

THIRTY-EIGHTH SEMI-ANNUAL
CONFERENCE.

THE Thirty-Eighth Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints convened this morning in the New Tabernacle at ten o'clock. The congregation at that hour was a large one, though the vast building was not filled; and as the voices of the choir mingled in harmony with the sonorous tones of the great organ, in the opening hymn, the solemnities of the occasion pervaded the assembled thousands.

On the stands we noticed President B. Young and President D. H. Wells, of the First Presidency; Apostles Orson Hyde, Orson Pratt, John Taylor, Wilford Woodruff, Geo. A. Smith, E. T. Benson, C. C. Elsie, Lorenzo Snow, Erastus Snow, Franklin D. Richards, George Q. Cannon and Joseph F. Smith; John Smith, Patriarch; John Young, E. D. Woolley and Samuel W. Richards, the Presidency of the High Priests Quorum; George B. Wallace and Joseph W. Young, of the Presidency of this Stake of Zion; Joseph Young, Albert P. Rockwood, Jacob Gates and John Van Cott, of the First Presidency of the Seventies; Edward Hunter, L. W. Hardy and Jesse C. Little, the Presidency of the Bishopric; Bishops, presiding Elders, and leading men from settlements the most remote and those at nearer points of distance, Idaho, Utah and Arizona being represented.

One notable point in connection with this Conference is, that it is the first General Conference of the Church held in Utah at which there has been a full Quorum of the Twelve Apostles present. The nature of the duties and labors of the Twelve causes one or more of their number to be nearly always absent in some parts of the earth, aiding to build up the Kingdom of God; but this October, through the recent arrival of Elder Franklin D. Richards, all are in the Territory and all are assembled at Conference. The communion and counselings of President Young, President Wells and the full Quorum of the Twelve, with their united wisdom, wide experience, and the spirit and inspiration which accompany them, will, beyond doubt, give birth to much most valuable instruction and counsel to the people, and the adoption of such measures, under the dictation of the Spirit of God, as will be of incalculable benefit to the interests of the community. We record this meeting together of all the Twelve at Conference, as most noteworthy.

The meeting was called to order by President B. Young, and the Tabernacle Choir sang the opening hymn: "The morning breaks, &c." Elder George A. Smith offered up prayer; and the 20th Ward Choir, which occupied a position on the left of the stand, sang the hymn, "Father, how wide thy glory shines, &c."

Elder Orson Hyde first addressed the Conference, reasoning at some length on the principles of temporal and spiritual salvation. As many followed the Savior for the loaves and fishes, so many seek the home of the Saints for mere worldly and pecuniary motives, caring for nothing higher than the accumulation of this world's goods. But the Saints have to work out their salvation, to build up the Kingdom of God, and further the cause of human redemption. The feeling which many have, that now is a season of scarcity of bread, and from which they are led to shut up their bowels of compassion, is not one that should be indulged in. We should succor the needy and do good to all. The approach of the railroad toward completion, and the spirit which animates those engaged in its construction, are evidences of the manner in which God is working for the accomplishment of His holy purposes. When that road is completed it will be found to be a mighty instrument in the hands of the Lord for furthering His work. The speaker exhorted the Saints to labor diligently to build up the Kingdom of God; and learn to become saviors before the Lord.

The Brigham City choir, under the leadership of R. L. Fishburne, which occupied a position to the right of the stand, sang the anthem, "I will lift up mine eyes."

Elder Orson Pratt then addressed the congregation. He noticed the reasons why we came here—not because we wanted to; but because we were compelled to, and could not help ourselves. The spirit of opposition, which drove the Saints beyond the Rocky Mountains and compelled them to seek a shelter in the then almost unknown wilds of this mountainous country, has operated against the Church and its leaders, from the time the Prophet Joseph obtained the plates up to the present. The same spirit has ever manifested its opposition to the people of God, whenever He has had a priesthood and power upon the earth and communicated His revelations to His people. The Saints have been called upon to gather out from the nations of the earth, that they may be separated from every thing unrighteous and corrupt. We have toiled and labored here to make ourselves homes. We were compelled to labor by the force of circumstances and the exigencies of our situation. No other people have toiled as we have done, for no other people have been placed in such untoward circumstances? Who has done all that is to be seen in this Territory, in changing it from a wilderness to a beautiful, well cultivated and productive country? The old settlers have done it. They pioneered this region and gave to government a country which would have been useless perhaps for another century, for they made a base of supplies for the exploring parties, prospectors and mining camps, which have been the birth of several surrounding States and Territories. We were refused our rights in Missouri and Illinois, because the people there said we were not the old settlers in those regions. We are here to enjoy freedom and the rights guaranteed to us by the Constitution of our country. With our religious rights and liberties, we have many others and among these is the right to

trade with whom we please, and where we please, so long as we do not break any law nor infringe upon the rights of others. We have fostered here men who have used all the influence in their power to injure us as a people; we have given them our grain, paid them our money and impoverished the Territory by putting millions and millions in their hands, to be carried away. Did they profess friendship? Yes, but as an individual, unless men repeat and keep the commandments of God, the speaker said he would not trade with them to the extent of one dime.

