DESERET EVENING NEWS.

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GEORGE Q. CANNON, - - EDITOR.

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A WORD ON PURITY.

We are informed by a correspondent that some of the people of Franklin Green have been gravely discussing the question whether three-fourths of the world's population who marry do so with the "impure motive" of indulging their passions. At last accounts they had not yet come to a positive decision, and wanted the DESERET NEWS to settle the question.

Speaking generally, we should say that discussing man's motives in any transaction or vocatude is a profitless occupation, unless, indeed, the arguer's "motive" is to perpetrate a scandal upon some person or institution whose actions without such discussion might not afford any basis for arraignment. We feel perfectly safe in saying that "three-fourths," or ninety-nine hundredths for that matter, of those who "indulge" the somewhat prevalent passion for impugning motives, not only justify themselves in every case, but by the circulation of error and infrequently become responsible for serious wrong.

But leaving mere speculation entirely out of the discussion and referring judgment to simple questions of fact, the query propounded, we think, can be disposed of in very few words to the utmost satisfaction of any thinking person. Proceeding upon the general axiom that the only proper evidence of "impure motive" is impure or dishonorable conduct, we would ask: First, what are the obligations of marriage which could be construed in any way to affect the question at issue? On the part of the man there is a pledge in the usual and formal ceremony of marriage to cherish and protect his wife and children; in other words he promises to supply the wants of the home and be a constant protector of the family against adversity, so far as he is able. These are serious obligations, and it would be preposterous to assume that any rational being would look upon such a contract as trivial while entering upon it in good faith. The only legitimate question in the premises for discussion is, therefore, whether three-fourths of such pledges are made dishonestly. As before explained, the only safe guide to the question is the actual conduct of men. Do three-fourths of the married world regularly and deliberately violate the pledges of matrimony in the line indicated? If in a short time or with the first opportunity after marriage a man deserts his wife or a wife her husband, without sufficient cause, it is evidence of bad faith in the contract, showing with much certainty that the relation was entered into for simply a temporary gratification or by reason of a fleeting whim. If, being in the marriage relation, a man gambles away his earnings, or squanders his means in profligate extravagance by pampering his personal cravings and absorbing for his own appetites and desires that which belongs to the wife, children and home dependent upon him for support, such a man may be justly charged with bad faith in his marriage contract. Without multiplying examples, suppose that all whose conduct is marred by beyond some such palpable evidence of dishonesty be classed together as having married with "impure motives," while ever against them are placed those who to all outward appearance have fulfilled their marriage covenants in a manner creditable to the best of their society of the individual. A man who has this record is, we presume, in most instances, good and such an estimate would stand as a signal for pride of the marriage contract.

But we have than against the practice of this "discussion" of the motives of people being that the mere fact of a person being married is a positive basis of accusation. If by mere marriage is meant only the institutional union of persons who believe the contract sacred to be a sin, there is no question to be denied. Such moral exaltation is a rare article in this dark age existence, which, if we understand the plan of salvation, was designed going to much farther than to the rest of creation.

When it is established that persons is synonymous with sin, we shall find ourselves the inhabitants of an awfully polluted world. From the moment of conception or earlier on the way up to man, nothing will be necessary to sin. This universal attraction of sex is quite as pronounced and emphatic in the way in the vegetable as in the animal kingdom. A more all the moral laws of the creative creation which have been revealed or discovered, there is no manifestation so the law of sex. It runs everything that is of earth but its roots. We might say, therefore, to those persons who are for prohibition, that if they would be pure to the way they propose, the sensible course is not to uproot the germ, for that would lead to a thousand from the "original sin," but to apply to some particular element and have the sex developed and attached to the form of some beautiful, moral, refining, godlike crystal, probably a diamond, from whence a garden in lieu of isolated spinsters may have originally been created. They did that in "pure."

Briefly: In the society to be chosen one should strive, if possible, in purifying the "motives" of the Creator.

SUCCESS THE MOTHER OF SUCCESS.

The first news of the inclination that Finance without the guiding hand of Business was in a perilous condition, came to Lookout Hill when an element said good to him the latest news by courier from the frontier. Said the latter as a preface to his information—

"My liege, one short month since the Duke of Disgrace was a rival."

"And is so still," said Louis.

"Nay, sire, not so; he has fallen carelessly."

A volume could not say more. It required but the master hand of a Balzac to give the situation its most realistic and most potent representation. Reclining on a chair and with the state of impending conditions, and upon him, sits the only man who could live with the conspirators who have overcome him and won the king to their fatal purpose at last. The old prime minister realizes that without the intervention of Parsimony he can do no more and Finance is lost. The quaint World comes to him the fire government of a crisis which stole the record for his country's weal or woe, and lost a few moments may fall the tide. The conspirators are vanquished—Disgrace is no longer a rebel but a patriot because he succeeded, so may they soon be patriots by the same means of transformation—changing the judgment of the statesmen which has echoed in their ears since their business work began, to the cold and measured tones of the cool and measured courtier. Great cities were those—a crown with power and wealth, the star with death and disgrace, one of the other or certain!

"Life has succeeded!" What sensational words are these and how often, as in the case cited, were the emotions wholly apart and conflicting! They may mean that the one spoken of has transformed villainy into virtue or made of security a crime—that an unworthy cause has been dragged from the mire and placed in high and undeserved sway, or that a movement having in view the amelioration of the sorrow-stricken and the elevation of our race has gone to discredit and doom because at the critical moment the magician's wand of success was withdrawn.

In an obscure retreat in Germany is an old man who some years ago was regarded as the pride of his nation. As soldier, statesman and diplomat he had succeeded in "growing mutiny and bitter revolt" at home, and outwitted or outfought all enemies far and near until his country was so much admired as feared and accepted a position from which she only needed to express her will to cause myriads of men to move hither and yon with nervous but accurate action until that will was accomplished, the mineral satisfied. This it was to be successful. There came a day when the increasing friction between the nominal and the real head of the country was the means of causing the latter to show the former that the conditions above set out actually existed—that as in the case of Richelieu the prime minister was the state. The hand that bound them was severed but the empire refused to dethrone of its sentiment. There came a crisis when the voice of the people was arrayed against the sovereign and in the first contest he was overthrown. Then came an appeal to their patriotism—an appeal for protection not only from foes without but conditions warning within, and it was not unheard-of. The people rallied, now more than ever and in times of peril sacrificing patriotism came to the throne, the emperor was sighted and the invisible power in the land, who hardly brought the hour would return otherwise, found himself wrapped in an object of contemplation in the land that before the appeal was made, it was only its darts aimed wholly at him. It seems are permanent enlirement so even an hundred years if the requisite, which they have not done so—what a lesson the emperor's people experienced in their own country—the Prussian, Italian, Austrian may yet find himself where Bismarck was when Bismarck being sighted at Sedan back to France. One thing is well assured—if such a time should come he will not be found wanting if alive. Through sullen and revolting hour with anarchy and conflict of the people of the man who has force into the Reichstag, the Fatherland can find a hallmarked ruler and he yet a term to surprise with in the non-overwhelmed moment of the land—a generous, capable, patriotic Bismarck.

HILL'S ROMANCE.

The baseball City of the Rev. J. Wesley Hill as to the Mormon million dollar and to buy up the United States government, city, town and township, with the purpose of excluding the Utes into the Uncle Sam's is still pushing, and all some from the imperial monarch's pass. The same is not today are capital quite there.

The mighty New York Herald tells us that it knows the reverend Mr. Hill.

The Rev. J. Wesley Hill, of Helena, Mont., has received a telegraphic answer to a question of importance to the Mormons. He asked Congressman Hartman if there was any reason why the majority in the next House of Congress should be made to assert their right to have passed laws enabling the Mormon people to "govern themselves." It is to happen that the Mormons in Utah have no "equal rights" in politics with Gentiles, and there are some people who think that the Mormons are disfranchised for practice of polygamy, which always brought them and their religion under ban. It appears that the Mormons are doing everything in their power to get the majority in Congress. The Mormons are doing everything in their power to get the majority in Congress. The Mormons are doing everything in their power to get the majority in Congress. The