

House it will probably be shorn of the points above mentioned, and fail of stirring up a Mormon revolt.

THE Rev. Charles B. Smyth, a Presbyterian clergyman of New York City, has lately had a trial before the First United Presbyterian Synod of New York, for the grave offence of drinking gin and milk on the Sabbath after his morning service. The complaint was based on the following paragraph, which appeared in the New York Sun:

"After he had finished the sermon, Smyth called together the six reporters who were present and asked them to take some refreshments. Then he led them to a well-known liquor and refreshment saloon on the avenue near by, and they passed in by the private door. Beefsteaks and oysters having been ordered, Smyth turned to the reporters and asked them what they would drink. Their orders having been given, he himself requested the barkeeper to bring him 'some of the same.' This turned out to be gin and milk, of the former of which liquids his reverence took five fingers, swallowing the dose with evident relish. The viands having been disposed of, all arose to leave, and Mr. Smyth, turning to the barkeeper, carelessly requested him to 'hang that up.' The barkeeper, who seemed to know him, said 'all right,' and the party passed out and separated."

Mr. Smyth in his defence said that the complaint, in the language in which it was framed, was untrue in every particular. But, he admitted, that after church on the day referred to, he went to a respectable hotel on Broadway, ate a beefsteak, sipped some gin and milk, from the former of which liquids he had about six teaspoonfuls, according to the best of his recollection, and a pot of black tea for lunch; that on the same occasion there were two gentlemen with him—members of the press—who took a plate of oysters raw each, and one of them a glass of ale, the other some gin and milk, the same quantity as he took; that it being the Sabbath day he did not pay the bill, but requested the cashier to make a note of the amount, and he called and paid the bill next day. He further said that he resided four miles from the church; that as he taught a Bible class there at two o'clock it was not possible for him to go home to his lunch and get back in time, and that being much exhausted after preaching, and after a very busy week, he felt very much in need, physically, of such a lunch as he took.

The testimony of the witnesses was of a character to sustain Mr. Smyth's statement of the transaction. The prosecutorexpressed his gladness that the charges had been disproved, and paid Mr. Smyth many compliments. Then Mr. Smyth made a speech in which he said that he would not deny that he might have acted with more prudence, but he contended there were extenuating circumstances. His physical condition was weak, and as one of the reporters had testified the beverage was novel. He had taken it owing to its properties in order to sustain his constitution.

We suppose that hereafter gin and milk will be a popular beverage with clergymen whose physical systems have been severely taxed by arduous labors. Six teaspoonfuls, though, is rather a small dose.

#### THE RED RIVER INSURRECTION.

THE telegraphic dispatches, for the last two or three days, have been a little mixed in relation to the affairs of Messrs. Reille and company, the leader and adherents of the insurrection against Queen Victoria at Winnipeg. By perusing those dispatches the public may learn that in the British parliament, three or four days ago, it was stated that the expedition which the government was preparing to proceed against the insurgents at Red River had been abandoned, that the difficulty had been settled to the satisfaction of the malcontents, the condition being that their territory was to become a distinct province of the Canadian Dominion, and to have representation in the Dominion Parliament. Another dispatch says the Department at Washington had received from the British government, a message confirming this statement.

Telegrams to the above effect were received and printed in Tuesday's paper, and on the same day a dispatch, on the authority of a Montreal correspondent, stated that Reille was so elated with his success and greatness that he had given up all idea of annexation to this country and was determined to have nothing less than an independent nationality. To day the dispatches say that preparations are being made in Canada for an early departure of troops to Red River; and the Governor General, in a speech at the adjournment of the Dominion Parliament, yesterday, made a similar announcement.

These conflicting statements are not at all reconcilable, and it certainly is not a supposable case that the difficulties at Red River are settled. If they were the Canadians would not be preparing troops for that place, and if such a dispatch as the one referred to above

has been received by the British government, and transmitted by it to Washington, it can be nothing but a hoax; for had any such bona fide arrangement been made, the Canadian government would certainly have been apprised of it first.

Instead of the difficulty being amicably settled there is little prospect of it being settled at all without bloodshed; for if the dispatches are to be relied on, the purchase money, \$300,000, has been paid by the Dominion government to the Hudson's Bay Company, and the transfer of the Northwest is to take place in about a month. This purchase and proposed transfer, without consulting the wishes of the settlers, was the cause of the inception of the present movement for independence at Red River.