Elder Pratt reasoned on this principle at some length, and dwelt in a plain and forcible manner on the course pursued by merchants who openly professed friendship for the "Mormons," but secretly did everything in their power to injure and if possible destroy them; and said he would rather go into the mountains, all the wolves and dress in the skins thus obtained, than put money in the hands of those who would destroy him, his brethren and the institutions of the Kingdom of God.

Singing by the Tabernacle choir; prayer by Elder E. T. Benson.

Conference adjourned till 2 o'clock.

2 p.m.

The 20th Ward choir sang "My soul is full of peace and love," with Hallelujah by Bro. J. J. Daynes.

Elder Erastus Snow prayed.

The Fishburne choir sang a quartette "Pray for the Peace of Deseret."

Elder John Taylor spoke of the character of our Conference, and the objects for which we assembled together in such a capacity. The subjects dwelt upon at such times are not confined to that which is usually called religion; by the sectarian world, but comprise everything that relates to man's welfare, happiness, prosperity and existence all of which is embraced in our religion. The subject of trading, spoken of in the forenoon, would bear considerable investigation. It had been a principle acted upon by all nations to adopt measures calculated to further the general good. Our position is such a one as many nations have been placed in at some period of their existence. Nations make treaties of commerce, appoint consuls and take other steps to protect their trade and commercial relations. Special advantages are conferred upon various industries; protection is extended to home manufactures and prohibition is exacted to a greater or less extent against imported goods. No one questions the right to do thus; no one thinks of bringing charges against any people or nation who try to further their own interests in such a manner. We are not a nation, but as a part of this Republic and in our Territorial condition we hold political relations with the general government. We are somewhat different from other communities. Our religion has brought us together; our faith unites us; yet we have rights which we cannot neglect and be justified. Numerous and strong reasons were adduced by Elder Taylor why we should not trade with those who have tried and continue to try to injure us; and why we should support ourselves, do our own trading, our own merchandising, and build up the Territory that is our home. This is done by political organizations and by religious societies all through Christendom, and we have an equal right with others to protect ourselves and our own interests.

Elder Taylor was speaking when our report closed.

NEW BOOKS.

O. H. Elliott & Co., booksellers and stationers, Hooper's Corner, have laid on our table a new book, entitled, "Mackenzie's 10,000 Receipts," of which the Philadelphia North American, of Dec. 22, says:

"The vast amount of useful knowledge bearing on every-day life, which constantly flits through the world, has often led to efforts for gathering and rendering it available by those who want it, when they want it. In Mackenzie's great work are gathered the formulae and directions of all the most recent discoveries in the useful and domestic arts, and is as near complete as possible. Though the work is designed for popular rather than scientific use, it contains much that will interest scientific men as well as general readers."

Agriculture, horticulture, domestic economy, farriery, medicine, brewing, distillation, varnishes, metallurgy, photography, engraving, pottery, weights and measures—these are among the subjects treated very fully, and which are of first importance. There is no effort to prepare treatises upon any of these. The kernel alone is retained, and that in the best form for use by practical men. There is a great body of what may be termed the cream of useful knowledge, under the head of agriculture, which it were well all farmers should have for perusal at leisure moments. Manures, crops, drainage, and the care of animals, are all treated in a condensed manner, with directions and information which cannot fail to advantage readers. The gardener, poultryer, and apiarian are provided with excellent receipts. The half-hundred pages devoted to medicine will be useful where a physician cannot be procured; and under the miscellaneous head there are a variety of facts on horsemanship and knitting, gunpowder and book-keeping, dogs and croquet, which could not readily be found elsewhere.

A great deal of information hitherto published in this form has been of doubtful use, and has discredited honest efforts to aid the community. The counterfeit only proves the worth of what is genuine, and this really careful and useful volume ought not to suffer from the reputation of the trash which it seeks to supplant. The index—an essential in such a compilation—has been carefully arranged, at much length. There are diagrams and illustrations where they are needed, and the whole forms a volume which ought to be very widely circulated, and which will repay its cost in almost any family within a year.

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THE VULGARITY OF LOUD
TALKING AND LAUGHING.

I see in your excellent paper a little paragraph on good manners, in which spitting and laughing are described as proofs of a semi-barbarous state of society, and I must beg leave to notice another peculiarity of our social manners, equally indicative of a low state of civilization; I allude to loud talking and laughing. This is so peculiar to Americans that they are known by it

in Europe, and, as well-bred people there never tolerate it, even in the most social circles, it is considered a mark of ill-breeding belonging only to the lowest classes.

