans."

"Elizabeth was inclined to respect the faith of the Catholics, and to love the magnificence of their worship. She long struggled to retain the images, the crucifix and tapers in her private chapel."

"When rigorous orders for enforcing conformity were first issued, the Puritans were rather excited to defiance than being intimidated. Of the London ministers about thirty refused to subscribe."

"In 1567 a separate congregation was formed; immediately upon which the government became alarmed, and the leading men and several women were sent to Bridewell for a year. In vain did some of the best English statesmen of the day favor moderation. Up to the year 1581, the Puritans as a body had avoided a separation from the church, they had desired

A REFORM AND NOT A SCHISM."

Said Burleigh: "But for the Puritans the old religion would have retained the affection of the multitude. If Elizabeth reformed the Court, the ministers whom she persecuted, reformed the Commons. That the English people became Protestant is due to the Puritans. How then could the party be subdued? No part is left but to tolerate or destroy." "Extirpation could alone produce conformity. In 1593 Barrow and Green-

wood, men of unimpeached loyalty, were selected as examples, and hanged at Tyburn for their opinions. After forty years of molestation, and the number of nonconforming clergy had increased; their popularity was more deeply rooted, and their enmity to the established persecution order was irreconcilable." Their followers already constituted a powerful political party, the precious spark of liberty had been kindled and preserved by the Puritans alone."

"In 1603 King James ascended the throne, who, though sincerely attached to Protestantism, was false and deceitful. He was intolerant, and loved arbitrary power."

'NO BISHOP, NO KING'

was a maxim often in his mouth. He substituted authority for argument, and where he could not produce conviction, demanded obedience. 'I will' said he 'have none of that liberty as to ceremonies, I will have one doctrine, one discipline, one religion, in substance and ceremony.' He declared, 'As to the Puritans, I will make them conform, or I will drive them out of the land or hang them,' and added 'If any would not conform, be quiet, and show their obedience, they were worthy to be hanged.'

These few extracts show plainly the two great powers that were at work, and which culminated in the Puritans establishing themselves in this land, and the present generation can have no adequate conception of the difficulties, dangers, hardships and sufferings endured by them, and against which they toiled and struggled so patiently and successfully. "They seemed to be prepared under the providence of God, for the work before them,

THE FOUNDING OF A GREAT REPUBLIC ON CHRISTIAN PRINCIPLES."

We have a just cause for pride in being considered descendants from them. John Quincy Adams once said, "he would rather have one drop of Puritan blood in his veins, than all the blood that ever flowed in the veins of kings and princes."

Theirs is a nobility founded on honest virtue, Christian humility and the purest patriotism, and it was to such men as these that the heaven-born instrument, the Constitution of the United States was given.

Happy, proud America! in the days of Washington, Adams, Jefferson and Jackson! It took Rome a long time to go down! It took Thebes a hundred years to die! With the rise and fall of nations whose history is before us, we may easily calculate how long it has taken happy America to deviate from the path marked out by our Puritan sires?

In all this broad domain is there religious liberty being tolerated? Look back to the days of Kirtland, of Missouri, of Illinois, that same spirit of three hundred years ago was in vogue.

THE FREEDOM OF PRIVATE INQUIRY, and the right to worship God in the manner he had appointed, were being denied. Missouri and Illinois went so far that they by exterminating showed their supremacy, and severed all connection with the people of God. Their acts and doings contained no part favorable to religious liberty, and they were vindictive to the last, and they in a small way sought to abolish the diversity of opinion, so far as the Saints were concerned, and the blood of martyrs flowed; but the spirit of religious liberty was not killed. We could not yield one principle, though we had to leave our homes. We crossed a trackless waste and found a refuge in the mountains. Our faith, our hope, our knowledge was founded on the Bible and the revelations of God, and to us there was no compromise. Our opinions were formed on knowledge communicated from the heavens, their opinions were formed by the teachings of men, who did not nor do not claim any inspiration, but they being in the majority, even as were the English in the olden time, failing in all else, have resorted to legislation to abolish diversity of opinion.

For what other cause was the law of 1862 passed? Can any other cause be assigned for the Poland bill, or for the great Edmunds law? You ask every Senator who voted for it, why they did so, and they will tell you they desire their opinions to prevail. The feeling of Murray, Zane, Boreman and the whole host now engaged in the crusade is, their opinions should prevail, and the "Mormons" should not have any opinion on the wife question, as it is swallowed up in legislation.

