

bone of the continent and we intend to enjoy that freedom which is our right. If our enemies will behave themselves, all right; and if they do not, they may take what follows. We could have used up those now in our borders and have taken their trains, but we do not wish to hurt one of them; but let them undertake to come in here, and they must abide the consequences. And in reality, instead of their speaking against my character, they ought to send in presents for having lived till now.

The question now is, shall we close conference to-day? I know that many of you have much work to do, I do not know how soon you will be needed in the mountains. I deem it most prudent for all to go their work, and to be always prepared with five days' rations, and then, when the word comes, you are ready for the mountains, and the women and children will be safe here.

If you now wish to close this conference, all right; and if you want to continue it another day, you are liberty to do so, and I am willing to do as I have a mind. The last missionary who spoke said that a captain could not please everybody, but I have tried to first please my Father in heaven, and have not cared so particularly about the will of the people. I have said, Father, let me know your will and I will do it. And there is not a person in this congregation but will do my will, if he will do the will of his Father in heaven. If all would so, they would be free from those little, nasty sins that some are occasionally guilty of, and that I am ashamed of.

If you say, 'adjourn this conference now,' all right: Amen.

THE DESERET NEWS.



ALBERT CARRINGTON, EDITOR.

GREAT SALT LAKE CITY, WEDNESDAY, DEC. 30.

at the News Office.

AVH INV DOOM

THE ROASTED CIVILIZATION AND CHRISTIANITY OF THE 19TH CENTURY are known, by the veriest tyro in Utah, to be a detriment to any people whom they cause to reject the superior blessings flowing from obedience to the pure principles of the everlasting gospel, for there is now in our midst less of the rottenness of that 'civilization' and less of the erroneous traditions of that effete 'Christianity' than ever before, and the obvious result is a highly improved social, civil, moral, intellectual and righteous state of society, a state unparalleled in any other region upon the face of this wide earth. President Buchanan and his nefarious counselors, aiders and abettors in the abominably vile and illegal crusade against Utah are kindly requested to ponder the above truths, and to consider well the source of the instigation of and the kind of reward for their attempts to blot the dearest guaranteed rights from a Government founded expressly for the protection of those rights, for such a course can only eventuate in the dire overthrow of all who pursue it.

PARTIES, in the Social and other Halls on the 24th inst., and Townsend's Hall and elsewhere on the 25th, and in the Seventies Hall on the 26th, enlivened the passing holidays; and the enjoyment, unanimity and good order characterizing each of those social gatherings betokened the remarkable and cheering clearness of our moral atmosphere.

FIRE, on the 25th and 26th inst., destroyed about one third of the floor of the Green Room in the Social Hall, and slightly damaged the basement floor. It proceeded from a large sheet iron stove placed upon adobies laid upon the floor, and had smoldered some thirty hours before it was discovered. This cheap lesson will probably be sufficient caution to not place adobies between hot iron and wood, at least not without more or less space intervening, for adobies become hotter and are better conductors of heat than is commonly supposed.

If a person acknowledges a fault when wrong, he shows a noble spirit; few have such a spirit. Almost every body tries to justify self with a 'but,' and throw the blame on somebody else. The reason is, that men are not well treated when they acknowledge themselves in the wrong; they are often taunted. We shall all be better when we are better treated, but we must learn to treat others better.

Liverpool proposes to follow the example of London in returning a Jew to Parliament. A requisition signed by 307 influential names was presented to Chas. Mozely, Esq., banker, requesting him to allow himself to be nominated. He has consented.

ACTION is really the life, business, and test of the soul; but idleness, as South says, offers up the soul as a blank to the evil one, for him to write his name upon.

HYMN.

We thank thee, God, our Father,
That we thy children are;
We thank thee thou hast own'd us
And gather'd us from far—
From many a distant nation,
From many a varied clime,
To be thy chosen vessels
In this peculiar time.

We thank thee thou hast call'd us
To manifest thy might,
To be to every people
A certain beacon light;
The nucleus of thy kingdom—
The little mountain stone
By which the wicked nations
Will shortly be o'erthrown.

We thank thee for the knowledge
Which thou to us hast given,
And for the keys and powers
To translate earth to heaven:
We thank thee for the mountains
From earth's deep bosom hurled;
They serve as massive curtains
Between us and the world.

