

### "EVEN THIS SHALL PASS AWAY."

Once in Persia reigned a king,  
Who upon his signet-ring  
Graved a maxim true and wise,  
Which, if held before his eyes,  
Gave him counsel at a glance,  
Fit for every change and chance,  
Solemn words and these are they:  
"Even this shall pass away."

Trains of camels through the sand  
Brought him gems from Samarcand;  
Fleets of galleys through the seas  
Brought him pearls to match with these,  
But he counted not his gain  
Treasures of the mine or main;  
"What is wealth," the King would say,  
"Even this shall pass away."

In the revels of his court,  
At the zenith of the sport,  
When the palms of all his guests  
Burned with clapping at his jests,  
He amid his figs and wine,  
Cried: "Oh, loving friends of mine!  
Pleasure comes, but not to stay;  
Even this shall pass away."

Fighting on a furious field,  
Once a javelin pierced his shield,  
Soldiers with a loud lament  
Bore him bleeding to his tent;  
Groaning from his tortured side,  
"Pain is hard to bear," he cried,  
"But with patience, day by day,  
Even this shall pass away."

Towering in the public square,  
Twenty cubits in the air  
Rose his statue carved in stone,  
Then the King, disguised, unknown,  
Stood before his sculptured name,  
Musing meekly, "What is fame?"  
Fame is but a slow decay,  
"Even this shall pass away."

Struck with palsy, sere and old,  
Waiting all the gates of gold,  
Said he, with his dying breath,  
"Life is done, but what is death?"  
Then in answer to the King  
Fell a sunbeam on his ring  
Showing by a heavenly ray—  
"Even this shall pass away."

—Indianapolis News.

### SABBATH SCHOOL JUBILEE.

JUBILEE IN MANTI—UNPLEASANT FEATURES OF IT—SUGGESTIONS AS TO FUTURE ONES.

SANPETE, July 17, 1885.

Editor Deseret News:

Yesterday Manti was the scene of a Jubilee for the Southern settlements in this Stake, including Manti, Ephraim, Sterling, Mayfield, Gunnison and Fayette, and all were fairly represented by pupils and teachers, forming a beautiful procession as they marched to the Tabernacle which was tastefully decorated and arranged for the occasion.

The brass band and various choirs rendered sweet music and the classes exhibited excellent training and understanding upon the Gospel principles and history of the great latter-day work; and as far as these parts of the arrangement were concerned it was

#### A GREAT SUCCESS.

But like most everything else, it had also its shady side, and more comfort and enjoyment might possibly be produced for the juveniles (for whose benefit all this display no doubt has been arranged) by changing some of the features of the programme in the future, and from this standpoint we respectfully make

#### A FEW SUGGESTIONS,

caused by the following facts, which have come under our observation:

The present programme might have been very appropriate ten or fifteen years ago, when these Sunday school organizations were in their infancy, but our own statistics show that the number of pupils have doubled within the last seven years, and on natural principles cannot fail to increase at the same ratio at least in the future.

To be brief, the natural consequences will be that we will have to subdivide again, and instead of two jubilees in Sanpete we will be forced to have four or more, to find room within our largest halls. As it is now, they are crowded very uncomfortably, some classes being on the floor and some in the galleries—some in one end and some in the opposite end of the house—far apart and therefore often not heard or understood by each other or the audience in attendance.

Sufficed with heat and tired from the fatiguing journey (in many cases 20 miles) that brought them there, they are weary and not in a condition to enjoy this gathering as a jubilee, however much it may be a source of joy and satisfaction to the superintendents and others that can have the benefit of all this in their own town and with comfort and ease.

The scenes in the open space that surrounds the Tabernacle would have reminded one of

#### OLD EMIGRATION TIMES;

for there—without any shade whatever, except the cover of their wagons—were several hundred people from other settlements consuming their dinners, that they had brought with them, in the scorching sun of the 16th of July

After resting (?) an hour and a half in this way, the tabernacle programme was again proceeded with, and all parts well rendered, but it was plain to be seen that one general desire possessed the audience, and it increased as the house grew warmer and the pupils more tired, till the closing remarks and benediction finally brought relief and ended "the Jubilee."

