

accommodating 1,500 patients, and a celebrated school for the education of engineer and artillery officers. It was a place of importance in the days of Roman supremacy; became the capital of the kingdom of Austrasia; subsequently, in the middle of the 9th century, called Lorraine. It became subject to Germany, in the 9th century, but about two centuries later regained its independence. In the sixteenth century it was besieged by the French commander, the Constable de Montmorency, in the name of his sovereign, Henry II. The Emperor of Germany, Charles V, sought to wrest it from the French, but after ten months' siege and the loss of 30,000 men, he was compelled to relinquish his design, since which time it has remained a French city. Metz was the birthplace of the famous General Killerman, who acquired celebrity under the First Napoleon. It has been considered the second fortress of France, Strasbourg the first, both of which have capitulated to the Prussians. Metz formed the centre of the French defences on the side of Germany, between the Meuse and the Rhine.

"Its fortifications, like those of Strasbourg and other fortified French towns, were planned by the great Vauban, and were conquered by Marshal de Belleisle. The most important works consist of three forts, called respectively Fort Belle-Oroix, Fort Moselle and Fort La Double Couronne. The two first are *chefs d'œuvre* of military construction, and were begun in 1731; the last is surrounded by a triple ditch filled with water. In addition to these defences, there is to the southwest of the town a redoubt of considerable strength called *la Pote*, so contrived and arranged that it will it may be converted into an island by closing the sluices of the river Sella, a small stream that enters into the Moselle near Metz, whose waters may be raised twenty-four feet, so as to form a lake more than six miles in extent."

JOAN of Arc *redivivus*, is one of the latest rumors from France, and helps to give a spice of romance, so dear to the hearts of the French people, to the present sombre, melancholy and desperate state of affairs in that ill-fated country. A young girl recently caused a sensation among the people of the city of Orleans by climbing the statue of the immortal "Joan" erected there, and declaring, on descending that she had received a visit from the martyred heroine, and like her had received a divine commission to expel the invader and deliver France from the Prussians, as Joan of Arc delivered it and expelled the English over four hundred years ago. Her declaration was laughed at by some, applauded by others and believed by a few. Regardless of the effect her announcement produced, she set off for Tours, the present seat of government; and a later report announced that she had made her appearance there and was endeavoring to raise a volunteer corps.

Deliverance, no matter from what source, would be a God-send to the French nation; but it is extremely doubtful whether the romance of Joan of Arc, or any portion of it, can be reenacted in the 19th century. Superstition, fanaticism and bigotry have loosed their hold upon the human mind, to a very great extent since the days of the "Maid of Orleans."

The Prussians are a very cool, matter-of-fact people, and to expel their seemingly invincible legions and to deliver France from the dreadful position into which she has been precipitated by the fortunes of war, it will require something more than fanatical enthusiasm, engendered by the rhapsodies of a visionary girl. The concentrated energy and determination of the nation might succeed, but little if anything short of it.

The Honolulu *Commercial Advertiser*, of September 24th, contains the account of a somewhat singular event, which occurred in that city on that day, namely, the landing of a file of U. S. marines, from the U. S. ship *Jamestown*, and an attack by them on the United States Consulate. The cause which led to this event, probably unprecedented in the nation's history, as given by the *Advertiser* is, briefly, as follows: A rumor had been circulated some days previous of the death of the Queen Dowager, Kalama; in consequence of which the flags of the British and French Legations were placed at half-mast, and continued so for part of one day, when it was learned that the report was untrue. The lady lingered on for some time after, her demise not taking place until the day previous to the attack on the U. S. Consulate.

Immediately after the Queen Dowager's death, official notification was sent to the Foreign Office for the representa-

tives of foreign governments, and as soon as received by them their flags were again placed at half-mast. It was remarked, however, that the flag of the United States Consulate was not lowered, the reason, assigned by the Consul, Mr. Adamson, being that he had not received official notification of the decease of the lady, and remembering the mistake that had been previously made at the British and French Legation, he had resolved to await the receipt of an official notification from the United States Minister Resident. On the 24th of September an officer from the *Jamestown* waited upon the Consul, with an order, from the commander of the *Jamestown*, to lower the flag of the United States Consulate, it being singularly conspicuous, its flag remaining as usual, while those from the consulates of other powers and from the ships in the harbor were at half-mast. Mr. Adamson said the commander of the *Jamestown* was his inferior in authority and he expressed his determination to obey no such order unless issued by his superior officer, the Minister Resident. Shortly after a file of armed marines marched to the Consulate. The Consul said he would not permit it. The officer said he must use force if resistance was offered. The Consul and Vice Consul then tried to prevent the marines from executing their orders, when a sharp scuffle ensued, but the two gentlemen were soon overpowered and the flag was lowered. Subsequently an order was issued by the Minister Resident, deposing the Consul, and appointing the Vice Consul to assume the duties of his chief.

