

ASHLEY CONFERENCE.

ASHLEY, Nov. 6, 1886.

Editor Deseret News:

Our first conference as an organized stake, which convened Nov. 6th and 7th, and was presided over by President S. R. Bennion. There were present in the stand, the various ordained and acting Bishops, with their Counselors, High Priests, Seventies, Elders and leading men. The conference was held in the Merrill's Ward school house, the largest in the valley, and was crowded to excess; the sisters filled the major part of the house. Stirring addresses were listened to from President Bennion and others; referring to the follies of fashion, etc. President Bennion spoke pointedly of the fashion in vogue among many of our sisters of banging their hair, showing that in the old country, at least, it was considered as a token of lost virtue and immoral lives. Stake Presidents for the Relief Societies, Y. M. and Y. L. Mutuals and Primary organizations were elected, and the general and local authorities of the Church were sustained by the conference, after which conference adjourned for three months. C. C. B.

TEMPERANCE.

The almost exclusive appropriation of the word "intemperance" to excess in the use of spirituous liquors is a sad proof of the frequency with which the laws of our nature, which forbid such excesses, are violated. Yet it is no less an error thus to limit its significance. No single class of derelictions from the path of duty has the right to monopolize the term. "To temper" means to mix in due proportion; so that one part qualifies the other; and temperance, as applied to humanity, consists in the adjustment of all the propensities and impulses, so as to preserve that balance of character necessary to make a complete individual.

Man is made up of various impulses, tastes, passions, affections and desires, all of which are right in themselves and essential to his well being, but any one of which, by excessive indulgence, may become the source of much evil.

The harmonious development of all these so as not to conflict with each other, and so as to derive from each its rightful degree of happiness, is true temperance. There is a tendency in us all to oscillate between extreme indulgence and extreme abstinence. Neither of these extremes can develop and cultivate character in the fullest way. There are occasions where the one may be the only possible corrective of the other for the time being; but eventually temperance ruled the life that attained excellence.

When any desire becomes so intense as to crowd out other and higher aims; when we yield a willing assent to its impulses regardless of superior claims, we are guilty of intemperance. There are ten thousand common and fashionable indulgences that deserve the name as much as the one which now monopolizes it. Those who eat for the pleasure of the sensation after the natural hunger is satisfied, who sleep long after nature is refreshed, who protract their amusements far into the hours of repose, who devote their time, money and energies to frivolous pursuits of enervating excitements, are as truly intemperate as the poor drunkard who is selling his manhood for a glass of liquor.

There is intemperance in business also, as well as in pleasure. A constitution may be broken down with work as well as with dissipation. The passion for wealth may extinguish domestic joys and social happiness, preclude self-culture and shut out high aims as effectually, if not as degradingly, as the passion for drink. The student who, by excessive study and neglect of the laws of health, shortens his life, disappoints his friends, and deprives the world of his influence, is intemperate. He is indulging in a mental stimulant as destructive as the physical poison that rests in the inebriate's cup.

Each one has some besetting intemperance and it needs a clear mental vision to detect it, and a strong and resolute purpose to subdue it. Some are intemperate in their speech, exaggerating, coloring, praising lavishly or censuring severely. Some are intemperate in their partisanship, searching for and finding only the excellencies of their own party and the defects of their opponent's. Some are intemperate in their zeal for a special object, denouncing all who do not share it. True temperance implies no apathy nor insensibility, nor lack of strong emotion, earnest desire or vital energy. These are essential to a life of significance and usefulness. Could these be extinguished the motive power of the world would be quelled. No effort should be put forth to crush or even to suppress them, only to purify, govern and put them into harmony with each other and with God's laws. Temperance is indeed the most difficult task which self-culture demands, and can only result from a strong and resolute will bent upon the discovery and practice of truth and right.

It is easier to abstain wholly from gratifying a desire than to recognize its rightful claims, and at the same time to mark its proper limits and deny it further indulgence.

To eat, drink and sleep, to pursue business and recreation and go into society in such a way and to such an extent as to make the body strong and the mind clear; to preserve health, friends, reputation and the approval of conscience, is true temperance, and demands our utmost watchfulness, patience and courage.

