

[Special to the DESERET NEWS.]

**By Telegraph.**

Mobile, 22.

By order of Gen. Pope, the Mayor and Chief of Police in this city are deposed.

Washington, 22.

The next Treasury monthly statement will show a slight increase in the public debt, owing to the payment of \$25,000,000 interest, and the small receipts from the internal revenue, which it is estimated will not exceed \$15,000,000; the revenue returns will however be largely increased in June, the income tax being then due. Confidence is expressed in the ability of the Treasury to meet all accruing obligations, and there is no probability that the Treasury will be embarrassed.

London, 22.

Mr. Stanfield, a member of Parliament and a firm friend of the United States during the rebellion, is dead.

Accounts from Madrid state that the internal troubles in Spain are increasing, and fears are entertained that a political crisis is at hand.

New York, 23.

At the Derby races on the 22nd over 250,000 people were present. Thirty horses ran for the Derby stakes, \$40,000 in gold. Rain was falling at intervals. The race was splendid and in good time; all the favorites were beaten; Hermit won by half a length. A snow storm prevailed at the moment of victory.

The cholera has appeared at Montevideo.

The rebels in the Argentine Republic have been routed.

The cholera is in Buenos Ayres, and general consternation prevailed among the people, the deaths exceeding fifty a day.

The *Herald's* Troy special says the Fenians are about taking the field in large numbers to invade Canada; the movement towards organization and concentration is general throughout northern and western New York and other states. A messenger has been dispatched by the Head Circles to call the Brothers to arms; 30,000 men are to be concentrated on the border within a month. The commissariat is said to be well served, and large supplies of army stores are already housed near St. Albans; Gen. Spear is in command. The Canadians are alive to the danger, and are preparing to defend themselves. Hon. John Morrissey has been at Troy in conference with the Fenians, and it is believed that he has been authorized to aid them, and that the Government will not interfere.

The *Herald's* Montgomery, Ala., correspondent denies that the Mobile riots were participated in by negroes; he was on the speaker's platform, and able to see what was going on among the crowd.

Gen. Butler, in a card, repeats the story about Booth's diary, and the wholesale pardoning of deserters in West Virginia by the President, for electioneering purposes.

The news that the Emperor of Brazil had issued a decree of emancipation is not confirmed; an official dispatch says the subject is under consideration.

The Union League Club has notified Horace Greely that they intend to take into consideration his action in becoming bondsman for Jeff. Davis. Greely replies this morning in the *Tribune* with a column and a half in his own defense.

Springfield, Mass., 23.

Simon Peck killed Almira Cheney, and attempted to kill his wife; he beat her till she was senseless; the murderer has been arrested.

London, 23.

The English Government urges a general disarmament by all the powers.

New York, 23.

Dempley's cotton warehouse is burning, and will be a total loss, which is heavy.

Chicago, 23.

A few strikers, who have as yet held out, have issued an address to the working men in other States, appealing for pecuniary aid to enable them to maintain themselves. The address avers a determination never to surrender the 8 hour principle. Most people, except the strikers, remark that the movement is an utter failure. Most of the establishments regularly at work would not take strikers on any terms.

Havannah, 18.

In the court room at Nantazasa a man shot his wife and her mother, during the progress of a suit for alimony, and threatened all spectators who dared to

interfere; the murderer is named Santiago Manzarret, and has a literary reputation.

New York, 23.

The Government life saving commission concluded their labors to-day; they have been in session 39 days, and have examined 355 devices. It is believed that their report will do much towards decreasing the destruction of life at sea.

**Miscellaneous.****IMPORTANT GATHERING OF MORMONS.—MESSRS. BRIGHAM YOUNG AND RICHARDS ON POLYGAMY.**

Sunday (April 7) was a great day with the London "Saints," it being their thirty-seventh anniversary, which they celebrated at the Music Hall, Store St., Bedford Square. Brigham Young, jun., was present with the latest news from "home," he having recently arrived from Utah. There were in attendance also several of the apostles who are shortly to leave our "Babylon" for their "holy city."