Aside from this conventional protest against it, there is a regular objection to it in the injury it does to the vocal organs. Talking through an evening, at the top of the voice, is very painful and fatiguing, and yet the noise made by the whole company is so great, that no one can be heard who speaks low or in a natural tone. Many throats are made sore and many heads are made to ache by this unnecessary noise, and persons subject to bronchitis are obliged to avoid it entirely.

In all European society, the voices are kept lower than usual in large parties, and a general hum prevails, in which each person is easily heard by those he addresses. The loudness of American is very marked, and produces disgust and indignation when it breaks the stillness of picture galleries and other public places, where nothing but whispers are allowed. When a loud voice is heard from an American traveler, every one is started, and looks about to see whence it comes, and the comments on this breach of good manners are severe.

I once introduced some very refined and cultivated Americans to a gentleman in London, who could have done much for their amusement and procured their admission to many private galleries of painting and sculpture; but after one experience of their vociferating, in a public exhibition, he would not again expose himself to the pain and the shame they then caused him. He wrote to me to excuse himself for not having done more for my friends, by saying that their loud talking made him not presentable in refined society, and not bearable in public places. He added that he had made a dinner party for them, of Americans only, but he was afraid the police would come in to see what the row was.—Correspondent Liberal Christian.

INDIA.

Timour was justly denominated the fire brand of the universe; the greatest wholesale butcher that humanity ever heard of. He plundered and massacred without distinction of religion and sex, and his track was marked with blood, desolation, famine and pestilence. Arrangements were made to send him to the Hindoos. Tippoo Saib circumscribed all the British empire he could get hold of, and it is said sixty thousand Christians were subjected by him to the same operation. After Abdulla captured Delhi, 1781, he ordered a great massacre which lasted seven days; his guards were not even then glutted with slaughter, but the stench of dead bodies drove them out of the city. A great part of the buildings were reduced to a-ches, and thousands who escaped the sword, suffered a lingering death by famine, sitting upon the ruins of their smoking tenements. Thus a city, extending thirty-four miles in length, and containing two millions of inhabitants, became a heap of ruins. The historians of the day have handed down to posterity the most appalling descriptions of human suffering, of women and men whipped through the streets with tortures, citizens fleeing from their dearest friends as from beasts of prey, for fear of being devoured amidst general starvation; women feeding on their own children; and infants sucking at the breasts of their deceased mothers. Fire and sword seemed to contend for preeminence in the work of havoc and destruction; the work of war and blood was perpetual; human heads piled in pyramids, and the streets of cities and towns rendered impassable by heaps of slain. The country in many places exhibited few signs of being inhabited, save in the bones of murdered bodies, and the mouldering ruins of villages and temples. All law and religion trodden under foot, bonds of private friendship as well as of society broken, and every individual as if amidst a forest of wild beasts, could rely upon nothing but the strength of his own arm, or the deep villainy of his nature.—History of the British Colonies.

How TO WASH LACE CURTAINS.—I have taken down the parlor lace curtains, intending to wash them and put them up again. I always attend to this matter myself, as they are quite handsome and I do not like to risk having them torn. The judgment of help is not to be relied on in such things, and the meshes of the lace may be easily torn through a little hard rubbing or too careless wringing. We have always been in the habit of soaking the curtains for two or three days previous to washing, changing the water—which should be warm—every day. It is astonishing how much of dirt and yellow will be removed in this way, making it almost unnecessary to rub them much at the final washing. After coming from the boiling and bluing, they will be beautifully clean and white. I find a wringer indispensable for curtains, as it preserves the lace from breaking, and makes the starching process so much easier and smoother in result. Many persons who have lace curtains for the first time, are quite at loss as to the proper way of getting them up when they become dirty, and many are the ludicrous attempts to iron them in the same way we iron those made of muslin. Of course, the lace stretches entirely out of shape, and the work is abandoned in disgust. The proper way to finish them after starching is this: Prepare a large spare room by removing all the furniture, and sweeping and dusting the carpet very carefully. Spread the curtains one by one smoothly and evenly over the floor, and when all are done, lock the door and let them remain a day or two, or until dry. They will then be ready to hang again in the parlors. Some persons pin them to the carpet, but I prefer to leave them spread out. Of course, the lace stretches entirely out of shape, and the work is abandoned in disgust. The proper way to finish them after starching is this: Prepare a large spare room by removing all the furniture, and sweeping and dusting the carpet very carefully. Spread the curtains one by one smoothly and evenly over the floor, and when all are done, lock the door and let them remain a day or two, or until dry. They will then be ready to hang again in the parlors.

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Mr. E. F. Nolen

Mr. J. B. Kelly