We thank thee for the deserts
And for the kanyon bold,
For all our rocky bulwarks,
And for the piercing cold,
And that thou dost surround us
With heavy mantling snows,
For these are our defences
Against our Christian foes.

We thank thee for these valleys,
The chambers of the Lord,
The places of sure refuge
For those who love thy word;
The hiding place for Israel,
As flocks see here they fly,
That thy fierce indignation
May safely pass them by.

We thank thee thou hast planted
The tree of liberty
Where it will grow and flourish
And bloom eternally:
And that the word is publish'd
Far o'er the land and sea;
That we are independent—
That Zion now is free!

Help us, we do desire thee,
Our freedom to maintain,
That we may ne'er be subject
To wicked men again:
Help us, for we've declar'd it,
We will be free or die!
And we'll bless thee, our Father,
And thy name magnify.

JOHN JAKUES.

G. S. L. CITY, Dec. 22, 1857.

SMYRNA ISMIR—the beautiful, lies very picturesquely near the bottom of a deep inlet of the Mediterranean, some 30 miles long. It lies at the base, and partly extending up the steep sides of a range of hills from 200 to 300 feet high, which enclose the triangular space on which it stands, each side of which is about two miles in length. There is a belt of lowland stretching away into the sea, and on this the Franks have principally congregated. The bazaars approach the sea only at one point, and they, with the Turkish town, extend up the steep sides of the hill, and almost encircle the Greek and Armenian quarters; while the Jews lie wedged in between the Turks and Greeks. Nobody has any idea of the exact population of Smyrna; it is thought to be upwards of 160,000—80,000 Turks, 60,000 Greeks and Armenians, 20,000 Jews, while the Franks are only about 5000; of course, this name, Franks, includes every European nation except the Greek.

The Frank and Greek houses are built of brick and plaster,—the Turkish ones of wood. There is only one lane dignified with the name of a street, as yet—Frank-street, where are all the chief foreign shops. In the centre of each lane is the gutter formed by the sloping faces of the large stones which constitute the causeway of the rudest kind, of stones unbewn, misshapen and apparently laid down to shake into their places as best they may. Of course, there is no wheeled vehicle of any description in the town. Everything is done on the back of horses, mules, men, asses, or camels. The streets or passages are everywhere narrow, and at particular spots the houses approach very near indeed, but still always allow space for one loaded camel to get through. The bazaar is very extensive, with ramifications in all directions, which must cover several miles. The principal parts of it are dome-covered passages, where the finer cloths, silks, and wares are sold, while the minor trades are content with the narrow lanes; the front of each house consisting of a large shutter suspended on hinges.

This is simply elevated to an angle slightly above the horizontal—it touches the shutter of the opposite house, and the shop is open. In other places, again, coarse canvas is stretched across the lanes, which the sun and rain soon make very ragged, and the effect is most picturesque, as the brilliant rays of the Eastern sun penetrate this

drooping drapery, or steal through some crevice and centre upon the bright-coloured objects exposed for sale. Through all parts of the bazaar horses are allowed to go, as also camels loaded and unloaded. The particular trades are congregated together: there are streets of shoemakers, small communities of saddlers, of pipe makers, of grocers, armorers, of jewellers, of furriers; while distributed throughout the whole are dirty smoky coffee-houses and taverns, much sweeter tobacco-stores, and most savoury cook-shops.—There is a most excellent fish-market, supplied daily with all sorts and kinds of marine animals—juvenile sharks, dog-fish, the 'seawolf,' skate, several varieties of carp-looking fish, several of the herring tribe, as sardines, several mullets, with an abundance of the eel, the delicious woodcock of the sea, cattle-fish, and shell-fish of every variety.

The supply of animal food is most ample. The whole of the slaughtering is carried on at an abattoir outside the town. What a lesson may the enlightened community of Leicester not learn from these barbarous Turks! The market for corn and for vegetables is also abundantly supplied. Indeed there is no city, no neighborhood, in that part of Asia Minor, where everything can be had, except Smyrna. Early on Sunday morning the Turks come in from the country with loads of the most beautiful flowers—scarlet geraniums, roses, verbenas, mignonette, violets, orange-blossoms, acacias, carnations, stocks—all endued with a sweetness that amounts almost to pungency.