Still the poor Gunnison folk had yet 15 miles to travel to reach home, and although the sun had nearly given up his power for the day, they had to stand a pretty good shaking and all the chances of being literally covered with the dust from preceding wagons, as the roads were very dusty, and all being anxious for home, they would start together and form a very long line.

And now for the suggestions!

#### THE TIME,

for holding these Jubilees would suit better even under the present system, in May or June. But as it is only a question of time, as to when to divide up in smaller fractions, would it not do as well to meet this issue at once, and let there be a Jubilee in each settlement, where their sometimes are two or more Sabbath schools, and let the superintendent do the traveling as he is not likely to be left out in the sun to eat his dinner? The advantage is apparent, as far as the comfort to the children is concerned, and if this time would be gained, the indoor exercises there could be arrangements made for picnic, dinners and plays or sports on suitable grounds and a dance to wind up with, which in our humble opinion, would make most of the Sabbath school pupils and many others hall sush gatherings as real Sabbath school jubilees.

Respectfully,

R. E. FORM.

### JOTTINGS FROM MESA, ARIZONA.

July 15, 1885.

Editor Deseret News:

A leaf from the Branch at Mesa, Arizona, perhaps would not now be out of place. It might serve as an indication of how the tree is flourishing here. Four of our Saints who were incarcerated inside the walls of

#### YUMA PRISON

have arrived home after serving out their three months. Two more, I am sorry to say, have to serve three months longer, viz., Brothers G. H. Wilson and Spillsbury. The brethren who arrived home on the 11th inst. are President C. J. Robson, Bishop Stewart, of Alamo Ward, and Brothers James T. Wilson and H. Phelps. All of them look smiling and feel well, and were received with every sign of deep respect and affection. They preached to us on Sunday with marvelous spirit, and with an ardor deeply intensified and strengthened through persecution. They exhorted the vast assemblage of Saints present to hold steadfast in their faith through all the trials and tribulations of the world. That the end and aim of their lives should be to glorify God, and to do His will and work as commanded by the doctrines and teachings of the Church. If they did this, then they need not fear the assaults of the devil or his earthly abettors; but would surely receive their reward—a crown of eternal glory—if they remained faithful and true to the end. At times during the discourses, particularly that of Brother Robson, the multitude were in visible tears. The only drawback, if any there was, to the services, was the absence of our head teacher, counselor and guide, Stake President A. F. Macdonald, who would have added, if that were possible, a greater solemnity to the scene, by one of his matchless and impressive discourses. But it is our hope, through the interposition of Providence, to soon see and hear him again in our midst.

To-day, Wednesday, the Stake held high

#### FESTIVAL AT MESA,

in honor and as a tribute of the Saints' deep respect to the returned brethren. Early in the morning might be seen gaily dressed crowds driving in from all parts of the Stake, to participate in the feast, which was to be held under a large pavilion erected for the occasion, which was to commemorate the return of the four prisoners for conscience' sake.

Long before the hour of nine—the time set for opening the festival—the pavilion was crowded to its full seating capacity, and yet scores arriving. At the back of the pavilion was the grand stand, whereon was seated the four, with President Rogers, a few of the leading Elders and the brethren and sisters who were programmed for music, songs, addresses, etc.

At 9 o'clock sharp the united choirs of Mesa, Lehi, Alamo and Tempe opened the festival with a sublime anthem. An invocation to the Almighty. Then followed, that He might sanctify the day, the Saints, and the Church throughout the land. President Rogers then formally opened the festival with one of his usual deep and fervent addresses. It would occupy too much of your space to give an itemized account of the rendition of the programme; suffice it to say, that between music, song, addresses and general mirth, Mesa never beheld such a glorious forenoon, and it is the prayer of your humble correspondent that occasion may never arise for such another. Finally, after the noon of day all repaired to the Relief Hall, to regale on the good things of this world,

each family having a well-filled basket. The hall being tastefully arranged and decorated, under the superintendency of Sister Macdonald, nothing was to be done, but undo baskets and sail in.