Perhaps it is not so much by repression as by cultivation in an opposite direction that we may most successfully and wisely temper our characters. Let the one who is too greatly addicted to the pleasures of sense resolutely turn to the culture of his mind and the man absorbed in business cares cherish the domestic joys he has neglected. Let the partisan study the best points of his antagonists; let the irritable cultivate patience; the timid face danger; the enthusiast nourish principle, and the stolid open his heart to sympathy and affection.

True temperance is like all virtue, positive, not negative. Not so much by pruning off as by grafting on shall we attain to a full and beautiful proportion and roundness of character. Evil becomes pale in the presence of virtue and those who strive the most heartily to supply their own deficiencies will have the fewest redundancies to deplore from a true temperance man.

Yours truly,

WM. CRAWSHAW.

Brigham City, November, 1886.

THE FAR EAST.

CHINESE KIDNAPPING—CHOLERA—STEAMER WRECKED—LOSS OF LIFE, ETC.

November 15, the steamer *Oceanic* arrived at San Francisco, bringing Hong Kong dates to October 22d, and Yokohama advices to October 29th, as follows:

CHINA.

The young Emperor of China will assume power on the 15th day of the first moon of next year.

A soldier named Leland Louis of the Foreign Legion was executed at Hanoi on September 20th for desertion and being the head of a conspiracy to desert.

A missionary writes from the province of Yunnan that the Chinese authorities have stopped all trade with Burmah, and are sending officers and arms to the frontier.

A number of high Chinese officials, condemned to death for not having done their best to defend their country during the Franco-Chinese war, have been sent to the capital again for imperial examination before being decapitated.

Thomas Stevens, who is making a tour of the world on the bicycle, is in Hong Kong. He intends proceeding to Canton and making his way from thence overland to Kluang across the Che-ling pass, doing as much of his journey as practicable on his bicycle. The *Daily Press* says Chinese roads are not specially adapted for bicycle riding, but trusts the plucky traveler will find some stretches of country where his bicycle will have a chance, and heartily wishes him well through the discomforts of his trip. On reaching Shanghai Mr. Stevens proposes to cross to Nagasaki, and, mounting his bicycle, to go through the pleasant and hospitable Land of the Rising Sun.

The Canton correspondent of the *China Mail* mentions an instance wherein the Roman Catholic Bishop there prevented an outbreak by the timely exercise of tact and discretion. Unfortunately this is not the invariable history of such troubles; and it must be admitted that, after all allowances are made for the unreasoning ignorance of a Chinese mob, fuel is often added to the fire by indiscreet actions on the part of the missionaries. This, however, can be fairly said to apply only to mobs gathered at the moment, and not to those predetermined attacks upon the Christians which have done so much to discredit the Chinese officials, gentry and populace.

The German bark *Hammonia* was wrecked in Chefoo harbor on the night of October 11th. It appears that the vessel was anchored in about four fathoms, and during the night when the weather was very severe, huge waves rolling in from seaward, she dragged her anchors. While the vessel was in the hollow of the waves she struck the bottom and commenced to leak, and the next morning she heeled over to starboard and settled down, finally heeling over so much that at 1 p. m. the ends of her yards were in the water. Her hatches had, previous to this, burst, so that a quantity of her cargo of coals dropped out into the water. A Chinese gunboat rendered some assistance in taking away things from the wreck. All the crew got away from the vessel.

The *China Mail* says: "The Chinese authorities are growing exceedingly bold. No doubt the recent recognition by the British Government of their very shadowy claim to suzerainty over Burmah has acted as a stimulus in this direction. Another flagrant and open violation of treaty obligations and the rights of the colony of Hongkong has been recently committed by them. Their previous act of this nature was the audacious seizure not long since of the alleged pirate Chang Chi in Hongkong by Chinese seamen from a gunboat belonging to the Foochow squadron. For this outrage only a half-hearted sort of an apology was made by the Governor of Fokien. The latest outrage has been the seizure by a stragem of a reputed leader of the Triad Society named Fung Afung, a medical practitioner living at a place called To Kwo Wan, in British Kowloon, close to the Chinese border. A reward of \$500 by

the Chinese authorities was, it appears, out for this man, and knowing this, and that they were extremely anxious to secure his person, he was very careful not to give them a chance of seizing him by crossing the boundary line. With true Celestial cunning, however, the Chinese authorities formed a plan for his capture, which they successfully carried out on October 10th, when he was arrested while on a ferry-boat by some emissaries of a mandarin and at once put in confinement."