The *Advertiser* says: "The quarrel as it stands between the several United States officials is none of ours; but we may be allowed to protest at the course taken by the commander of the *Jamestown* in landing a force upon our shores as an insult to this government. American interests here can not be benefited or promoted by such outrageous proceedings."

#### DEPUTY-MARSHALS.

UTAH is not the only place where Deputy Marshals are made. The business is being largely carried on in Brooklyn just now. It will be seen by the dispatches in the News to-day that U. S. Marshal Dalton has notified one thousand persons that their services will be needed in that capacity in the big whisky spill that has been going on there for the last few days. The "ring" here will feel bad to hear of so much whisky being spilled as the authorities have been under the necessity of throwing out at Brooklyn. In Brooklyn it is the *canaille* who are opposed to the pouring out of the liquor in the streets—the blackguards the roughs and the dregs of society—while the officers are in favor of enforcing the law, and Marshal Dalton calls Deputy Marshals from among the respectable, law-abiding classes to aid him in making it honorable. Contrast this with proceedings in Utah! Deputy Marshals here are called out at the bidding of the "ring," because liquor is spilled by legal authority and to prevent the repetition of the act, and who respond to the call? Not having the names of all those who were sworn in, we cannot say whether the robbers of the mail below Nephi were made Deputy Marshals or not; but of this we are assured, if they were not, it was because they did not happen to be in town at the time. They are of a class to answer the purpose admirably, and could scarcely have been omitted. Have respectable, law-abiding, responsible citizens been sworn in? If any have, we have failed to hear their names. We are told that a man who attempted assassination in this city lately was one of these Deputies. We have heard it rumored also that two, at least, of these mail robbers were Deputies. So that in this city we have a spectacle which affords a wide contrast with that witnessed in Brooklyn. We have Deputy Marshals summoned here to do the same work which the acum of New York society is trying to do there, and which the officers of the law are exerting themselves to prevent; and if whisky in Salt Lake City and whisky in Brooklyn does not have friends of similar tastes, instincts and character to oppose it being spilled in any gutters but their own throats, then we are misinformed as to the character of the Deputy Marshals sworn in lately in this city; that's all.

The horrors of the slave trade as it was formerly encouraged and conducted in this country, and in the foreign colo-

nies of some of the countries of Europe, excited the compassion and indignation of the civilized world, until public opinion doomed the abominable institution, and except in Brazil, its existence in Christendom is no longer tolerated by law. But the horrors of the traffic bid fair to be revived, to a very great extent, in the Coolie trade, which is now being carried on between China and some of the countries of the western hemisphere.

A late number of the Honolulu *Commercial Advertiser*, contains a most harrowing account of the condition of a cargo of these unfortunates, on their arrival at that port recently, on board the ship *Dolores Ugarta*, bound for Callao, in Peru. The cargo, numbering 600, was obtained at Macao, a Portuguese town on the Chinese Coast, sometime last June. For three weeks after leaving port the Coolies were not permitted on deck, but were stowed between decks, a space sixteen inches wide being allotted to each one. At the expiration of that period they were allowed to come on deck an hour a day for exercise, in gangs of fifty, and to make them exercise in lively style armed sentries occasionally applied the cat-o-nine tails. Their daily allowance of food consisted of one pound of boiled rice, with a pint of boiled water; this short allowance of water, in their terribly confined state, compelled them to endure great torment from thirst; while the stench that arose from between decks, in consequence of their being so closely confined, without ventilation, was intolerably offensive, the mate declaring that "you could not hold your head over the hatch one minute without vomiting."

During the voyage from Macao to Honolulu the poor wretches were frequently whipped, from twelve to twenty-four stripes being the usual allowance. Twenty-four deaths occurred during that portion of their trip; but on reaching Honolulu forty-three more were so far gone through disease, that it was thought necessary to land them, their condition was so utterly wretched and deplorable. They were unable to move hand or foot, and were placed in tubs and washed by the natives. One of the poor creatures died, twelve of the remainder were in the last stages of decay, some with ship fever, others with diarrhoea. Two at least had ulcers in the corner of their eyes so far advanced as to render them blind for life.

The condition of the poor fellows excited the compassion of all who beheld them, and measures were taken, quietly to prevent them being re-taken to the ship; the captain declared, however, that he did not care for the loss of this number, as they would have been sure to die before reaching Callao.

The recital reads more like a transaction, occurring in the days when all Christendom sanctioned slavery than of to-day; and after "barbarian" or "heathen" men have thus been ill-used and brutalized, while under the surveillance of white men, claiming to be Christian and superior, who can wonder that they should rise en masse and slaughter and commit atrocities on the race to which their tormentors belong, as the telegrams, a week or two since, stated the Coolies had done in Chili?

Surely such an inhuman system of traffic as this merits the interposition of the law makers and philanthropists of Christendom as much as slavery ever did! And nothing short of this will put a stop to it. The demand for cheap labor is so great, that Coolie importation will continue despite the protests of white labor; but for the sake of humanity and for the credit of Christendom and civilization such brutality as this should be repressed when practiced upon human beings with a yellow or copper colored skin, with as much promptitude and efficiency as when practiced towards the negro!

BOY LOST.—Yesterday afternoon, a little boy, nine years of age, the son of Brother William Barton of the 20th Ward of this city, left the home of his parents, and they have not seen him since. They have ascertained, through telegraphic enquiry, that the boy arrived at the house of his grand-father, John Barton, at Kaysville, by the yesterday afternoon's train, stayed there about three hours, and then left, since which they had neither seen nor heard anything of him to between ten and eleven o'clock this morning. The boy's parents are in fear for his safety and this notice is inserted, with a request, to any parties into whose hands he may have fallen, to communicate with them immediately. The boy has light hair and complexion, and left home in his shirt sleeves, having on a check shirt and black hat.

#### DISCOURSE,

By President BRIGHAM YOUNG, delivered in the New Tabernacle Salt Lake City, October 30th, 1870.

REPORTED BY DAVID W. EVANS.

I can say to the people, as I have frequently said, if we were apt scholars to learn the truth and to understand the mind and will of God concerning us, and would then, each and every one of us with fervency perform his duty, it would not be necessary to talk quite so loud and quite so long as we do now. But we are still children and can learn but little at a time; and we need to have our lessons repeated in our hearing very frequently, for we are apt to lay down our books when we go out of these schools where instructions are given. We are very apt to slumber and sleep and forget what resolutions we have made in our own minds, and to forget what we have heard from the servants of God. If we could learn our lessons, treasure them up and practice upon them it would not be necessary to spend so much time in talking or in listening to those who talk; but it is necessary for us to talk and then to practice and show the people as well as teach them how to build up the Kingdom of God upon the earth. It is quite a pity that we do not understand things! Take the inhabitants of the earth as they are, and in many things pertaining to what is called worldly wisdom—mechanism, the sciences and the arts, there seems to be a great deal of knowledge displayed; but they are ignorant, at the same time, of the fountain of this knowledge. They cannot conceive of anything any broader or deeper than the extension of their own minds and that of their neighbors. If we,—that is mankind generally, could understand that whatever we enjoy, whatever wisdom and knowledge we possess, is bestowed upon us by and comes from God, we should perhaps be more willing to acknowledge Him in these blessings; and until the people called Latter-day Saints do this we shall continue to talk to them and to ourselves.

The Word of Wisdom has been preached to this people, first and last, a good deal, that is the written word in the Doctrine and Covenants. It has been read and taught to the people now, some thirty-eight years! and yet we neglect to observe this trifling lesson concerning our health. Is it not strange? Yes, it is; it is passing strange; it is astonishing! How many there are of our brethren who say "I can't dispense with my tobacco! I can't lay down my pipe or cigar and let it alone; I must take it up again I can't live unless I have a little tobacco in my mouth, or in my nose;" I have no knowledge of their using it, in their ears. Old men, middle-aged men, men strong in intellect and physical force, athletic men, will say "I must have a little tobacco." Is this the case with the elders of Israel? You recollect that, here, a year ago I think it was last Conference, if my memory serves me aright, when the Bishop of the Church was presented for acceptance to the people, and then his counsellors came up, I made this reservation,—I would vote for them if they would let their liquor and tobacco alone; and I believe the people voted for them on the ground that they were to cease using ardent spirits and tobacco. If they have not used it from that day to this, there were but few days that they did not use it. They should be examples to the church; they should be like fathers to the church. If they are, really the counsellors of the Bishop they should practice everything that is good that he practices; and if the Bishop himself should neglect any duty, they should perform their duty as counsellors, and should teach, guide, direct and counsel the Bishop to improve in his life.

But to return to the brethren and the use of tobacco. There are many of our elders who say "I can't live without indulging in this unseemly appetite." To say that the nature of man requires tobacco and spirits is absurd. I do not know but we might prove that the nature of a dumb brute desires this at certain times. I am not sure but what cattle would drink liquor if it were reduced considerably; perhaps they might drink it when rather strong. I think I have heard of some few instances in the course of my life. But you put cattle into a field where there is tobacco and you will see that none of them will eat it unless they are sick, they will take it then, but at no other time. If a horse, ox or sheep be in good, ordinary health it will not touch it, and to say that it is necessary for man is absurd! Well, is it good for nothing? Was it created in vain? No, the Word of Wisdom tells us that tobacco is for sick cattle, and the dumb brute will demonstrate this if it is sick and can get at it. The tobacco plant and the lobelia plant are similar in taste and outward appearance, though not in their effects; but the former is for cattle, the latter for man. The difference in their effects is chiefly, that lobelia has no narcotic influence, while tobacco has.

I wish to ask those brethren who are in the habit of using tobacco, Won't you leave it alone and try lobelia, and see if you can become attached to it? If you can it will prove that it possesses narcotic properties; if you cannot it will prove that it possesses no such properties. Mankind would not become attached to these unnecessary articles were it not for the poison they contain. The poisonous or narcotic properties in spirits, tobacco and tea are