The morning proceedings were chiefly confined to receiving reports from the elders and teachers of the London districts. In the afternoon the hall was full, when Mr. Brigham Young, jun., presided, surrounded by about forty apostles and elders. The chief speaker was "apostle" Mr. ORSON PRATT, who asked the "saints" to "sustain" the several officers whom he mentioned. He said their Church was not of human invention, but formed by direct revelation. It was not a succession of the priesthood of the Romish Church nor of any Protestant denomination. Mr. Joseph Smith was first called to the important office in 1830, on the 6th of April, thirty-seven years ago. (The reporter should have said the Church was organized at that time). The "church" then was only six in number; but under his organization it grew from year to year. When he was taken away Brigham Young was called by revelation, by name, to succeed him, and he was still persevering in his mission, though between sixty and seventy years of age. He (Mr. Pratt) then asked the "saints" if they were willing still to abide by Mr. Brigham Young's counsel, and sustain him as their revelator, president and prophet throughout the world. This was answered by a numerous show of hands: as were the appointments of Messrs. Hembel (H. C. Kimball) and T. (D) H. Wells as his first and second counsellors. The twelve apostles were then "sustained" whose duty it is to preach the gospel throughout the world. Mr. Brigham Young, jun., was elected as the president for Europe.

In the evening Mr. FRANKLIN (D) RICHARDS, who was fresh from the "mountains," spoke at some length in defence of polygamy. He alluded to the condition of society generally in Europe and America, and said the whole fabric was melting down, being rotten with vice and immorality. In London alone there were 80,000 abandoned females, and in New York 40,000. The bishops, the clergy, and the ministers of State were at a loss to meet what they pleased to call the "social evil," and pointed with scorn to the Latter-day Saints because they had the audacity to believe in polygamy. They did believe in it. He contended polygamy was supported by Scripture as well as by expediency; but he was aware a man could not take a number of wives into his house, and that home be a perfect heaven, unless high and holy principles reigned there. It was the duty of "elders" and teachers to warn the "saints," and teach them touching such matters. First, they must get up from this Babylon to their mountain home. No city was so virtuous in the world. There they were building up a kingdom based on lofty principle, where virtue was admired and matrimony guarded. He was many thousand miles from home, and he left his wives and daughters behind, who would be safer in no other city in the world, for there was no other place where the marriage vow was so revered. He left them confidently, as he could leave them nowhere else. There the desecrator of virtue knew he would be followed by the arrow of death; the judgment of God was after him. But he was well aware polygamy could not exist where the people were not prepared—those whose hearts were not influenced by high and holy principles.

Mr. BRIGHAM YOUNG, jun., said it gave him great pleasure to be present to assist in building up the "saints," not that he was privileged more than others might be if they would seek for "light." It was said they (the "saints") were an exclusive people, to the condemnation of all others. That was wrong; they saw good in many sects in England as well as in America, many of whose members were living up to the "light" that they had in them. Saints first saw the "light" guiding them. See the progress they had made. He arrived "home" in October last. When he reached that peaceful place he found a people not to be equalled on the earth, who were living virtuous lives such as were commanded by the Almighty. It had been said that the gospel as it had been preached in England for centuries was throwing a flood of light throughout the world; but he at great length denounced Christianity in all its forms. The question of polygamy was but little understood; people talked about it as if it was the starting point with the "saints." It was the same as to put a boy at once to read Cicero, or to the middle of arithmetic, instead of putting him to learn his alphabet. Many of the "saints" were strongly opposed to it when they first started in pursuit of truth. They could not learn all things at once. Polygamy was a part of their system only suited to a mature understanding. Mr. Young concluded by thanking the "saints" for their kind support.

The proceedings then closed.—[*Reynolds's Newspaper.*]

[Extract of a speech of Wendell Phillips, in Chicago.]

**EUROPEAN AND AMERICAN CUSTOMS.**

A man can walk through the capitals of Europe and learn much that he would not otherwise learn. One thing that is noticeable in the streets of Europe is the greater independence or individuality of the people. In America public opinion rules everything. Men here think before they speak, and then speak in accordance with public sentiment. In England one will find a degree of bluntness that will often be thought uncourteous. There is the same independence in dress. In seven cases out of ten a man's occupation can at once be found from his attire in Europe. In this country it is not so. In passing the guard at Paris he had a cap on. The guard told him he could not pass, because none but servants wore caps; and he only got admission after he had assured the man that he had a hat at home. There is in Europe more frankness than in this country. In America people desire to avoid what they call a "scene." He had seen a father, in Boston, in separating at the cars from his daughter, refuse to kiss her when she asked him, because the bystanders would see it. But in Paris he had seen whole crowds of people buried in kisses.