The whole length of Frank-street was perfumed with them, and the people have an innate idea and appreciation of the beautiful, and an instinctive delight in decoration, which is as beautiful as it is simple. A common, plain, coarse Turk, will wrap a bunch of lilac into his turban with the science of an artist; or a simple Greek girl stitch a bit of orange blossom and a ranunculus in her raven locks with a taste that the lady's-maid of a Dutchess would envy.—[Dr. Barclay.

THE JEWS IN SMYRNA—form a very large proportion of the bazaar and dealing community. But an eastern Jew is as different from the London old clo or the sheriff's officer of Punch, as the glorious eastern daylight is from the musky atmosphere of England;—different again from the sneaking, red Jew of Prussia or Poland, that comes here to give German lessons, and usually runs away with something more valuable than German silver from some pious old lady;—different again from the dark, grizzly Jew of Bohemia or Hungary, in his greasy gaberdine. One must, indeed, make a voyage to the East to see the difference between a Jew and a Hebrew.

The most enthusiastic of the Jewish society must have at times been fain to despise the lurking, sneaking expression of his proteges; but in Smyrna the Jew is neither sly nor sneaking, neither grizzly nor greasy, but a fine, noble, intellectual being such as one has dreamed of in childhood when coming over the delightful stories of the New Testament. One sees features and figures with which the imagination can easily people the histories of our Bibles. There are bold, well bearded St. Peters, noble and intellectual St. Pauls, incredulous looking St. Thomases, and smug Zacheuses, calculating Levis, haughty and sour Gamaliels, and not a few Judases, to whom the honorable title 'not Iscariot' would be inapplicable.

I may mention in passing, that conversions of Jews either to Romanism or to any other form of Protestantism are extremely rare. Indeed, I heard the English chaplain reminded when boasting of one sincere conversion, that the subject of it had made a curious and unfortunate mistake in regard to money matters, and had decamped with a good deal not his own.

They are tall and fine looking men; their dress is peculiar: a jacket lined with fur, or merely trimmed with it, in summer, and long petticoats, the contents of which I never had the opportunity of investigating. The Jewish women again carry one back to the Old Testament, as the men to the New. Their head-dress is very peculiar: a handkerchief is bound horizontally round the forehead, like a fillet, with a slight projection of the upper edge, giving great nobleness of expression to the contour of the head. Over this comes a muslin veil, falling over the back and round the sides of the face, but in no way concealing the features. It strikes one by the peculiar antiquity of its design, and is probably old as the nation itself, being precisely that which we see in some sculptures from Ninevah. Among them one may fancy many a bold and independent Hagar, loving looking Rebeccas, and meekly suffering Rachels, bleary-eyed Leahs there are, but in general the younger Jewesses are exceedingly lovely, and a walk or ride through the Jewish quarter on Saturday evening was always a very delightful study.

The children seem very numerous, and are entirely unlike the ugly, pouting, snub featured Jew children of elsewhere.

It is a little remarkable that while painters of a christian school, from perhaps the highest—Raphael, to perhaps the lowest—Rubens, have in a great measure preserved in their delineations the costumes, the features, and the general outline of the Jew, they have adopted entirely conventional figures of the Jewesses and of the children.

It is thus that one's mind is carried back to patriarchal times in contemplating a genuine Jewish mother, though one values not the less the noble, the sublime ideal presented to us in Madonnas of Raphael or the Magdalens of Guido.—[Dr. Barclay.

THE TURKISH MEN IN SMYRNA—are the finest of all, and may be almost excused for looking down so much on their women. Some of them, the custom-house porters, are among the finest men in the world. Their faces are noble, their figures Herculean, but symmetrical and their stature immense. The burdens they can carry are enormous—up to 9 cwt., and occasionally half-a-ton, while they are as erect when unloaded as a sapling. The elasticity of their spine and

limbs is also surprising. The whole of the commercial traffic is carried on their shoulders.

With his head between his legs and his back applied to the bale three or four others raise it a little, and assist him into the erect position, he gives the monstrous thing a hitch or two to balance it properly, and steps off quite nimbly; again, he will drop down and squat himself with the agility of a tailor, when his labours are done.—The common coffee-shops have a kind of outside divan a few feet from the ground, where they kick off their shoes and sit for hours in the middle of the day with their legs tucked under them, sucking their narghiles and looking all the while the very emblems of picturesque indolence. The Turk wears his beard, but shaves his head.

