

toms. Let us hope that with the march of intelligence the tipping habit will become equally tabooed among respectable people, and will not be viewed as "moderate drinking." It is injurious and unnecessary, and is therefore immoderate. And, as a rule, the same dependence for clear thought, steady work and sound judgment, cannot be placed on the tippler as on the abstainer, and this is forcing itself upon the consideration of all thinking people who have to avail themselves of the advice, assistance, or handwork of others.

We do not deny that though alcohol is never a food, it may, in some extreme cases, have beneficial effects as medicine. But who that is sane wants to physic himself every day, and sometimes several times a day, to "brace up," or "smile," or "wake up an appetite," or show that he's "a jolly good fellow?" There are many evil consequences of the widespread and contagious habit of "tipping" to which we have not alluded, but we think the statistics of the celebrated German and English specialists we have quoted ought to be enough to stop rational and consistent readers if they ever indulge in it from the baneful practice of "moderate drinking."

PROTECTION OF FISH.

THE following has been handed in with a request to furnish the information desired:

THISTLE, Utah, July 5, 1888.
U. S. Fish Commissioner Musser, Salt Lake.

Dear Sir:—Will you kindly tell me what steps can be taken to prohibit the use of seine nets in the creeks in this locality? There is a certain company who sends a man with a team up here, and he catches all the way from 300 to 500 trout each trip. He uses a net with such small meshes, that little minnows and young trout are caught. These he leaves along the banks to die, thus depopulating our streams. Please notify me by return mail if anything can be done to prevent this, as he is expected back in a day or two, and is going clear to the head of the different creeks. Also please tell me if anything can be done to prevent mill owners from dumping their saw dust into "Nebo" and other creeks, as that, as is well known, will kill fish. An early response will be greatly appreciated.

I am, yours very truly,

F. C.

The way to prevent such shameful violations of law as those described in the foregoing, is to go before any justice of the peace in the county in which they are committed, swear out a warrant and have the guilty individual arrested, tried and punished. The writer of the above letter displays a public spirit and a desire to protect fish from unlawful destruction, which are commendable. If he will collect evidence of the fact that the individual he refers to has used a seine for catching trout at any season of the year, and make the necessary complaint before a magistrate, the culprit can be arrested and punished. Or, if the author of the above letter knows of the owners or operators of any saw mill, who cause saw dust to be conveyed into any mountain stream, he can swear out a warrant and have the persons guilty of the violation of law arrested and punished.

If the correspondent should feel reluctant to take too active a part in prosecuting such offenders, he may say such facts relative to their guilt as have come to his knowledge, before the sheriff of the county, or constable of the precinct, in which the violations of law have occurred. It would then become the duty of the officer to use every reasonable effort to vindicate the law and prevent future infractions of it.

The procedure in cases of violations of the fish and game law is precisely the same as in cases where other crimes are committed, and any person capable of making an affidavit, whether a child or an adult, a citizen or an alien, may make complaint before a magistrate and have a warrant issued for the arrest of the accused person. It is the duty of all residents and citizens of the Territory to aid in maintaining and enforcing the laws which have been enacted for the purpose of protecting and increasing such food supplies as fish and game; and every person who violates those laws becomes thereby an enemy to society, and a proper subject on which to exercise the punitive and restraining power of the law.

RESORTING TO VIOLENCE.

THE recent developments resulting from the C. B. & Q. strike are a logical effect of the situation. Money is at present all-powerful in the contests between labor and capital. To strike means simply to meet with defeat, which leads to desperation, the result being a resort to violence. Capitalists should handle the question carefully, because if the employment of "de-structive force" becomes wide, the tide of victory will turn in favor of the worker. In that event indescribable bloodshed and disaster will fill the land with fright, as the worst elements of society will rush to the aid of the disturbers.

MIXED MARRIAGES.

THE experience of ages has demonstrated a fact that ought not to be ignored, because it affects the happiness of individuals and the structure of society. It is that marriages of men and women who are not of the same religious faith lack an essential element of true conjugal union. Without that union, marriage falls below the proper standard. It does not come up to the divine idea expressed in the beginning, "They twain shall be one flesh." That perfect blending of souls which brings a fullness of matrimonial joy, cannot be attained when the parties are divided in religion. For religion is of the soul and dominates it when it gains the throne, and is a strong rival, if not a master, of the affections. "A house divided against itself cannot stand."

Before wedlock a pair of lovers may be very tolerant of each other's beliefs and each be willing to leave the other to the enjoyment of individual religious preferences. When the glamor of growing passion passes and the realities of family life arise, this mutual forbearance usually fades and the stronger-minded of the twain prevails, either winning the other over to his or her opinions, or making it decidedly unpleasant for both. How often that which the wedded pair agreed to differ on, becomes a perpetual "bone of contention" and a root of continual bitterness!

This estrangement affects the offspring of the ill assorted marriage. It is bound to do so in the very nature of things. And very often the fruits of the union which should make stronger the bonds of wedlock, become the very means of further division. For, if the husband retains his early faith he naturally desires his children to be brought up to walk in his way, while the wife has equal desires that her children shall be taught in the tenets she believes to be divine.

By this means society is unfavorably affected. It is founded on the family. That which affects the family, therefore, affects society. Inharmonious family relations mean discord in society, and the consequence of these elements of division, operating in the nation, are of far-reaching extension and of greater importance than are generally supposed. They do not appear on the surface. They work in the heart but crop out in the relations of mankind, and the primary impulses that press on to strife and war have their origin, often, in disordered family relations.

The Divine Author of the Mosaic code, who revealed Himself in still earlier times to the Patriarchs, issued very positive injunctions against mixed marriages. All those pronouncements of early days will be found on investigation to have been based upon natural laws and human necessities, and to have relation to the greatest possible welfare of the people to whom they were given. The law to Israel against mixed marriages was of the utmost importance and related to eternal consequences as well as earthly interests, though the latter were made comparatively more conspicuous because connected with a "law of carnal commandments."

When He who fulfilled that law came with higher principles, and showed by his life and precepts the spirit and intent of the law, the full significance of the prohibition of mixed marriages was brought to light. His apostles expiated the folly of Saints being "unequally yoked together with unbelievers," and the great wrong of it in view of the truth that "the man is not without the woman, nor the woman without the man, in the Lord." Marriage, in the true Christian sense, as a Divine institution, solemnized as Divinely ordained, like the wedding in the garden of Eden between immortals, is an eternal covenant and relationship. Herein is the overwhelming and all-important reason why it should be a union of souls adapted in all respects for each other, that they may no longer be "twain" in any respect.

The Catholic Church has taken very positive and, from its standpoint, consistent ground on this question, from which it has not receded. The following from the *Catholic Review* is very pertinent to this subject:

"That persons joined together in the bonds of matrimony may be really happy, it is necessary that there be a harmony of souls; their aspirations must tend to the same goal. Add to this a mutual understanding and a helping hand to bear each other's burden; for they are to travel in company to their true home above, and the way that leads thither is both long and rough. But this essential element of conjugal happiness is wanting in mixed marriages. No matter how great may be the esteem, or how ardent the love which the non-Catholic husband and the Catholic wife may cherish toward each other, yet the wife can not but feel that her most sacred convictions, and the purest and most pious aspirations of her soul are, if not despised, at least misunderstood by the companion whom she loves. At most, she can expect from him but that cold respect which one person professes for the opinions of another whom he believes to be in error. The church rightly considers as belonging to her all the children born of a Catholic mother, and on this head, her dread of mixed marriages is well grounded.

For, often indeed, the non-Catholic father snatches all of them, or at least the sons, from her fold, that they, like himself, may be nurtured in heresy. But even though he should permit that all the children should be reared in the true faith, even though he should endeavor to be entirely disinterested, still, the influence of his example on the young minds of his offspring is an evil which should not be underestimated. For the little heart of the child has but one tender feeling of respectful love, which embraces both father and mother. If, then, he see father and mother separate on Sunday morning, to be present at churches inimical in faith and doctrine, will he not be tempted to believe that both are equally good—that it is but a mere formality to belong to either? And if he inquire why it is that his father goes to one church and his mother to the other, it becomes then the sorrowful duty of the mother to reveal the sad secret, and to inform him that, if he would enter into eternal life, he must not follow his father. How keen the anguish, how deep the sorrow of the child who loves his father, to think that the dear parent is walking in the valley of the shadow of death! and how great, in consequence, is the danger for the child! Truly, then, our holy mother, the church, has shown herself both tender and prudent, loving and solicitous, in prohibiting marriages of this kind. The happiness of her children—both temporal and spiritual—is the most ardent wish of her heart, and her prohibitory law is the means which she has employed to guard them against great dangers."

These reasons become of far greater moment and significance in the light of the religion of the Latter-day Saints. It has opened up to its adherents the glories of eternal life, and made plain the bearing of the present upon the future. The contemplation of an everlasting dominion, in which the family is the kingdom, ever increasing in numbers, powers, riches, capabilities, joys and glories unutterable, is inspiring in the highest degree. And it imbues the institution of marriage with a meaning and purport that does not appear without this view of it. Seen in this light the importance of a union that will endure not only the trials of life but the shock of death and the ordeal of the grave, becomes strikingly and awfully apparent.

On the other hand, the thought of a marriage that terminates with this brief, unsatisfactory, mortal existence, having no bond but a civil contract, and no promise reaching within the veil, and of a final separation of husband and wife, parents and children, when the contract expires and the earthly life ends, is appalling to the mind that has any glimmering of light, or fluttering of faith or yearning of hope in reference to an eternal sphere.

The lessons are almost innumerable that mixed marriages are productive of unhappiness in this life, to say nothing of that which is to come. As a rule they have brought sorrow, regret and a ruined life to women reared among the Saints. Very rare indeed are its exceptions, unless the husband has come to see the truth in the same light as the wife and has embraced her faith as well as her.

When objectors, therefore, intimate that advice against mixed marriages springs from intolerance, they speak either from improper motives or a lack of understanding. Such advice is founded in reason and wisdom, and is fraught with blessing and good intent both to the individuals addressed and to the community. It is sound and solid counsel to any religious society. And, as we have shown, it is of greater moment to the Latter-day Saints than to any other people. It comes direct from the Lord of Hosts, as well as the echoes of the divine word in past ages.

The time to instill these ideas into the minds of our youth is in the years when thought begins to assume its way. Our boys and girls should learn this lesson before they are old enough to form those attachments which are likely to be permanent. From childhood they should know the path that leads to the lives eternal, and be taught to shun that which goes down to the gloom and end of death. When passion is paramount and Cupid's wings shut out the light of reason and religion, it is a difficult task to interpose sense and principle between hearts that begin to throb for each other. The schooling should be given in time, and on parents this duty devolves. Mixed marriages are an evil. Let the fact be comprehended by fathers and mothers in all its bearing and consequences, and if they have true regard for their offspring—the beginning of their kingdom and glory, it will be made plain to the rising generation in due season and thus much sorrow will be saved to families and to society and one element of human discord will soon be banished from Zion.

JUVENILE DESTITUTION.

Boys of Utah, be thankful for your pleasant homes, loving parents, kind instructors, and all the opportunities you have to become honorable, happy, intelligent and prosperous men. There are many thousands in the great cities of the world who are homeless, homeless, friendless and destitute, like the boy thus interrupted by a New York City missionary, as related in one of Talmage's discourses:

"Well, my boy, what do you want?"
"A home, please, sir."
"What is your name?"
"Hain't got no name, sir; the boys call me Pickety."
"Well, Pickety, where do you live?"
"Don't live anywhere, sir."
"But where do you stay?"
"I don't stay nowhere in the daytime, but I sleeps in bay barges, sir, and sometimes in dry goods boxes, and down on the steam-gratings in winter, until M. P.'s came along, and just now a cove has taken me in at the iron bridge at Harlem."
"Iron bridge! What do you mean?"
"Why, them holler iron things what holds the bridge up. He got it first, and he lets me in."
"Pickety, who is your father?"
"Hain't got no father, sir; he died afore I knew, and me mither she drank and bate me, and we was put out by the landlord, and she died and the city hall buried her." And something like a shadow came over the cunning blue eyes.
"Pickety, did you ever hear of God?"
"Yes, sir; I have heard the fellers swear about him, and I know it's lucky to say something to him when you sleep out in bad nights."
"Did you ever go to school, Pickety, or to church?"
"No, sir; I never went to no church nor school. I should kind o' like to learn somethin'."

As Mr. Talmage says: "These outcasts are all around in the chief cities of the land." "When they got up from their hands and knees to walk, their first step was on the road to ruin, and every day since they have been plunging down to lower depths, and wider despair, and deeper darkness." What a commentary is this on Christian civilization! And what a reproach upon those would-be-thought philanthropists, who sigh over the youth of Utah and send missionary teachers to rescue "Mormon" children from imagined ignorance and darkness, and at the same time allow thousands of ragged, bare-foot and hungry juveniles to grow up all around them, without a helping hand to redeem them from misery and crime! These street Arabs swarm in the slums, pick offal for food out of gutters and ash-barrels, pilfer where they can get a chance, sleep in out-of-the-way corners when they can escape the vigilance of the police, and graduate from the cellar to the jail.

It is to be hoped that no such a state of things will ever disgrace our mountain State. To prevent it we must have schools within the reach of the poorest, and employment for all who are able to work. Industry, education and vigilant care to render pauperism and destitution unnecessary, must be objects kept in view by the wise men of our people, that "Mormon" society may never degenerate into the low and horrible conditions that curse all the great cities of modern Christendom.

CLEVELAND AND THURMAN.

SEVERAL papers are showing their smartness by manufacturing peculiar prognostications out of the names of States and of candidates. This is the corkscrew process by which the Harbinger (Pa.) Patriot shows how the thing will be done next November:

North Carolina	11
Maryland	8
Tennessee	12
West Virginia	6
New Jersey	9
Alabama	10
Louisiana	8
Arkansas	7
Florida	4
Texas	13
Connecticut	6
Delaware	3
Kentucky	13
South Carolina	3
Missouri	10
New York	26
Mississippi	9
Georgia	12
Virginia	12
Total	204

LOOK HIM IN THE EYE.

REGULAR attendants at religious services, as well as occasional worshippers, sometimes fail to give due attention to the preacher, and by losing the thread of a discourse fail to see its connection and application and are led to depreciate both the sermon and the speaker. The following advice from *The Interior*, a Presbyterian magazine is worthy of their attention, and, indeed of all persons who attend places of public worship and desire to be interested:

"Look your minister in the eye when he is preaching. He is talking to you, and has a right to your strict attention. His discourse has relation to your spiritual welfare, and should arouse your deepest interest. Before you allow yourself to grumble at the dullness of a sermon, consider if the dullness is not in your own brain. When inclined to complain of the preacher's monotony, see if the real monotony is not in the organ, the pulpit furniture, the rows of pews, the wall decorations—all of which you have gazed at with a restless vision to the neglect of the preacher's face, which really is aglow with enthusiasm and aptly expressive of the sentiments his lips are uttering. Further, re-

member that the minister is delivering a message from your Lord and Master. You are bound by every holy obligation to receive the message with reverent regard, and to give the messenger a respectful hearing."

LAND REVIEW.

Pending Legislation in Congress—
Railroad Forfeiture Acts—Proposed Changes in the Pre-emption, Homestead and Timber-Culture Laws.

WASHINGTON, D. C., June 25, 1888.

Editor Deseret News:

The land matters now pending before Congress in which the public is most interested, are those relating to contemplated forfeitures of railroad grants and the proposed changes in the pre-emption, homestead and timber-culture laws.

With respect to the former, both houses desire to take some kind of action, but a wide difference of opinion as to the extent of forfeitures to be declared is entertained by the members of the House of Representatives and Senate, and in fact by the several members of the respective bodies.

The Senate proposes to forfeit only such lands as lie opposite the lines of railroads not yet completed, permitting the grantees to take all lands opposite and coterminous with completed portions of the roads, whether the lines were constructed prior to or after the expiration of the periods prescribed by the granting acts, for the completion of the same.

In the House the proposition to forfeit entire all railroad grants where the whole lines were not constructed within the statutory period, is very popular.

This is an extreme measure to which the assent of the Senate, as now constituted, will not be given, and one which, in the opinion of eminent lawyers, would not be sustained by the courts, even if enacted as a law. The reason for this belief, is that it would be an attempt to disturb vested rights, and that the government having failed to declare a forfeiture of grants at the expiration of the period fixed by law, within which the lines should be completed, cannot take advantage of the laches of the grantees after having secured the benefits which it was expected would be derived from the grants. In short, that the grants and their acceptance, constitute contracts, binding alike upon both parties—the grantee (contractor) and the government (proprietor) by which the former undertook to perform certain things within a specified time for a consideration named. That the grantee, having failed to perform his part within the time, risked a forfeiture of his grant and the government might, at the time, have declared a forfeiture and refused to pay the consideration.

That the Government having failed to take advantage of the forfeiture clause in the grant at the time the laches occurred and having permitted the grantee to construct the line out of time, and having accepted the same, has condoned the faults or laches of the grantee and is estopped from claiming a reversion of the lands by virtue of the forfeiture clause in the grant.

Important changes in the pre-emption, homestead and timber-culture laws are contemplated by what is known as the Holman bill, now pending before the House. In fact, it contains provisions which, if enacted into law, will change, more or less, all existing laws relating to the disposal of public land. It repeals the pre-emption and timber-culture laws and permits the disposal of agricultural lands only under the homestead law, in which law numerous changes are proposed. It provides for the classification of the public lands into classes to be designated as agricultural, timber, mineral, desert and reserved lands, and prescribes methods of procedure to procure title to each of the classes.

The discussion of the mills' tariff bill and the consideration of the appropriations for the ensuing fiscal year will occupy the remainder of the present session of Congress, and I learn from the prominent members of both houses that a railroad forfeiture bill and the Holman bill cannot pass both houses before next winter. People interested in the pre-emption and timber-culture laws may rely on this information.

HENRY N. COFF.

MARICOPA STAKE CONFERENCE.

The Maricopa Stake quarterly conference was held in Mesa Saturday and Sunday June 23 and 24. A full representation of the local priesthood were present. The reports of Bishops and Presidents as a whole, were very encouraging. Our spacious bower was filled to overflowing and the rich outpouring of the Holy Spirit was enjoyed by all.

Agreeable to the suggestion of President Robson the Elders confined themselves to subjects of great importance to the Saints, namely, a correct understanding of the object of administering the sacrament of the Lord's Supper, and the proper spiritual condition of the partakers thereof, the necessity of observing the law of tithing and the education of youth, religiously as well as classically.

GEO. PASSY, Stake Clerk.