The population of the Red River country is very limited, its numbers a few years ago being only about six hundred, including natives, half-breeds, and Europeans; and it is supposed to be not much more numerous at the present time. The discontent is said to be confined chiefly to the French half-breeds; but if Reille were supported by the entire population the idea of attempting to gain independence seems ridiculous; and if persisted in will in all probability end in their destruction. But having had matters all their own way thus far may have blinded them to the real nature and dangers of their position. It is one thing to talk independence, when no troops are nigh; and another when thousands of well-organized forces, with every appliance necessary for warfare are on hand to contest the point. Not that we believe the Dominion Government, well aided by the British, will find it as easy to bring the Winnipeg colonists to terms as they imagine; for hundreds and thousands of turbulent spirits from this country will no doubt flock to the standard of freedom in Winnipeg to aid Reille and his followers. The country through which troops have to pass is much against them, it being of such a character that ambushes of a few men could seriously harass a large number. Reille and his forces will be certain to take advantage of this. They now occupy Fort Garry, situate at the junction of the Assiniboine and Red Rivers. The distance from Ottawa to this point, by the best route, is eleven hundred miles, only a little over ninety of which can be travelled by rail; the road being for a considerable distance a wilderness. A portion of this route passes through United States Territory, and if the Government refuse permission for the Canadian and British troops to travel it, their journey to Fort Garry will be much longer and more perilous.

This Winnipeg emeute offers a fine opportunity to the Fenians to strike a blow at the power of Britain; and it is said that when they next take the field, Red River, instead of Canada, will be the scene of action. Hitherto they have only excited contempt and ridicule by their wordy battles, and threats against Britain; now they have a chance to act. They have lately been holding secret councils, at which it is said intense martial ardor was created, and liberty to Winnipeg and death to the Saxon was the watchword; and if they permit such an opportunity as this, to harass, if not to humble and defeat, the power by which their native land has so long been misruled and oppressed, their pusillanimity will expose them to lasting contempt. Should they unitedly act with Reille, much hard fighting will probably take place before the cause of independence at Red River will be abandoned.

#### SEWARD AS A PROPHET.

A DELEGATION of twenty prominent citizens of Skaneateles paid a complimentary visit last week to Hon. Wm. H. Seward, at his residence at Auburn, New York. One of the party addressed Mr. Seward on behalf of the delegation, tendering their thanks for the privilege of the interview. In reply Mr. Seward told them that their own Skaneateles was the first lake he ever saw. Since then he had seen many others in North America and elsewhere. He said all the lakes were beautiful, and when he met an old settler he seldom thought, and did not at all care, what lake he came from, the dwellers on the shores of all the lakes are much alike and feel alike. Said he:

"Is it a conceit of mine, gentlemen, that the lake countries inspire and elevate, that they stimulate loyalty and patriotism, philanthropy and religion? When the wandering Aztecs of the North reached the summits in which the green valley of Mexico is set, their priests affected a revelation

which directed that the capital of the future Montezumas should be built in the waters of Tezcuco. The wonderful city thus erected by savage hands remains the enviable metropolis of civilized republican Mexico. "A like pretended revelation received by Brigham Young on 'Vision Rock' determined the site of Great Salt Lake City, at once an anomaly and marvel of civilization, and ultimately to become, as I believe, a great social and moral power in the centre of the Rocky Mountains."

The New York Herald does not seem to understand what the venerable statesman is driving at, when he makes this allusion to this city and the future of its people, and asks, "what does he mean by this sentence?"

Now there need be no difficulty in comprehending it. It is tolerably clear. Mr. Seward had to use the words "pretended revelation" to make the remainder of the sentence palatable. There is considerable of the prophet about Mr. Seward. Men engaged as he has been for many years cultivate the gift of prescience. To succeed well as statesmen they must do so. Many years ago he applied a most fitting and descriptive title to the conflict which was then in progress between freedom on the one hand and slavery on the other. He called it an irrepressible conflict—a conflict which would not cease until one side or the other triumphed. For thus stating the case, like others who utter true predictions, he was much persecuted. Time, however, has at last vindicated the truth of his utterance. A like spirit of prophecy—we will not call it "pretended"—leads him to foretell the future of what is known as "Mormonism." Mr. Seward states it will ultimately become a great social and moral power in the centre of the Rocky Mountains. We gladly bear witness to the truth of his testimony. The destined future of this system is that it will become a great social and moral power in the centre of the Rocky Mountains.

#### THE RIGHTS OF CHILDREN.

MRS. CELIA BURLEIGH gave a lecture one evening last week in New York City, on the above subject. In her opinion the rights of children are almost ignored at the present time. Yet they have rights which adults are bound to respect. The first right of the child, she thinks, is to be well born. The child that is the offspring of appetite is cheated at the outset. Such a child is not well born. She asserted that thousands of children are annually lost to the community by inhaling the fumes of the paternal cigar and breathing the etid air surrounding a gin drinking nurse.

It is all very well for Mrs. Burleigh to lecture upon the rights of children; there are many evils, doubtless, under which they suffer that they might be relieved from were parents and guardians fully alive to their duties. But there is a better field than even the correction of these faults for Mrs. Burleigh and her lady friends to labor in. As we understand the subject the difficulty in children not getting their rights is not so great as the other difficulty—there are too few children born for the rights which adults are willing to allow them. In other words, rights are more plentiful than children. Let children be multiplied upon proper principles—or as Mrs. Burleigh has it, be well-born—and there will be but little trouble in their securing their rights. They will besure to make a clamor and a row until they get them. This subject in our opinion presents a much better field for philanthropic labor than the one which the lady has chosen.

#### SUEZ CANAL.

DESPITE the prognostications to the contrary, the Suez Canal bids fair to be a success financially. The directors of the Suez company have recently issued a statement, in which it is shown that the traffic by that route has grown nearly fivefold in the first quarter of its first year of existence. The report extends from the twentieth of November, 1869, the day the route was opened, until March 1st, 1870. During that period the tolls had increased from about seventy-five thousand francs in the first to nearly three hundred and forty-one thousand in the last-named month. March had opened full of promise, and it was thought would at least double the work of February. In the meantime the French steamship companies at Marseilles, the Italians at Genoa, Leghorn and Naples, and the Austrian Lloyds at Trieste, are establishing lines of service direct for the Red Sea and the farther east via Suez,

with every prospect of accumulating trade. French Oriental commerce alone amounts already to more than eight hundred million dollars to and fro per annum, and is daily growing still more immense. Of this a very large proportion, if not all, it is thought, must be attracted to the canal.

#### INDIANA AND UTAH.

A METHODIST minister, Rev. W. C. Steel, announced that he would preach on the Richardson-McFarland tragedy on Sunday, the 8th inst., and his meeting-house was crowded to hear him. He took for his text Malachi ii, 13, 14. His discourse was intended to uphold the sanctity of the marriage relation. In the course of his remarks he said that polygamy had been condemned in Utah, but no bill had been passed against Indiana polygamy—"that State, whose mission seemed to be that of turning Christians into Mormons in every State of our land."

There have been many wicked, malicious, evil things said about the "Mormons" by one and another; but, we think, this allusion is the meanest we have seen. No clearer evidence of the ignorance which prevails among men who profess to be teachers of the people can be given than these remarks of Mr. Steel's. Talk about the practices which prevail in Indiana and Utah in the same breath, why the comparison is most incogruous! Indiana grants divorces for seven reasons. Six of these are: Adultery; impotency; abandonment for one year; cruel treatment of either party by the other; habitual drunkenness of either party, or the failure of the husband to make reasonable provision for his family; the conviction, subsequent to marriage, in any country of either party of an infamous crime, and any other cause for which the Court shall deem it proper that a divorce should be granted.

This last clause is called the Omnibus clause. It covers the entire ground left uncovered by the preceding six, gives the greatest latitude for divorce, and leaves nothing to be desired by the adulterously-inclined. With such a law there is no wonder that divorces are obtained there without trouble. But when Mr. Steel says that this facility for obtaining divorce turns "Christians" into "Mormons," he merely exhibits his gross ignorance of the latter people; for if they are distinguished for one peculiarity more than another, it is for the importance and sacred character which they attach to the marriage ordinance, they viewing it as not only being for time but for all eternity. It is not for divorces that Latter-day Saints are famous; it is for marriages; and what possible connection there can be between the easy divorces of Indiana and the plural marriages of the Latter-day Saints we can not discover. The "Mormons," Mr. Steel evidently supposes, are loose in their morals, and have very vague ideas about the sacred relation of husband and wife, therefore, he uses them to point his moral; but, in doing so, he betrays inexcusable ignorance.

In his remarks he asserted that marriage by any one save a clergyman was improper, and tended to strengthen the infidel and dangerous idea that marriage was only a civil contract.

With such views, how does he look upon the House of Representatives and its action in declaring that in Utah Territory marriage shall be a civil contract? Are its members infidels? or is it all right to make it a civil contract in Utah, and to punish the Latter-day Saints for viewing and solemnizing it as a religious ordinance?

SUCCESS OF THE WARD CO-OPERATIVE STORES.—Our notice, yesterday, of the success of the 13th Ward branch of Z. C. M. I. has called forth the following, to which we gladly give place in the columns of the News:

SALT LAKE CITY, May 12, 1870.

Editor Deseret News:—Dear Sir,—While reading the pleasing account of the success of the 13th Ward branch of Z. C. M. I. in last night's News, I thought it would not be amiss to report the progress of this Institution. It has been in operation nearly one year, and is now paying a second dividend, which with the first, makes about 30 per cent. on the capital stock, paid out as dividends to the shareholders, besides increasing the value of the capital stock 22 per cent.

The people of the Ward, having faith in the Institution, have wisely concluded to patronize their own store, thus realizing a great saving in time, shoe leather, etc. They also appreciate it as a great blessing, and are only sorry there is so little of the needful in circulation.

Praying for the success of this and all similar institutions,

I am, etc.,

CHAS. SANSON,  
Supt. 20th W'd. Branch Z. C. M. I., S. L. C.