The operator is seated on a low stool, the operatee is squatted on the ground, and lays his head in the lap of the barber, who scrapes away very adroitly, while the expression of supreme but very immovable satisfaction and listless indifference on the part of the other is exceedingly ludicrous. The indescribable grace with which the turban is wound is quite surprising; it seems to be a matter of no study, for it is done in an instant, and the very beggars have the knack of it. The muslin, indeed, is very compliant, and assumes of itself very graceful folds.

Indian muslin it is called, and I suppose it is made entirely for the Eastern market, but out of England it comes, though we cannot procure it here, any more than the printed shawl pattern muslins, decorated with imposing-looking Turkish hieroglyphics, but in the corner of which I found the Manchester mark, and "Printed Zebras, No. 1,"—and so we re-import them as curiosities, as young ladies buy Berlin wools on the Rhine—spun and dyed perhaps in Leicester—and have American hosiery sent across the Atlantic which has been manufactured in the Midland Counties.—[Dr. Barclay.

THE INDIAN EMPIRE.—A Parliamentary return just published, on the motion of Colonel Sykes, M.P., gives the following statistical details of our empire in East India:

It would appear that the gross total area of all the governments of India is 1,466,576 square miles; the British States occupying 837,412; the native states, 627,910; and the French and Portuguese possessions, 1,254; and that the gross total population is 180,884,297 souls—viz., 131,990,901 in the British States, 48,376,247 in the native, and 517,149 in the foreign possessions of France and Portugal.

The British States under the Governor General of India in Council cover an area of 246,050 square miles, and are peopled by 23,255,972 souls; the States under the Lieutenant Governor of Bengal occupy 221,969 square miles, and are peopled by 40,852,397 souls; the States under the Lieutenant Governor of the North West Provinces occupy 105,759 miles, and are peopled by 33,655,193 souls; the States under the Madras Government occupy 132,090 miles, and are peopled by 22,437,297 souls; and the States under the Bombay Government occupy 131,544 square miles, and are peopled by 11,791,042 souls.

The native States in the Bengal Presidency occupy 515,533 square miles and are peopled by 38,702,206 souls; those in the Madras Presidency occupy 51,802 miles, and are peopled by 5,213,671 souls; and those in the Bombay Presidency occupy a space of 60,575 square miles, and are peopled by 6,440,370 souls.

The French territory in India covers an area of 188 square miles, and is peopled by 203,887 souls; while the Portuguese territory occupies an area of 1,066 square miles, and is peopled by 313,262 souls.—[English Paper of Aug. 22.

A "LAW LORD" PUZZLED.—I was amused by a story I heard, of a simple-minded country parson, whose parish lay upon the Frith of Clyde, and so became gradually overspread with fashionable villas, to which families from Edinburgh and Glasgow resorted in summer and autumn. This worthy man persisted in exercising the same spiritual jurisdiction over these new comers, which he had been wont to exercise over his rustic parishioners before their arrival. And in particular, in his pastoral visitations, he insisted on examining the lady and gentleman of the house in the 'Shorter Catechism,' in the presence of their children and servants. It happened, one autumn, that the late Lord Jeffrey, after the rising of the Court of Session, came to spend 'the long vacation' in the parish of L—. Soon after his arrival, the minister intimated from the pulpit that upon a certain day he would 'hold a diet of catechising' in the district which included the dwelling of the eminent judge.

True to his time, he appeared at Lord Jeffrey's house, and requested that the entire establishment might be collected. This was readily done; for almost all Scotch clergymen, through the catechising process has become obsolete, still visit each house in the parish once a year, and collect the family to listen to a fireside lecture.

But what was Lord Jeffrey's consternation when, the entire household being assembled in the drawing room, the worthy minister said in a solemn voice, "My lord, I always begin my examination with the head of the family. Will you tell me, then, 'What is effectual calling?'" Never was an Edinburgh reviewer more thoroughly nonplussed.

After a pause, during which the servants looked on in horror at the thought that a judge should not know his catechism, his lordship recovered speech, and answered the question in terms which completely dumfounded the minister—"Why, Mr. Smith, a man may be said to discharge the duties of his calling effectually when he performs them with ability and success."—[Fraser's Mag.

THERE is no nobility like that of a good heart, for it never stoops to artifice, nor is wanting in good offices where they are seasonable.

Why are good resolutions like fainting ladies? They want carrying out.