JAPAN.

Improvements are proposed in the city of Tokio which will require an outlay of 25,000,000 yen.

According to the native press, it is probable that English will soon be adopted as the second national language. The use of Chinese has been altogether abandoned, and among all the foreign tongues the preference is given to English.

After a series of experiments the Government has resolved to adopt the Krupp type of guns, and a large number are to be made. An arrangement has been made with Krupp & Co., to establish a branch factory at Yamashina or some other part of Kiyoto for making all the heavy guns required.

A public meeting, held at the Ibumararo, Asakusa, Tokio, on the 23rd of October, by Buddhist priests, for the purpose of discussing the best methods of reforming religion, was suspended and the audience dispersed by the police, the assembly being considered as violating the public meeting regulations.

The steamship *Normanton*, which left Kobe on Oct. 23rd with a cargo of tea and cocoons for New York and Canada, foundered off Ooshima. The exact date of the catastrophe is not given. She struck a rock and sank in deep water, carrying down 60 of her crew and passengers. Twenty-six were saved.

The cholera returns show a steady decrease in the number of cases, and the disease may in fact be said to have almost disappeared. All the infected localities showed just previous to the sailing of the *Oceanic* a total of only 120 cases in a day, with 107 deaths. The hospitals have been closed and the epidemic is virtually at an end.

It has been previously noted that the Government is about to adopt some measures to encourage fine arts. It is now stated that regulations will be enacted to protect and encourage arts, and an office will be established for the purpose under the patronage of the Imperial Household Department, which will furnish the necessary funds.

The *Japan Gazette* says: "A shocking occurrence took place on the morning of October 10th. A girl, 10 years of age, named Matsui, residing at Onoe-cho, Shicho-me, went to a vacant place of ground near the railway station to gather reeds. She carried her basket, who is a year old, on her back, and was accompanied by another little girl. While there five wild dogs, who had been hiding in the long grass, attacked the children. Matsui, having her little brother to carry, was unable to run away, and both were killed by the ferocious beasts. There have been several similar occurrences in the same locality."

The eighth conference of the High Commissioners for the revision of the treaties was held at the Foreign Department on October 20th, when all the foreign commissioners were present, without exception. Briefly summarized, the results so far reached are as follows: "Mixed residence will be permitted throughout Japan within a certain date after the ratification of the treaties. Foreigners may freely travel and reside in the interior, subject to Japanese jurisdiction. But the law of the country will be administered by courts composed of Japanese and foreign judges; the foreigners to be employed by the government and to administer Japanese law only. On the other hand, for a few years after ratification, extraterritoriality will prevail within the present treaty limits, beyond these only Japanese laws will be administered. Within a stated period after ratification the Japanese Government will in all probability prepare and promulgate Civil and Commercial Codes, etc., which will therefore be in force and practically tried several months before the establishment of mixed residence and the opening of the country."

COREA.

The Chinese resident Yen still continues to gain notoriety at Seoul by his strange actions. His last freak was to build a wall sixty feet by forty feet in front of his residence, in the heart of the city, and he has now had painted upon it, in most of the colors of the rainbow, a species of antediluvian animal, with its mouth open, about to swallow the sun, on one side, and on the other side a representation of the "setting sun," the former probably meant to represent China and the latter Japan.

