

EDITORIALS.

TRUE DOMESTIC PLEASURE.

In these degenerate days, marriage is becoming an object of terror instead of being a condition of hope, promise and delightful anticipation to young people of both sexes. The cares and constraints of matrimony are ill-suited to the reckless spirit of the age, the thirst for "pleasure" and the impatience of restraint which are characteristics of the period. This is a bad sign. The scarcity of marriages in any State is an evidence of its decline, and when this is not caused by hard times, is proof of that moral decay which culminates in social death. An exchange says:

"It is cited as a remarkable fact in statistics, that in Massachusetts the number of marriages is declining and the number of divorces increasing. In the 18 years between 1860 and 1878, notwithstanding the fact that there has been a large increase of population, the number of marriages has not kept pace with it, there being 12,404 persons married in the State in 1860 and but 12,893 in 1878, while the number of divorces has increased from 243 in 1860 to 600 in 1878, or from 1 in 51 to 1 in 21."

Massachusetts is not singular in this increase of evil and decrease of good. Other States exhibit a similar deplorable condition and the thoughtful are wondering what can be the cause of the growing distaste for matrimonial obligations. In this connection we note with pleasure the following article in the *Golden Age*, which we commend to the notice of our young friends as containing a principle well worthy of their consideration. Mutual labor, responsibility and success in life help more than anything else, with true affection, to bind husbands and wives together and establish and perpetuate true domestic pleasure.

"It is the happiest and most virtuous state of society in which the husband and wife set out together, make their property together, and with perfect sympathy of soul, graduate all their expenses, plans, calculations and desires, with reference to their present means and to their future and common interest."

Nothing delights man more than to enter the neat little tenement of the young people who within perhaps two or three years, without any resources but their own knowledge of industry, have joined heart and hand, and engage to share together the responsibilities, duties, interests, trials and pleasures of life. The industrious wife is cheerfully employing her hands in domestic duties, putting her house in order or mending her husband's clothes, or preparing the dinner, while perhaps the little darling sits prattling on the floor or lies sleeping in the cradle, and everything seems preparing to welcome the happiest of husbands and the best of fathers when he shall come home from his toil to enjoy the sweets of his little paradise.

This is the true domestic pleasure. Health, contentment, love, abundance and bright prospects are all here. But it has become a prevalent sentiment that a man must acquire his fortune before he marries, that the wife must have no sympathy nor share with him in the pursuit of it—in which most of the pleasure truly consists—and the young married people must set out with as large and expensive an establishment as is becoming those who have been wedded for 20 years. This is very unhappy; it fills the community with bachelors, who are waiting to make their fortunes, endangering virtue, promoting vice; it destroys the true economy and design of the domestic institution, and it promotes inefficiency among females, who are expecting to be taken up by fortune and passively sustained without any care or concern on their part, and thus many a wife becomes, as a gentleman once remarked, not a "helpmate," but a "helpeat."

"THE PERFECT STATE."

"The New York Times says: 'In the perfect state there will be no unmarried people who have arrived at the age of complete maturity.' Would the Times leave its readers to infer that the perfect state is Utah?"

The above is from a Kansas paper. The Times has touched on a

true principle. In a perfect state of society there will be an opportunity for every person of marriageable age to enter the matrimonial condition. But in that state virtue, not vice will be the rule. Men will be fit as well as women for the duties, responsibilities and purity of domestic life.

In the present social condition a large number of men are unfit as well as disinclined for the marital relation. Impure, vicious and brutal males ought not to be entrusted with the power that matrimony gives over virtuous, gentle and trusting womanhood.

"Mormon" marriage opens the way for all women to be wives, and that without throwing themselves away on worthless men. When permitted to demonstrate its reformatory powers it will prove its efficacy in preparing the way for a perfect state of society. By providing every virtuous woman with the opportunity for union with a good and honorable man, it will lay the axe at the root of the tree of a social evil, whose branches shadow the whole civilized world, and whose fruit is worse than the apples of Sodom, being not only ashes to the mouth but poisonous and deadly to the social body.

Utah is not the perfect state by any means. But it contains within its borders a system which, when fully established according to its spirit and intent, will pave the way towards that perfect state which has been the dream of the poet, the theme of the sage, and the vision of the seer for ages. Now, it has to meet the prejudice of the bigot, the ridicule of the foolish, the tumult of popular clamor, the outcries of press and pulpit, and the force of law and custom. It is hampered by the passions of men and women, and hindered by the misconceptions and mistakes of its own advocates. It is struggling in a cramped and narrow sphere, with all the disadvantages of anything which appears to be "new under the sun." But it is a germ of a divine plant, and contains in itself vital force that will outlive all untoward blasts and survive all unfavorable conditions; and, under the fostering care of the Hand that planted it, will grow into a tree of beauty whose blossoms and foliage will perfume and heal society, and whose fruit will be as the bearings of the tree of life.

Editors may sneer about the Utah state, but imperfect as it is now, it has within it the promise and potency of future development into a social order, that will command the admiration of all good people and the approbation and communion of the Eternal Powers.

FISH CULTURE.

We are in receipt of a communication from Professor Barfoot, Curator of the Deseret Museum, on the subject of fish culture, which we give below, and to which we draw the attention of those who feel interested in the subject. We consider it one of great importance, and trust that it will not be allowed to fade out of the public mind in consequence of the death of the gentleman referred to in the letter. We shall be pleased to publish communications on this subject, provided they are brief and to the point, and we hope our friends will avail themselves of the information possessed by the talented manager of the Museum, whose scientific attainments should receive general appreciation:

Editors Deseret News:

Dear Sir—Since the death of the Hon. Albert P. Rockwood there has been a vacancy in the office of Fish Commissioner in this Territory. Communications have therefore been forwarded to me under the direction of Prof. Spencer F. Baird, President of the U. S. Fish Commission at Washington, D. C. These communications I have referred to Hon. John R. Winder, President of the Deseret Agricultural and Manufacturing Society of this Territory, by whose authority the late Mr. Rockwood acted. The reason of my having been appointed *ad interim* is probably my acquaintance with some of the pisciculturists who have visited this city and our Museum from time to time. But as there are many persons in the Territory who are interested in fish culture, some of whom have personally applied to me for information, I shall be pleased to receive communications on this subject and

to reply to them by letter or through the columns of the NEWS, if agreeable to you. There are many parts of these valleys fully adapted to fish culture, in many places upon a small scale, in others upon one of magnitude. The first essentials are a good spring of clear water situated at a point sufficiently elevated to obtain at least three feet fall to the "hatching house." This spring should be protected from surface water incident to showers of rain, and it should also be kept clear of sedimentary matter, as this would be liable to cover the eggs and destroy them. There are many little things to be attended to which can be explained in future communications, if you deem the subject of sufficient public interest to notice it in the columns of your widely circulated journal.

I have the honor to be
Yours respectfully,
JOS. L. BARFOOT,
Curator.
Museum, March, 10, 1880.

A PIOUS FRAUD EXPOSED.

THE *Herald* of this morning contains a letter from Mount Pleasant, Sanpete County, in reference to a person named J. D. McMillan, who has obtained some notoriety here and in the East in consequence of his adoption of the Lyford method of obtaining fame, and money, under false pretenses. It will be remembered that Lyford, a Methodist preacher, temporarily sojourning at Provo several years ago, took a trip to the Eastern States, for the purpose of "making a raise." Armed with the usual weapons of his class of "Christian" highwaymen—a subscription list, a collection plate and a lying tongue, and clad in the armor of shame-proof impudence, he created considerable interest as the doughty Methodist champion who had braved the "Mormons" in their stronghold, "with a Bible in one hand and a pistol in the other." He told this story with much effect in many places, and the dollars and dimes rolled in, to his great satisfaction.

When this McMillan came to Utah and learned of Lyford's success, he adopted the same tactics. He also took an Eastern tour, and, among the Presbyterians, plagiarized the Methodist maneuver, with the simple difference of "a Bible in one pocket and a pistol in the other," as the necessary accoutrements for Presbyterian pulpit practice among the Utah "Mormons." The story of his "persecutions," "bravery" and "wonderful success," has been harped upon in the public prints, again and again. And it has been represented that not only had this "dauntless young minister" braved the fury of the local priesthood, but that "Brigham Young and a band of Apostles went specially to Sanpete to arouse the populace against him."

The facts are that the whole story was baseless. It had not the merit even of invention. It was a miserable copy of Lyford's fabrication. It was scarcely worth denying. But in consequence of its frequent repetition, McMillan was requested by some of the people of Sanpete to correct it, as he knew that he had been treated with the utmost kindness and consideration, and had received encouragement rather than hostility from prominent men in the county. He promised to do his best to rectify the statements, which he acknowledged to be untrue, but has never done so in a way to meet the public eye.

The letter, all of which except the first paragraph we copy from the *Herald*, coming from a non-"Mormon" source, ought to have the effect of disabusing the minds of persons who might not credit a similar refutation from a "Mormon" source.

We will only add further in this connection, that the stories that have been circulated with regard to alleged indignities on a Presbyterian preacher at Brigham City, are of the same character as those repeated about his confrere in Sanpete. They are pious falsehoods concocted for the purpose of arousing sympathy, as a lever wherewith to "raise the wind," or, in other words, draw money from the pockets of the simple. Here is the letter:

MOUNT PLEASANT,
March 8, 1880.

Editors Herald:

I myself am a free thinker and bear no enmity to any religion, and consider that every one has as much

right to his opinion as I have to mine. I had been a member of the Mormon church until I studied more closely all religious views, when I came to the conclusion I could govern myself without them, and there are other members of the same opinion in this place.

We built us an independent hall at the cost of \$1,457.50 in 1874. In the spring of 1875 Rev. McMillan came along, and as our school was at that time in a very poor condition, with very incompetent teachers, I as foreman, with the consent of the balance, sold the hall to McMillan for \$1,000, on condition that he should start and keep a good school there. He engaged Miss Snow, daughter of Judge Snow of Salt Lake City, a very good and competent teacher, and put the hall in good order. The result was that not only the liberals, but a good number of the Mormons sent their children there with but little exertion on his part.

But his bravery his being threatened, his danger, his carrying of weapons, is all a humbug. I have lived in Mount Pleasant ten years since I left the Church, and have farmed, divided water, associated with this people all the time, and have always been treated with respect, have always had my share of water, and, in fact, no man has ever interfered with me or denied me my rights in the least degree; and any man of any denomination is at law-abiding citizen can live just as secure in Mount Pleasant as anywhere in the United States, and more so. So if McMillan carried half a pound of lead and any concealed weapons, he never had occasion to do so, neither has he shown his bravery in doing so. If anybody wished to do him any harm there have been many chances for doing so, but he has been treated with respect—more than he deserves, judging by his publication—as this is the second time he has bragged of his revolver.

It is true that when he first came here he was tendered the meeting-house to preach in, and he did so, but no threats were made or conspiracy formed against him, save what originated in his imagination. Nor did he there mention his revolver or his lead. It is true that Brigham Young was here once since and told the Saints not to send their children to that school, and said it had bad consequences; but as he presided over the Saints, I think he had a perfect right to do so.

If he (McMillan) wants to boast of bravery, he had better go to Central Africa, or some other place among the savages. This community might possibly spare him, but he knows very well that his butter and bread are good here, if he can play a martyr. He preached here for four years without converting one soul, and had not two of Moody and Sankey's apostles come here and converted a few, and turned them over to his care, he would, in all probability, have been alone yet.

I was chairman at the meeting of citizens when we voted for him to stay and continue his school, but he never mentioned the dangers that threatened him then, or we would have released him. That was only a year ago.

Very respectfully, yours,
A. O. NYBORG.

THE EGYPTIAN PYRAMIDS.

THE subject of the Pyramid of Ghizeh and its historic and prophetic symbolism, although not agitated much of late in this part of the world, is still attracting great attention in many places. Several new works have been published in support of the theories of Taylor, Smyth and Seiss; and a few in opposition thereto. But it is conceded by all that the gigantic pile is unique in its internal construction, and an evidence of advanced mechanical skill as well as the knowledge of principles, supposed to be of modern development, in the early ages of this world's history.

Among the new works likely to become popular is one entitled "Egyptian Pyramids, an Analysis of a Great Mystery," by Everett W. Fish, M.D. It is a neat volume of one hundred and sixty pages, with many illustrations depicting the peculiar features of the "miracle in stone." It is not extreme in the views presented, and all its theories are advanced with caution and modesty. The hypotheses of the pyramidal religionists are not endorsed or denied, but the prominent points are given with fidelity, and it is clearly shown that the wisdom which

guided the master minds in that huge work of accurate and scientific masonry, was far in advance of the knowledge possessed by the best minds of the Egyptians at the period of its construction. The inference is that divine inspiration prompted the wonderful work.

The style of the book is good, it is comprehensive without being verbose, and lucid though brief in its explanations; and the price being but one dollar, it is placed within the reach of the reading multitude. Chicago, C. H. Jones & Co.; Salt Lake, James Dwyer.

[COMMUNICATED.]

THE KINGDOM OF GOD.

THIS is a fruitful topic; reflection looks beyond the words used and seeks to comprehend as far as possible the thing itself. The Kingdom of God implies godliness or goodness, based upon an understanding of God's law, obedience to which is goodness or godliness, and it is only in proportion to the knowledge and practice of this divine law that men are good or godly. A man is obedient to the laws of England, America or other country, and this obedience entitles him to be called an Englishman or American; he may be born in either or any country, but being lawless or rebellious he must forfeit the rights and privileges which spring from good and honest citizenship. The jail or reformatory is his abiding place; his franchise is suspended. Many spend and end their days in banishment; they are cast out to the penal colonies as a punishment for the violation of law, and the voluntary forfeiture of inherent or acquired right.

So a man may have been born among God's people, or he may be a citizen by birthright, entitled in either case to all the blessings included in citizenship, and these may be measurably unused and unappreciated in early life; but the child grows to manhood, and intelligence should lead him to ponder upon his position, to understand his duties, to enjoy his privileges. When he so reflects he will realize that these are only his on condition of integrity, and faithfulness to that duty and use of those privileges. Neglect implies lack of appreciation, and that which is unvalued is best withdrawn. Citizenship unapprehended will never kindle the fires of patriotism, will never sustain a man in trial or battle, will never give him force through which to accomplish good, or lead others to forsake their land or country for his, as the fruit of rare example.

There are many in the kingdom of God who fail to recommend it by their lives. Throw them into the world, or into society lower than the ideal of that kingdom, and they absorb the lower spirit. Put them in the company of the "Gentiles" and they will hear God's authority denounced, his institutions ridiculed, the gospel made a jest, and in silence they listen. They betray no emotion, they are not touched with insult, or annoyed by criticism, but from all outward appearances you would certainly conclude that they had no more interest than the neutral or positive enemy of His cause.

Throw such men, without moral stamina or moral force, among drunkards, and they will drink with the drunken and carouse with the unregenerate. Throw them among unbelievers and skeptics, and they will rail with the railer and profess skepticism with the infidel. These are not the men to move the world. They will never champion any cause to victory. They lack that decision which creates manhood, and that independence which never fails to command respect. Men who in the midst of opposition stand for the cause of truth, men who in the bowels of hell would honor the truth, men who in their lives will personify righteousness, goodness, godliness, are the welcome citizens of a kingdom whose foundations are "hid with Christ in God."

Our young lads and maidens are the men and women—the fathers and mothers of the future; and as in their estimate of principle, their estimate of righteousness, the practice of their lives, so will be the future of the kingdom in which they live. No stream rises higher than the fountain, no nation rises higher than the average of its citizens. The kingdom of God, though divine in its origin, can only