What a scene! will memory even outlive it? Above the clashing of plates, the clanging of cutlery, could be heard the merry laugh of boyhood and maidenhood, the congratulations of brethren and sisters, the neat and appropriate jokes and anecdotes of the Elders, and the merriment offered by pleasant antics of childhood. All, all, was a scene, such as will be remembered down through many a long year, even by the youngest school urchin present.

Between the hours of four and five, after the fragments of the feast were gathered up and the hall duly cleared, dancing began, enlivened between sets with music, songs and addresses, until darkness warned all to depart.

The festival closed with a social dance for all, which lasted until "the bell tolled the parting hour of night," thus closing as joyous and as peaceful a festival as it has ever been my lot to see.

Brother Leavitt, who returned here to his home, after an absence of some months, and who had been indicted during his absence was

#### ARRESTED

on Saturday evening last, and had to give bonds for his future appearance.

Thus goes on the devilish work. When, when, O, Lord, in thy great mercy shalt thou cease to pour out upon us the vials of thy wrath! When, ask ye? Go ask the still small voice within. Echo of the voice says, When ye become a united people, when ye love one another as Christ loved His followers, when ye shall cease to give scandal or scandalize, when ye shall keep the temple of the body pure by observing the Word of Wisdom, not in outward show as did the Pharisees, but within the sanctuary of your homes; then, and not till then, shall ye have my peace, that peace which the world cannot comprehend.

#### MESA

has not much to complain of. Its people are well; scarcely any mortality, even among children, and yet the season of half-ripened fruit and colicky watermelon is on hand. The signs of the times are looking toward a busy fall and winter. So far our young men have been kept busy in the harvest field, and in freighting on hay and grain contracts. Taken all in all, we are surely blessed.

You of course are aware, that

#### A RAILWAY

from Maricopa to Phoenix will soon be an accomplished fact. It will run to Phoenix via Tempe, the home of the Johnson Brethren, and the estimate is that it will be in running order on or before the first of January, 1887.

Tempe, our nearest station, will only be a distance of six miles from here. This will give our fruit growers and bee raisers, who are fast developing a large business, a chance to ship their surplus stock which is now even exceeding the local county trade. This "is a consummation devoutly to be wished." In a few years more a cannery will be a stern necessity. So far no rain, but heat, heat, overpowering heat! Oh for a shower to cool the parched earth, or moisten the dull, dry skin of human clay. Well, two months more and then for nine months of the finest weather to be found on this little earth.

THOS. S. REILLY.

### COLORADO NOTES.

MARKET PROSPECTS—MANUFACTURES—LATENT RESOURCES OF UTAH.

DENVER, Colorado, July 16, 1885.

Editor Deseret News:

Business here seems overdone at present. The market is overstocked with fruits and fully stocked with potatoes from California. The Early Rose potatoes are ripe and look fine in quality and large in size. Very large melons from the Southern States are also in the market, but are insipid in taste as compared with those of Utah, possibly on account of their having to be shipped rather green so that they will keep long enough to reach the market.

Wheat is cheaper than in Salt Lake at this point, and there are indications of a good crop in this region.

It is very risky to attempt shipping to this place any vegetables or fruit from Utah, and none but experts had better take the risk.

The Alden process of drying fruit has taken a good hold of the public taste, and will no doubt prevent Utah sundried fruits from ruling as hitherto the prices in your city.

Chemical works are being established here, and a line of 21 products are named which it is intended to manufacture, including sulphuric and nitric acids.

Sulphur is obtained from pyrites of iron, etc., recovered from tailings of silver ore, enhancing the value of said ore for smelting use. If Utah can supply any saltpetre, it might find profitable sale for the nitric acid.