The Tientsin correspondent of *Der Ostasiatische Lloyd*, Hongkong, says: "The discontent with the behavior of Mr. Denny in Corea is increasing in the leading Chinese circles, both here and in Peking. It is said that Li Hung Chang has sent back Mr. Denny—who has a three years' contract—to Corea to give him an opportunity to make greater mistakes than he has yet committed, so that a pretext may be got therefrom to the breaking off at once

of the contract. The position in Corea has been repeatedly offered to Herr Von Mollendorff by the Viceroy, but the former refuses to assume the mere role of Councillor without also having the control of the Customs."

The *North China Daily News* says: "We hear that it is believed in Tientsin that Mr. Denny has succeeded in making arrangements that will render his position in Seoul more satisfactory to him than it has hitherto been. Li Hung Chang found himself obliged to give way somewhat, and to avoid compliance with Mr. Denny's demands he endeavored to get Herr Von Mollendorff to resume his former position in Corea, but this offer was refused. It would have been accepted had the control of the Korean customs been coupled with the post of adviser to the King of Corea, but fortunately as most people will think, the Korean customs is not Li Hung Chang's to give away. We can only hope that Mr. Denny has succeeded in making his position one in which he can effect real good for Corea, and it will require great tact and firmness on his part to fill a post that to the public has somewhat invidious features. Possibly affairs at Seoul may run more smoothly with a less rash and officious Chinese resident than Mr. Yuen, but the position and weakness of the Korean government will always make the court and country liable to be the scene of intrigues on the part of China, Japan and Russia. After what has been going on in Seoul, and the rumors of the covetous eye which Russia has been rumored to be casting on a harbor on the coast, no one can be surprised to hear that the United States is said to be paying more attention to affairs in Corea, and that it is probable they would have something serious to say against the establishment by a European power of a large place of arms on the coast. Probably the best thing that could happen for the Koreans would be their protection, formally or informally, by the United States, a power that has no ambition to serve out here, and that would act in the interests of peace and fair play to the country. This last is the last thing which would occur to any of the other aspirants to influence in Corea."

CORRESPONDENCE.

IS IT NOT PERSECUTION?

Comments of a Correspondent Upon the Grounds.

Editor Deseret News:

Who would have ever thought that the Government of the proud Republic of the United States of America, with a Constitution that has been the pride and boast of all true Americans, should step down and out from its proud position and glory to the miserable, insignificant level of a tyrannical despotism, to try and destroy the Church of Jesus Christ of Latter-day Saints, by that relic of barbarism, religious persecution? Who would have ever thought that the intelligence of the age—heaven save the mark—represented by the pulpit and press, would endorse and encourage so inhuman a proceeding? And yet we blush to own it, and so must every true patriotic American, this is a lamentable fact.

The consoling members of the Church of Jesus Christ of Latter-day Saints are known, the world over, wherever they reside, as good, honest, law abiding, liberty loving, sober and industrious people. They strive to prove to the world that they are the

TRUE DISCIPLES

of Jesus Christ by their works and their zeal in His cause. They advocate the same principles that were advocated by Jesus Christ and His Apostles over eighteen hundred years ago, their zeal and testimony being somewhat similar. They carry the cross, bear the shame and reproach, deny themselves, and manifest that brotherly affection which they of old did; and they are hated of all men, as were the disciples of Christ, or former-day Saints. They have learned the truth of the Divine Master's axiom: "In the world you will have tribulation; but in me you shall have peace."

Mr. Editor, we are gravely told, "It is not persecution, it is prosecution; you must not have a religion that the laws of the country are opposed to." What a miserable subterfuge! Is it possible our persecutors are so foolish as to think we do not know that those laws were framed and passed for the express purpose of trying to persecute the Latter-day Saints until they should give up their religion? Is it not told in the courts, over and over again, to their victims, that if they will perjure themselves, break their marriage vows, their solemn contracts that they made at the altar where God in the dispensations of His providence joined them together; that if they will acknowledge the justice of an unconstitutional law, and the absurd rulings of an unjust judge, and turn their wives and children adrift, as if they were mistresses and bastards, thereby bringing upon themselves everlasting shame and contempt, they can have their freedom and be dubbed "good citizens?"

Heavens and earth! what must a mortal be thinking of to make so

INFAMOUS A PROPOSITION?