Is not history repeating itself? Do they take the Bible as a fixed rule for their faith and practice in a Christian sense? Has not persecution caused men to lay down their lives as martyrs? Does not their religious bigotry confine men in prisons for their opinions? and were the law sufficient, would not Zane, Boreman and Powers,

HANG MEN FOR THEIR OPINIONS, the same as was done at Tyburn? They are anxious in every instance to inflict the full penalty, where men will not renounce their opinions, and yield to the dictum of the majority.

We need not ask the opinion of the scavenger press which back up the crusade; it is sown broadcast to the wind—powder! ball! blood! And they are seeking by every means in their power to fan the flame, and to obtain more legislation in order that their opinions may prevail and we be forced to renounce ours, be destroyed, or seek an asylum elsewhere.

It is not any more pleasant for us to contemplate than it

was for the Puritans. They did not propose to yield quietly, neither do we propose to do so, for we could not, even if we desired it. Any man that seeks compromise is an apostate. He has either lost his love for the truth or else he never had any, and has been living a false profession. We do not propose to do away with that which God has commanded. We do not propose to be destroyed. We do not propose to abandon our homes; and though some may be called to die as martyrs, others have to go to prisons, through the rulings of courts and the acts of the crusaders, we do not propose that Congress, nor courts, nor judges, shall interpret for us the sacred scriptures, and the duty we owe to our country and to our God. Why should we yield to man? Why should we seek to make concessions to save ourselves from prisons (or from flames)? What will we gain by apostasy? We do not desire a separation from our parent government; we love its Constitution, and we will defend it—more,

WE WILL PRESERVE IT,

and we will cause that religious liberty shall yet be enjoyed by all who dwell on this land.

Let history repeat itself. Let the commissioner and judges substitute authority for argument, let them demand obedience when they cannot secure conviction by law; they will never, no never make this people conform to their opinions.

We are born, bred and cradled in liberty; the spirit of the Puritans—the spirit of seventy-six is not dead. Chains may be forged for us and their clanking may be heard in the courts of mock justice, and the same spirit follow us that was sought to be imposed upon our sires, yet they arose in their might, and by the aid and blessing of the Almighty they made their feet fast on America's soil, and future generations called them blessed. And we, yet in days to come, will be called blessed by all people, because of our integrity to constitutional liberty and our preserving the great and glorious constitution of the land. Write it down in your little books, "Truth will prevail." More sometime. MARCUS.

SEVIER STAKE CONFERENCE.

RICHFIELD, Sevier County,
August 24th, 1885.

Editor Deseret News:

In accordance with usage, I forward to your much prized and truly valuable columns, items of interest from Sevier Stake Quarterly Conference.

Cash to the amount of \$370, which together with the proceeds of our last priesthood meeting, \$112.35, held on the first Saturday of this month, makes a total of \$482.35 subscribed towards the building of our Manti Temple, which is indicative of the good will which accompanies the Gospel mission by its institutions of peace for the pure in heart gathering from the warlike aspect of the nations.

The Conference was attended by the Presidency of Stake, F. Spencer, A. K. Thurber and Wm. H. Seegmiller, all of the Bishops but one, many of their Counselors, the Presidency of the Seventies, High Priests and Elders of the Stake and a large assembly of the Saints.

The Authorities, General and Local, were presented by the clerk and sustained unanimously.

In absence of any of the Apostles or visitors, the time was occupied more by our Bishops and the Stake Presidency on matters of vast interest to us as a people; the completion of the Manti Temple; the building of our Stake Tabernacle in Richfield, for the much desired accommodation it will afford; the careful husbandry and handling of our crops of grain; the Word of Wisdom; the crusade and its effects; the pathway of virtue commended and extolled; the condition of the nations and great wickedness prevailing, and results consequent; the fulfillment of prophecy; economy, industries and teachings by lessons of experience in this Territory since its occupancy by the Latter-day Saints—all spoken of with much interest and attested by many of the speakers who had been actual participants in the scenes and experiences depicted.

Thus, with a "God bless the people" invoked by every speaker, did our conference pass off.

With much respect,
Your brother in the Gospel,
WILLIAM MORRISON,
Stake Clerk.

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