The second element that strikes an American is that, as Dickens says, "the cities talk." In Paris the windows are made of iron, so that the houses can in a moment be turned into fortresses. Forty years ago there were no sidewalks in Paris, because there was no democracy. The patricians rode in their carriages, and the plebians walked in the mud. In Genoa, if you ask for a cab you cannot have one, for the streets are too narrow. The reason is that Genoa has been for ages a camp and not a city. So every city in Europe will tell its own story.

In Europe our Americans would notice what they would call a lack of enterprise. In this country we supply hands with brains. A baby no sooner gets out of the cradle than he invents a new pattern and takes out a patent for it. A Frenchman was asked, when wielding the sickle, why he did not get ascythe, which would do three times as much work in the same time. He replied that he had not three times as much work to do. But in America men desire to make money, and that stimulates enterprise.

In the Roman campagna the peasant plows with the same tools that Virgil used. Buy wood in Naples or Vienna, and you buy it by the pound; you buy bread by the foot or yard, and the man that saws the wood will not bring a saw horse, but putting the saw against his chest he rubs the wood against it. This is the low tide of brains as compared with work. High tide may be found in

America, when elevators load a vessel in six hours.

But the people of Europe are not ignorant. A man who does up shirts may perhaps know how to speak four different languages. The masses in Europe are more refined than Americans. They love beauty more. A Yankee won't look at a grape unless he can taste it. In Europe, in the most splendid parks, the people walk about without hindrance, and none of them will pluck a single flower. In Europe the people are careful not to trample on each other's rights. An American traveler in Paris knocked a woman down in his hurry, and she arose and asked his pardon, for she supposed the man was in such a hurry because of some great emergency, and she was sorry to be in his way.

He had seen a corpulent woman in Boston try to get into an omnibus, and fail, and every one on Washington street who saw her laughed. He had seen a corpulent woman in Paris, on the contrary, try to get into an opera box, and the servant even tried to get her in by pushing her, but there was no laughter.

In France, forty years ago, it would have been impossible to get passage for four people in a coach. There are not the means of traveling there that are found in America. In Europe there is more economy than in America. Economy here is a skulking virtue. In Europe one finds himself in a nation of subjects; here he is in a nation of sovereigns. In France the speaker had waited at an inn fifty-five minutes, because the driver had gone away and no one could tell him why he did not return; but he had seen, in Chicago, men pass through a car locking both doors, when a Yankee immediately arose, gulled out a key and unlocked them, because the men had not told why they did it. In Europe, when men get into a car, they seem to think the seats they occupy belong to themselves.

In Europe the churches are always open. The people don't need family prayers, for they go to church and say their prayers there. Men and women passing a church, go in and throw themselves down before a picture with great deference. They do it earnestly and honestly. The high and low there meet and kneel together. The real devotion of these prayers is apparent. In Italy the worshipper may hear English talking in the cathedral; but he is not diverted from his prayers. Let the Italian meet the Englishman on the street, and he will be deferential to him, for John Bull bullies his way through Europe, treading down all that he does not buy up. In the cathedral, however, the worshipper may be in the midst of Dukes, but he heeds them not for he is in the presence of one who is greater—his God. In Europe woman does all kinds of work. She is everywhere, present in all kinds of scenes. She does more than her share of work, even. He had not been able to find that this had done anything to demoralize or lower women. It is said that the French have no home, no word for home; but in that country grandfather, grandmother, children and grandchildren, all live together, and think it a great calamity to be separated. In America the boy is anxious, on a gala day, to get out of sight of his mother. It is not so in France.

In America a man must have his pleasure boiled down and taken in half an hour. But in Europe a man will enjoy the smallest details of a landscape for half an hour. On Mount Holyoke is a railroad running from the base to the top of the mountain, up which people ride instead of climbing the mountain as formerly. The truth is the Yankee skulks the primal curse; he desires to get his bread without the sweat of his brow.

**ABSYNTH.**—The French Journals speak with a kind of despair of the rapid extension of absynthe-drinking in France. It amounts to an infatuation, as the horrible results are well known. Absynthe is declared by the medical faculty to be a direct and powerful cause of apoplexy, of affection of the heart, lungs, nervous system and stomach, and especially of brain disorders. The chances are that an absynthe drinker will become either a maniac or an imbecile.

ONE hundred printers are out of employment in Chicago. In Pittsburg five thousand laborers are vainly seeking for something to do.