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THE MONTH OF WEDDINGS.

Poets and lovers have ever had an especial liking for the month of roses, "merry June." But not brides are then most modish, wedding cards to attend in her leisurely cross, and bridal eyes more in element and more sought than at any other period during the annual cycle. One reason for the vogue in June, even when assisting to the melody of silver horns. Every prospect seems gay and the heart of man is glad.

Hence it happens that June is chosen as a fair one month for weddings. It imposes the opportunity for the most idyllic of honeymoons. Flowers strew the young pair's pathway everywhere, and nature's sweet perfumes fill every bower. June marriages are almost always happy, I hear the say, and there have been attempts at statistics to show that more silver and golden and even diamond weddings are celebrated then than in any other two months in the calendar. Social philosophers are fond of saying that to drawing for prizes from wheel cyclos call the lottery of life, to all who make the venture in June are rarely fated in a block. At any rate the month is popular on account of the kind, and Salt Lake City is not behind other places in including its full quota of them. Among the principals there are reporting the contrive, the News has many friends. It sincerely hopes that all of them, as well as those who are about to enter the blissful state—for the month is not yet far spent—may have a measure of health, happiness and prosperity heaped far beyond that which the poets sing of.

But after all, the hour, the day, or the month is only a small matter compared with the other elements that go to make up the record of matrimony in its truly blessed estate. The ceremony of a life mate is accompanied by so small risk unless the heart and motive on both sides be true. Humanity is petulant, frail, full of weakness; to correct these shortcomings great patience is needed, sweetened with deep affection and a full consciousness of all the responsibilities that matrimony implies. When these ameliorating conditions exist, no marriage need be a failure; and with the light which many readers of the News have received concerning the sacredness and eternity of the covenant, prudence, principle, and purity ought to make of each wedding the sure promise of continuous joy.

A LESSON IN SELF-HELP.

We have a friend in this city who is daily setting an example which we think might be profitably followed by a great many others. He is a rich man and a busy one—two particulars in which no doubt many would be glad to be his imitators; but it was not of the example in these respects that we speak, though they both are consequences in considerable degree of the kind that truth we desired to refer to.

Our friend is the owner of a good-sized lot—probably one of the odd-fashioned sort, as acre and a quarter, on which his residence stands in one of the most populous wards of the city. It is not all suitable for lawn or flowers, but it will raise good vegetables and fruits if well watered and cultivated. Every evening after down-town business is over, and no doubt every morning before office hours begin, he may be found with hoe, rake or fork in hand, attending to that garden. The result is that he raises all that his family consume in the line of spring vegetables with plenty to give with his compliments to his neighbors, besides nearly enough potatoes to last him through the winter. He needs to spend no money on early California vegetables and has that much more on hand to do good in other directions and devote to other deserving enterprises.

This is the example which we think ought to be in no generally followed by occupants of land in this city and its surroundings. There is hardly a man that who does not love exercise of that sort enough to produce all for vegetables his family will use. There is hardly one that does not give to Chinese gardeners such money as is the gleaning of for export to China, money enough to educate his children for a whole year. There are men who, in most difficulty, who have an money to spend and use cases is, as we have pointed out, built on Deseret and lack of management. The many of them, if they are dependent, imagine that when the six months where is done, there is nothing to do for them to do. All hope's work in the garden would produce not only food (or remuneration, but a healthful relaxation) but they never think of it. Their wives of course overlook it, too, are means which they might find as well have saved in most every in buy some little green stuff or delicacy for the table.

The paper has in the past suggested this monopoly but sometimes and could find work in cultivating vacant city and gardens belonging to other people. The friend to whom we refer talks to that he no wages and hoped some willing man would come along and ask for the use of his garden in consideration with our suggestion. He would not only have he earn an apple and have the land rent free, but would have bought them him all the assistance heavy expense. He did not ask, however, lessening a section, for the work imagined from the physical exercise he needed, and he had a thing for it anyway. He is and about to selling his hands, or knitting his hoth, and he is not solved into indoor activity and I believe by the time of the town clock or the church of the religion. This latter is the fault of his character that we consider admirable, and this is the example we claim others may follow to their profit.

GOLD IN THE WATER.