Glass works have started here and are making some white glass in the shape of flasks and beer bottles, as also the darker beer bottles, and it is claimed that a superior fruit jar is being made that will keep green corn in a condition to be put on the market. These works have cost so little to start them that I believe some of your

citizens would enter into the manufacture if they knew what could be done in that line. The chemicals would probably not cost more in Salt Lake City than here, and could be mostly produced as cheaply as imported. They have to be imported here now, as they probably would be to Salt Lake for a while.

Soda ash will shortly be produced here, I feel confident, being now needed to a greater extent than ever before by the paper works, soap works and prospective glass works. I am astonished that sulphuric acid can be so cheaply produced here—less than two cents per pound, and it is becoming valuable and in demand in Utah, for manufacturing purposes; and when it shall be reduced in price from eight to six cents per pound as now, to two-and-a-half cents per pound, as can no doubt be done, it will give an impetus to new industries.

Sulphate of Soda, that naturally forms in the water on the banks of the Salt Lake is the main ingredient in making Soda Ash in the works of Europe and the United States; they having to use salt and decompose it with sulphuric acid and heat to get their sulphate of soda; so that I suppose fully one half the usual expense of manufacturing soda ash may be saved by using Salt Lake crude material.

I believe Salt Lake will yet become an important reservoir, of different chemicals, for treating ores and manufacturing purposes.

JOHN W. SNELL.

### FROM ONE OF THEM.

July 19th, 1885.

Editor Deseret News:

The progress of events daily tends to draw the line of demarcation between the principles and intent of the two powers now contending for supremacy in the Territory of Utah—between light and darkness, purity and corruption, life and death. The fact that renunciation and subterfuge are vain becomes more and more apparent, and if there are any who yet entertain such ideas, the sooner they rid themselves of them the better. The issue must be squarely met.

To the Latter-day Saint, considering the cost, it becomes a subject of the deepest and most thoughtful consideration. Are we prepared for the ordeal? Without a doubt, the scenes connected with the Scottish Covenanters are to be re-enacted in free America, in the 19th century, if the intention and burning heart's desire of one side can prevail. Already the Claverhouses cry for blood. The sound is ominous. Do not be deceived. It is real, it is true: Is it the nature of the blood-hound to relent; does mercy form a characteristic of the tiger?

We are boldly told that we must give up all that we hold dear in life—even that which we value more than life, else, the force that fifty-five million of people can exercise will be used against us (and, of course, as far as human reason goes. The result is easily told) so that unless we are endowed with something superhuman we must succumb. Well, are we in possession of that something? Remember it is not to be bought with money. It grows with the growth of the individual and extends, at least, as far back as his lifetime. Happy is he who has the priceless gem for the end of that man is peace. Fear has no part in his organization. There is not one single drop of cowardly blood in his veins. These are they upon whose shoulders must rest the burden of the contest—the Browns, the Camerons, the Renwickes.

Let us be ready and bear in mind that eternal vigilance is the price of safety. What matter if a hundred million are against us? Our principles are worth all we can give or they are worth nothing. Let the tempest roar. There is music in the sound, for it is symbolic of that immensity in which the individual loses his individuality and becomes a part of that one great whole. Then let us say in the words of Gustavus Vasa, "Although contention rise upon the clouds, mix heaven with earth and roll the ruin onward, here will I fix, and breast me to the shock, till I or Denmark fall."

ONE OF THEM.

### EXPRESSIONS FROM THE PEOPLE.

#### WHAT WILL WE DO WITH IT?

Editor Deseret News:

The question of polygamic cohabitation that seemed so easy of settlement is found to be a problem of more than ordinary importance, involving as it does methods of solution that are not embraced in the common rules that are generally employed to find a true answer. Geometrically speaking, our very learned Judges have made some grave mistakes in their endeavors to bisect this line of

#### POLYGAMIC COHABITATION.

When they have considered the work completely done according to the most scientific rules, they have found afterwards it was not done at all, and they have returned to it with renewed energy only to find a second or third attempt resulting in a worse blunder than the first. I can assign no other reason than that they have attempted an impossibility which cannot be accomplished by man. The Savior understood this when he said: "What

therefore, God hath joined together, let not man put asunder," conveying the idea that it was impossible to undo that which had been done by God Himself.