Talk about the infamous Jefferies, of such unsavory fame, or of the Dogberrys, what class can such men think

they ought to be classified with, whose hearts are so devoid of the principles of common humanity? All the world knows that the infamous bills, fathered by Poland, Culiom and Edmunds were gotten up expressly for the persecution of the Latter-day Saints in spite of the barriers contained in the Constitution against all such unjust and inhuman procedure.

Religions must stand or fall on their own merits. The burning at the stake, the rack, floggings, confiscations and imprisonments have all been tried in the dark ages, to crush out religions that were gotten up by man. But it is a well known fact, emblazoned upon the pages of history, that it is impossible to suppress the conscience by murder, fines or imprisonment, or any of the most horrid cruelties that the corrupt heart of man could imagine. Have religious persecutors ever been able to stop freedom of thought, freedom of speech or freedom of practice? When men are convinced that a certain course is correct, they will take that course. In the conflict between the North and South, thousands risked their all and perished because they thought they were right; and the history of the world testifies to the impossibility of destroying religious faiths by persecution. The packing of jails, for conscience' sake, with men who are true and faithful to God, their families and their sacred honor, is

THE GREAT BLOT

upon the escutcheon of our nation; and every patriot you speak to is heartily ashamed of it. It is only the baser sort, who, unthinking, is led by the ignorant vituperation of his own class of spirits, that in any way endorses the unconstitutional proceedings that are taking place in poor afflicted Utah; once the happy home of good, virtuous men and women, who feared God and kept His commandments; now gaining an experience in "man's inhumanity to man" and religious persecution.

URIEL.

IN THE SOUTH.

Baptisms and Threats of Persecution.

CUBA STATION,

Sumter Co., Ala.

Nov. 11, 1886.

Editor Deseret News:

I took my departure from home on July 7th last, leaving Ogden depot on that date, with all the pain and sorrow incident to parting from wife, parents and others; nevertheless, with the joy of being counted worthy of going into the world as an ambassador of Jesus Christ, to promulgate the divine message which was revealed through the instrumentality of the great latter-day Prophet, Joseph Smith.

Leaving Salt Lake City on the 9th, I bade farewell to scenes so familiar from long association. After a few hours ride, without a companion, I found the railway, which is celebrated for its grand scenery, abounding in interest, and as I gazed on the picturesque, I seemed to sense, as I never did before, the omnipotence of Jehovah.

I reached Kansas City on Sunday and I was compelled to wait until next day in order to renew my ticket. Leaving there at 6:30 p. m., I traveled on until Wednesday, the 14th, when, after many changes and anxieties, I

ARRIVED AT CHATTANOOGA.

On Friday, July 23d, having previously ascertained that my field of labor was at Cuba Station, Alabama, I started with Elder S. Kimball and Brother Wm. Colman and family, who were emigrants bound for Colorado, for Murfreesboro, Rutherford County, Tennessee. Arriving at the house of a Brother Burkes on the evening of Sunday, the 25th, Elder Kimball and I held a meeting. At the three meetings held while in company with Elder Kimball I became initiated into the labors of a missionary.

On Monday I left Murfreesboro for my present field of labor, reaching this point late on the night of the 27th. Next morning my present companion, Elder W. A. Cowan, met me, and I felt that now I must put on the missionary harness.

My companion and myself have held meetings almost continuously, and as a result, through the favor of the Lord, we have

BAPTIZED EIGHT PERSONS,

with a prospect of administering this ordinance to some others who are convinced of the Gospel's truth. Since these baptisms our enemies' threats, which were common before, have increased considerably, both in frequency and devilry, but as yet we have not been molested. However, to be safe, though not presuming to possess the wisdom of the owl, we imitate him in not venturing out much in the day time; that is, not outside of our circle of friends.

Among these enemies is a "sanctified" lady(?) who wishes there were some other women in her state of mind that, unitedly, they could treat the "Mormon" Elders to a copious application of tar and feathers. Fortunately for us, the tarring and feathering exist in fancy, not in fact.

I heard something rather amusing as having emanated from this woman's mouth some days ago, it being about as follows: