

**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 marriage 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 true union of matrimonial joy, cannot be attained when the parties are divided in religion. For religion is of the soul and dominates it when it takes 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 be willing to leave the other to the enjoyment of individual religious preferences. When the glamour of growing passion passes and the realities of family life arise, this mutual tolerance usually fades and the stronger-minded of the two 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 source 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 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 their 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 prohibitions of early days will be found in the Old Testament 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 to temporal ones, 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 explained the law of Moses as 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 a Divine ordinance, solemnized as a Divine ordinance, 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 to 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; that the aspirations must tend to the same goal. Add to this a mutual understanding, and 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 congenial hearts is wanting in mixed marriages. No matter how great may be the esteem, or how ardent the love, between a non-Catholic husband and the Catholic wife may cherish toward each other, yet the disparity of their religious beliefs, and the fact that her most sacred convictions, and the purest and most pious aspirations of her soul are, if not completely misunderstood by the companion whom she loves. At most, she can expect from him the aid and sympathy which one person professes for the opinions of another who professes to be in error. The church rightly considers as belonging to her all the children born of her members, 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 error. 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 mind of his offspring is an evil which should not be overlooked. For the little heart of the child has, out of one tender feeling of respect for love, which embraces both father and mother. If, then, he see father and mother, at all 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 form, and that it is long to either? And he inquires why it is that his father goes to one church and his mother to the other, it becomes 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 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 the consequence, is the danger for the child! Truly, the church has shown herself both tender and prudent, loving and solicitous, in prohibiting mixed marriages. This kind of union of heart and her prohibitory law is the means which 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 im-

**MONDAY NIGHT.**

This registered voters of this city should not fail to attend the school meetings which will be held in the various districts on Monday, July 9th, as announced by the trustees. A very few "liberals" have laid their plans to take advantage of any apathy that may exist in the People's Party and thus capture as many trusteeships as possible. Measures should be had to notify every voter of the party to be on hand at the appointed time. A very few absentees in some of the districts will turn them over to the opposition. We hope there will be no improper strife, or ill-feeling in the contests that will take place, but that the election for school trustees will be managed fairly, freely and in a manner to give the offices to the representatives of the majority of the legal voters in each district. This is the object of the election and of the law under which it is to be conducted. Let every voter be present and do his duty.

**CLEVELAND AND THURMAN.**

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

North Carolina	11
Tennessee	11
West Virginia	11
Alabama	11
Arkansas	11
Florida	11
Georgia	11
South Carolina	11
Mississippi	11
Louisiana	11
Missouri	11
Illinois	11
Indiana	11
Ohio	11
Michigan	11
Wisconsin	11
Minnesota	11
Nebraska	11
Kansas	11
Oklahoma	11
Idaho	11
Montana	11
Wyoming	11
Utah	11
Nevada	11
Arizona	11
New Mexico	11
Colorado	11
California	11
Oregon	11
Washington	11
Alaska	11
Hawaii	11
Total	204

**DOING THE WEST FOR THE PICTURES.**

Portland—North to Tacoma, Thence to San Francisco, and Home Again.

(SECOND PAPER.)  
 Portland is a beautifully located city on the banks of the Willamette River, 12 miles from its confluence with the Columbia. It presents an appearance of quiet comfort; everybody looks to be "well fixed." Some part of it looks like our own city. There is no appearance of mushroom growth anywhere. The buildings are solid structures of the best quality. The streets are clean, the water vessels can reach the center of the town from the ocean, 100 miles away. A few ships and river steamers make a pleasing and interesting combination of pictures gratifying to the eye.

**JUVENILE DESTINATION.**

Boys of Utah, be thankful for your pleasant homes, loving parents, kind instructors, and all the opportunities you have to become honorable, capable, 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 interrogated by a New York City missionary, who related in one of Talmaire'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 and me picked up the name 'Picky' when we were found on the streets."  
 "Where do you live?"  
 "I don't stay nowhere in the daytime, but I sleep in hay bays, sir, and sometimes in dry goods boxes, and down on the steam-gratings in winter, and in the most decent way just now a cave has taken me in at the iron bridge."  
 "Iron bridge? What do you mean?"  
 "Why, them boiler iron things that hold the bridge up. He got it first, 'Picky' who is your father?"  
 "Hain't got no father, sir, he died afore I knew, and me neither she drank and ate me, and we was put out on the street, and he died, and this city hall boy, and he said, 'Picky, if you like a shadow come over the cupola blue eyes.'"  
 "Picky, did you ever hear of God?"  
 "Yes, sir, I have heard the fellows say that, but I don't know what it is, or say anything to him when you sleep out in bad nights."  
 "Did you ever go to school, Picky, or to church?"  
 "No, sir; I never went to no church or school, I should kind of like to learn something."

As Mr. Talmaire says: "These outcasts are all around in the chief cities of the land." "When they rot up from their hands and knees to walk, their first step was on the road to ruin, and they never get down, being plunged down to lower depths, and wilder despair, and deeper darkness." What a commentary is this on Christian civilization! And what a deprecation upon the name of Jesus! He thought philanthropists, and help 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 congenial hearts is wanting in mixed marriages. No matter how great may be the esteem, or how ardent the love, between a non-Catholic husband and the Catholic wife may cherish toward each other, yet the disparity of their religious beliefs, and the fact that her most sacred convictions, and the purest and most pious aspirations of her soul are, if not completely misunderstood by the companion whom she loves. At most, she can expect from him the aid and sympathy which one person professes for the opinions of another who professes to be in error. The church rightly considers as belonging to her all the children born of her members, 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 error. 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 mind of his offspring is an evil which should not be overlooked. For the little heart of the child has, out of one tender feeling of respect for love, which embraces both father and mother. If, then, he see father and mother, at all 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 form, and that it is long to either? And he inquires why it is that his father goes to one church and his mother to the other, it becomes 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 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 the consequence, is the danger for the child! Truly, the church has shown herself both tender and prudent, loving and solicitous, in prohibiting mixed marriages. This kind of union of heart and her prohibitory law is the means which has employed to guard them against great dangers."

**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 the deed 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 he has a right to your 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 monotony of the service, remember that the monotony is not in the organ, the pulpit furniture, the rows of pews, the wall decorations, or the service which you are seated at with a restless vision to the neglect of the speaker's face, which really is agree with the words and aptly expressive of the sentiments his lips are uttering. Further, remember that the minister is delivering a message from your Lord and Master. You are bound by every holy obligation to receive the message with a reverent regard, and to give the messenger a respectful hearing."

**TO-DAY'S TELEGRAMS.**

Four Persons Burned to a Crisp in a Farm House in Michigan.  
 The Committee Appointed to Take a Special to Notify Levi P. Morton.  
 A Saloon Man in Defense of His Property Shoots Two Trespassers.  
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 By Telegram to the News.

**General Sheridan.**

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**Is It Discrimination?**

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