Recent analytical investigations reveal, it is claimed, the statement that made by an English chemist that not water contains a very minute quantity gold. To one of scientific bent calculation is a thing to be set thinking between the coastal line extending to space, and the ocean, or, as some prefer to say, and their attendants, it is of course, a small matter to calculate, perhaps much of the precious metal is contained in the ocean, and they place with at rest at mechanical that it would be too costly to work. This does not indicate the gold floating about in the ocean, or, the pressure, in the crystal blue of the Great Salt Lake or in the Dead sea. The question is therefore limited that, if the ocean had this enormous quantity, in the waves of the tide, other mentioned enough gold more to divide up to whole future generations to have all the silver getting it as desired. No information analyses as to the method of extracting the metal from the water, and so long as silence rules on this point some will doubt the announcement that we are actually seeing, hoping, catching or drawing in liquid gold.

LIGHTS FROM PROPHECY.

In these days when the so-called eastern question again is agitating the diplomats of Europe and the affairs of the Ottoman empire have assumed an aspect somewhat similar to that preceding the Crimean war, it may be interesting to students of the prophetical writings of the Scriptures to note the fact that some commentators of high standing hold that the history of the Turkish rule in Christian Europe and Asia is well outlined by ancient seers. It is certainly but natural that that should be the case, because the wars and victories of the Turks have had a bearing on the fate of the Christian world as those of no other non-Christian nation of the world, and prophecy would evidently be incomplete if it were silent in the effect and the final outcome of that Asiatic invasion that drenched Europe, not in blood. Ancient seers, however, are supposed to point out the causes of that calamity, intimate the time of its duration and foreshadow its termination.

One of the prophecies thought to refer to Mohammed is found in Daniel 11:44-45, where Turkish dominion is supposed to be referred to by the term "the king of the north." Reasons that the ancient seer predicted of this "king" that at some time, after the "covenant" had been broken and "marvelous things" spoken against the Most High, this is after a long period of apostacy, he should come like a whirlwind, with martial and forceful and stripping and enter many countries, "overflow and pass over." He should enter the "glorious land" (Palestine) and lay his hands on Egypt, although unable to subdue Edom, Moab and Ammon. This, so far, corresponds generally to the exploits of the Ottoman Turks, and in view of that fact the concluding sentences of the Prophet are very remarkable:

But tidings out of the east and the north shall trouble him: therefore he shall go forth with great fury to destroy and utterly to make away many. And he shall plant his tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him.

Nelson in his Dissertations expresses the opinion that some political alliance, perhaps between Russia and Persia ("the north and the east") would eventually stir the Turks up to "the last and holiest war" for the purpose of crushing their power by exterminating the Christian subjects. They would then be driven away from Constantinople and make Jerusalem the new capital, a most fact, we believe, was never time contemplated by the Mohammedans. After all the end of the empire would come, the allies of the nations having taken a hand.

To appreciate the importance of the events in the world now apparently tending their accomplishment, the following extract of Daniel should be carefully read, or if the information were intended to be sent, the wisdom of Turkish dominion over Christian subjects is not a pleasure to the gentle Saints of the prophecy:

Another prophetic illustration appears to refer to the force to be used by the Apocalypse chapter 9:16. Here our mighty warriors are represented as coming from the regions of the Euphrates, followed by an immense host. Their cavalry colors, red, blue and yellow, are allusive to the fire their cavalry and cannon issuing "fire, smoke and brimstone." The destruction of their adversary is given in a prophetic figure, succeed in equal about the power and the forbearance of all nations, "a great multitude of people, saying (ch. 19) the reading in a loud voice, or messenger, with the pronouncing that there should be no more "time," or delay, but everything was ready for the completion of the kingdom of the Almighty as previously announced by many prophets, the world wise will hear the signs of the times and obey the voice of inspiration.

TALKS TO BOYS.

XI—TOBACCO AND THE BRAIN, NERVES, ETC.

In stating some of the physical ills which are a direct result of the tobacco habit, Dr. Hooker says: "In the organs of sense, it produces dilation of the pupils of the eye, confusion of vision, bright lines, dominoes or moth specks, and long retention of objects on the retina, with analogous sensations affecting the ear, nose, including the delicate sense of smell, and the acuteness of a sharp, pinging noise like a whistle. In the brain, it begins the sounds of the organ, opposing it if it be sanctified, but nothing if it be unsanctified, it tends to paralysis in the motor and sympathetic nerves, and to over-secretion from the glands which the sympathetic nerves control."

The brain and the nerves control and harmonize the workings of the body. The brain is a collection of nerve centers; it is the instrument of all thought, motion and feeling. In the sense of intelligence existence, it is the seat. Tobacco maintains its baneful activity in beneficial; whatever impairs it is an enemy to man; that which soothes it merely by anesthetics such as is practiced by tobacco, aids in the work of destruction, instead of building up—hence it is that a well-constituted brain is impressed by narcotics.

Like the rest of the body, the brain is supported by the food we take into the system. The effect of proper food is well told in the old German proverb, "Ach, man esset, so is ist er." If the blood is filled with irritating constituents it causes irritability and nervousness; if it is supplied from an excess of animal food, it produces nervous excitability, especially of the lower centres of the mind. For the perfect health of the brain, it is absolutely essential that the stream of vitalizing blood must come pure and undefiled, laden with that which sustains, not destroys, life. If the blood from the heart be impregnated with nicotine, distilled from the pipe or cigar, or absorbed by the lining membrane of the mouth from the quid as often called as a delicacy moreover, can the diseased vital stream communicate the healthful activity which it does not possess? Sometimes paralysis of the brain results from the use of tobacco or opium. This is in extreme cases. Partial paralysis of that organ is a more correct term for what is sometimes called the soothing influence of the pipe or cigar, and at all times the tobacco habit has a weakening, benumbing effect upon the brain, rendering it incapable of that full amount of work it should perform in a healthy person.

That the deadening influences of tobacco smoking on the brain and nerves sometimes may lead to serious results from independent sources, by rendering them in a degree inactive and thus preventing the quick movement which at times is necessary for self defense, may be realized by considering this incident: A few years agoan eminent chemist was making experiments with an extremely explosive compound which he had discovered. He had a small quantity in a bottle, and was holding it up to the light, looking at it intently, whether by a shake of the bottle or warmth of the hand, it exploded, and the bottle was shivered into thousands of minute fragments, driven in every direction. The chemist's first impression was that they had penetrated his eyes, but to his intense relief he found that they had lodged in the outside of his eyelids. In the infinitesimally short interval between the explosion at the bottle and the particles reaching his eyes, the muscles had gone into action and was closed, and his eyes saved from destruction. If his brain and nerves had been under the enervating influence of tobacco, the chances are a thousand to one he would have been received sightless.

Various forms of nervous diseases have been traced directly to the use of tobacco. People in countries where the habit prevails are generally familiar with the irregular beat of the smoker. It often is the case that persons whose business requires a steady hand are compelled to abandon the use of tobacco on this account, just as great sluggers have to renounce for long periods of its injury to the vocal cords. When the hand trembles the difficulty is not in the hand, but in the nerve centers where control for muscles of the member. The nervous trouble is a common symptom of nicotine poisoning in the cerebellum, and is not infrequently a warning that the cord is affected, and that a stroke of palsy is to follow as well as the hand, and sometimes is followed by paralysis of one side of the body.

Tobacco is known to the most and spectacular nerve the nerves which transmit impulse outward. They are the nerves of work, controlling heart, lungs, stomach, kidneys, etc. The sympathetic nerves derive their force from the fact that by their connection with the different parts of the body, a sympathetic is established between the various organs. The sympathetic nerve centers are chiefly distributed to the mucous membranes and the nerves of nutrition. From an understanding of this relationship it will be recognized how paralyzed of these nerves injures health by disturbing the work of and destroying the harmony between the various organs.

Mention has been made, in connection with the organs of respiration, of the fact that tobacco smoking is destructive of the sense of smell. The ends of the olfactory nerves, located in the upper portion of the nasal cavity, are there so that the odorous particles by which they are excited may come into immediate contact with them, thus rendering them easy victims to the cigarette, cigar or pipe. The nerves of taste, too, are affected by smoking and chewing, the sense of taste being seriously impaired. So susceptible are these delicate nerves to the influence that even moderate users of tobacco are not capable of judging the toxicness of tobacco, in which it is necessary to recognize delicate flavors.

Tobacco smoking also operates injuriously on the auditory nerves, or sense of hearing, particularly where cigarettes are used and the sense of touch is likewise subjected to a paralyzing effect from the same cause. The optic nerves, connected with the useful sense of sight, lose their power through tobacco, a form of disease now becoming common being that known as tobacco blindness. Among the first symptoms are those noted by Dr. Richardson, before quoted, and color blindness, which is followed by haziness of vision, and finally partial or complete loss of sight.

In view of the uniformly bad effect which the tobacco habit has been proved in our investigation to have upon the whole human system, it may not be inappropriate to quote the words of an ardent advocate of the weed—a writer in the latest edition of Encyclopædia Britannica—just to show how some persons, in their eagerness to say something in justification of the habit, will go to any length to excuse their gratification of an unwholesome appetite. The writer referred to says: "Allowing that such incidental evils may arise from even comparatively moderate indulgence in tobacco, they are after all as nothing compared to the real aggregate of gentle exhilaration, soothing, and social comfort, extracted from the Virginian weed." Yet in the same paragraph he states that its use "especially produces symptoms of a sensitive palpitation, intermittent pulse, and other affections of the heart and circulation; it is an admitted fact that a disease of the vision—tobacco amblyopia—is contracted by smokers, and is not uncommon." It is easy to understand that a conscientious writer would not frequently describe as "nothing" heart disease, kidney complaint, lung trouble, blindness, nervous disorder, and other deadly physical ills, that he admits grows as a result of the slavery in flowers which the drug has upon the brain, and which is of itself an evil at which every man who loves health as a treasure from the slavery of appetite should aghast.

Careful and thorough investigation of the subject has shown that so far as the physical organization is concerned, the Lord declared to man an important truth when He said: "Tobacco is not good for the body." Men of skill and learning have demonstrated by their inquiries the accuracy of the divine statement, and have added their solemn warning to their testimony. The tobacco habit and the evidence are separate roads. The latter pits the domain of health and preservation from evil, the former bears the tobacco user to slavery, bodily suffering, and total disaster. The character of its destruction is imprinted upon the road at every stage, by unfavorable laws, as manifested to the ill effects upon man's physical being. Whatever may be the value of the weed for sick cattle, or to deceiving insects, or for other uses, science and nature alike as also the divine law that, taken into the system in any form, "tobacco is not good for man."

Germany, Germany was the fourth country of the world to die in office since the founding of the Republic. The last one before him was Daniel Webster. The other two were S. L. Lagate, of South Carolina, who died in 1845, within a month of his appointment, and his successor Upshur, of Virginia, was killed last June a year later by the explosion of a gun during a trial trip of the warship Potomac.

The Chicago Herald is conducting a bet tabbed scheme on the question of the United States leaving "Hawaii or one to the free citizens of other, without right to other nations and at a cost of 10 to 1." In latest report is that the islands run nearly ten to one in favor of annexation.

The Post Dispatch seems to say "Wind is rate as a fine day in June."

INFALLIBILITY, WHAT OF IT?

It is many years ago since we the latest stood in a setting forth of the doctrine of "infallibility" as voiced in the pulpit. Probably many of the details of the sermonic are not remembered, but the gist thereof was that he was "the representative of the Most Holy, the most glorious dignity the world had ever seen;" that because this we was the representative of divinity and authority, the head of the church, the vicegerent of God. It was further understood that his decisions in matters of faith and morals "the universal church," was marked by the attribute of infallibility, he being the personification of Jesus Christ who was in the first "head of all things unto the Church." It was also shown that the true Catholic was not at liberty to disregard the words of the pope when he spoke upon matters of politics, for the reason that not infrequently political matters had a very intimate connection with things pertaining to "faith and morals." So that as a corollary, if the pope was infallible whenever he taught the universal church in matters of faith and morals, wherever politics touched either and he taught the church on point, he was infallible in this also. Thus broadly stated, all good Catholics, it was claimed, would be agreed; but the liberal man, who said that the pope had no right to meddle with politics, "said more than their prayers," and those who further said that "the pope could make mistakes in politics," and that therefore they were at liberty to choose for themselves, whatever he might say on such matters, were not considered fit to be members of other organizations in the church, much less of the church itself.

Now this was in conservative England, and probably would be unpalatable to the American, judging from a thousand manifestations, and a certain antipathy to ecclesiastical control, even where no influence may be used or based on vastly more logical grounds, for most unbelievers would admit the intimacy between morality and faith, the church and religion being so much the guardian of one as of the other. There is, however, another phase of thought and argument which occupies but little attention, and that is, that doubt exists required in all departments of life, although it may not be asked for or expected on the assumption of any claim as to infallibility—simple as in the Catholic church, or perverted and misrepresented as that principle may be by the entire Protestant world. The cautions of moderation are everywhere proclaimed on authority, whether in the home, the school or the church. Doubtless to the first is never urged because fathers and mothers deemed to be "infallible"—there must be order, discipline, restraint and obedience; parental control must be unquestioned; there must be respect to the voice of authority. And as it is in the home, so it must be in the school, in business, and in the church. Hydra-headed rule would be as monstrous and as mythical as the fabled serpent of a bygone age, for the teacher is not honored and obeyed because he is infallible any more than the Bishop, and the scholar—the pupil—listens to his voice, or chaos would come again.