Can any "Mormon" Elder put away a wife that he has received in the new and everlasting covenant without a re-annunciation of his faith? I answer, he cannot (unless she has committed adultery or has been guilty of some other crime that bars her from all claim upon her husband) no matter what numerical relation she stands in to him, whether first or twentieth, for he is under the same obligations to each one of his wives.

It may be argued that such a declaration places us in direct

#### OPPOSITION TO THE LAW.

It may be so as far as the Edmunds law is concerned, but it places us in exact agreement with a certain constitutional provision which bars the Congress of the United States from enacting any law that shall in any way interfere with the free exercise of religion.

We are now brought face to face with this most important question, and it may be asked "what will we do with it?" I answer, if the nation and the courts are wise they will let it remain as inoperative as they did the Cullom and Poland bills, and there will be no controversy. But this does not seem to be policy in regard to the late enactment for all the vigor that a bitter partisanship and cruel hate can inspire seems to be employed in its enforcement.

To reason now upon the unconstitutionality of the Edmunds law is labor in vain, for has not the Supreme Court of the United States decided that many of its provisions are constitutional? And if it was presented in its entirety we presume they would endorse it as a whole. But that it will yet be declared unconstitutional I have not the slightest doubt, however infallible our present supreme judges may claim their judgment to be.

No man knew better than Senator Edmunds himself that this law was in spirit as well as in letter unconstitutional, as did those also who voted for its passage; but for party purposes the rights of a dependency (the people of a Territory) could be sacrificed at any cost. America will soon learn, however, that she cannot trample upon the rights of her patriotic and loyal sons with impunity, for despite the stupendous efforts of our enemies we shall pass to our destiny, which is to bear rule in this land, and this fact will be earlier demonstrated by crowding these unconstitutional measures.

But to the question

#### "WHAT WILL WE DO WITH IT?"

I reply: Do not play into the hands of a vindictive prosecuting attorney or a partisan Judge by pleading guilty when you are innocent of crime. Nothing would please them better than this: they would rub their hands with glee and at once jump to the pinnacle of fame (in their own conceit) if the entire polygamic community would plead guilty to their strained interpretation of the law. Daniel did not voluntarily walk into the lion's den; the three Hebrew children, remember, were cast into the fiery furnace, and Jesus himself bade His disciples watch (for He was in hiding) to protect Him against His betrayer, who was accompanied by the officers of the law. He upbraided them for falling asleep, he had they not slept it is very questionable if He had fallen into the hands of His enemies at that time. And shall we, who are as innocent of any crime as any of these, voluntarily confess that we are guilty?

Is was made a crime by special statutory enactment for Daniel to pray to the God of Israel, but was it a crime in any essential particular? It was purposely made a crime to refuse to bow down to dumb idols and worship them as Gods, but were Shadrach, Meshach and Abednego criminals in fact because they refused to comply? Let the Christian world who sustain these unjust measures against the "Mormons" answer the question and remember ours is a parallel case. It is

#### MADE A CRIME

by special statutory enactment for a Latter-day Saint Elder to marry a cohabitant with more than one woman, and many may have to suffer the consequences of breaking this law, but does this relieve us from our responsibility before God? No more than Daniel would have been justified in neglecting his prayers, or the three Hebrew captives would have been justified in worshipping the God of the heathen.

The officers of the courts here may claim that their oath, coupled with the express wishes of the American people, demands a vigorous prosecution of this class of offenders. I answer, their oath simply demands that they shall do their duty; but it was never supposed that they would make merchandise of their office and prostitute their powers in such a manner as has been exhibited here during the last six months.

I venture the assertion that in no other community of these United States could such high-handed outrages have been perpetrated under the cover of law as these very moral renovators have been guilty of without the people retaliating, and it is to the credit of this community that they have restrained every feeling of resentment which these moral cowards have so justly merited at the hands of the persecuted. But there is a limit even to forbearance, and these men may yet learn that they have overstepped the bounds so far as to find themselves in