So the good, devout Catholic recognizes the voice of authority. The pope is one in the supreme rules, and while local authority may be the medium between the pontiff and the people in all general matters, yet the lower authority is also entitled to respect, honor and obedience, as the representative of the higher; and to obey is necessary, logical, praiseworthy and as near absolute as things can be. Yet men do not obey their Bishop because they deem him infallible, but because he is in his sphere superior, he is appointed, and if the first authority is divine so also is the second. If the first authority is from God, so is the latter. It is idle to command and it is for the people to obey, and insubordination would be as fatal in the church as in the home or school.

That this is true in the church as a church, is also true in the state. Laws are made to be honored and executed, and no secular government takes to authority on the plea of "infallibility." Laws may be arbitrary and unjust, may amount to oppression, may even invade the domain of religion, of faith and morals, as the people of these valleys have found at a serious cost. But there has been obedience, not because courts were deemed "infallible"—God forbid—but even because of diplomacy or of fatal; but there was so much of an evolution of principle in obeying an unjust and tyrannical law until that was repealed or became obsolete, as to carrying out another principle, which was known to be right and true, and deemed irrefragible and lawful until an adverse decision was reached in the courts, and probably even now the opinion may remain unchanged.

It is true no such point may have emanated from the "Mormon Church" as would have doubtless come from the Catholic church, under similar invasion of "matters of faith and morals," but for the former Church, whatever its claims, as yet ventured to protest against acts of tyrannical procedure in the house of foreign governments, as the pope did, when on behalf of his religious subjects in Poland years ago, he stood alone amid the civilized powers as the personification of right, liberty and honor, against the Colossus of the north. The argument used in this level has been that the Catholic was deluded; that he held a divided allegiance; and know-nothingism was based on this, as was that organization called the "American." But in the Catholic religionist less pelt than the Protestant religionist, or as can either say that the "Mormon" religionist is less or than they because he accepts Joseph Smith, Brigham Young, Wilford Woodruff or any other man as the Prophet of the living God, and the pontiff of his Church. Neither does he not hold as a matter of conscience the right to value the opinion of respected leaders on public as affecting "faith and morals" as does the Catholic, the Episcopalian, the Methodist, or the Baptist, who in alliance with any church, respects the opinion and counsel of his pastor as equal at least to that of the demagogue, the ward heeler, or the partisan of decided type, whether you call him Democrat, Republican, Populist, or Mugwump? The question is pertinent even now, is not the man who accepts his religious faith as from God, who gives allegiance to the voice of authority, who seeks to square his life by the principles of revelation and judgment, and who would transfer the official life the shining mark of responsibility to God as well as man, more likely to be incorruptible than the one who only seeks a position for what it is worth, and works for the enlargement of the fatness that he may have a comfortable berth at the public crib without a leather sling?

It would be a good thing in this Territory, in the new state, in other states, in the general government, if scrupulous, conscientious, incorruptible men held the reins of power, and if these could counsel with their religious leaders, men of great experience in mental. Would not this have a position, in the general good? The pope says the mentality, the infallibility, the "faith and morals" of these men, he is familiar with power, in knows of human nature, he experience is comparatively infallible opinion, information, success in world is a universal language on the lips and head of the Catholic church, and the same can be said in a less degree of the "Mormon" Church. Brigham Young was "no dunce"—he was a shrewd man, he was a statesman and probably more of a practical character than his illustrious predecessor, Joseph Smith. But both could have given points to any ephemeral President of the United States, whose term usually expires ere he learns to hold the reins of power. A life-long experience is that of their great and prominent attributes, and it would be folly to deny that they were not joined to their secular endeavors by the Divine hand, and that they recognized this fact themselves—in need, that they sought and received in varied degree, petitions, those keys of power which are as much essential in sacred than in secular affairs—keys which politicians usually ignore, and so lay down our rule on the shifting sands of expediency, where they might have all spiritual progress and greatness on the rock of an unalterable "infallibility."

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