

Correspondence.

A Visit to the Cemetery.

SALT LAKE CITY, June 29, 1876.

Editor Deseret News:

To gratify an intuitive inclination, I strolled through the Salt Lake City burying grounds, where many remembered and beloved people—endeared by social and consanguineous ties—have been consigned to that condition of rest which is the destiny of all mortality to find. It was Sabbath, and on my way thither I passed the moving masses as they wended their way to the New Tabernacle to worship. Theirs was a motive, doubtless, to have some additional ray of spiritual light reflected, to point out more clearly the way of life—mine to meditate undisturbed at the gloomy gateway standing ever ajar to separate the living and the dead. Nor was I alone, for I found the matron and maid, boys of various ages, and the tottering forms of age, whose locks were white with the frost of years, and all were passing to and fro in silence, halting now and then to muse, drop a tear, or deposit their tribute of wild flowers upon some sacred mound of earth, where slept the remains of the object of affection. It were, peradventure, a gentle sister, dutiful daughter, noble son or brother, or an honored and venerated parent. The name chiselled in the retentive marble, may be, was that of one honored for deeds of noble daring, for patriotism, or the enunciation of moral truths for the elevation of his race.

There was one among the visitors, a rude boy he seemed, but as he tore away the flowers grown upon an obscure grave, he seemed quickly startled and cast the flowers down where they had grown, exclaiming, "I did not notice it was a grave!" "Rude he seems," mused I, "yet he has a heart and that heart, though untutored, is endowed by nature with an instinctive power to venerate the dead."

Like myself, all these silent strollers had come out to visit the last resting-place and walk amid the sacred ashes of friends departed. I remembered the divine decree that all mankind must die, but after that should come the resurrection. And to reach those grand sublimities with which immortality will finally bedeck all intelligence the living must all pass this way. The seeds of death must be sown and lost in the grave, but we shall awake to newness of life. Here we are sown the natural body, but shall be raised a spiritual body, and though it does not now appear what we shall be, yet when he who is our life shall appear we shall be like him. The teeming thousands of earth's bustling peoples must pass the gloomy portals. In their cemeteries they must find one common pillow. Their traffic must stop, their wealth be left behind and the high and low here rest together. Those who now jostle in the streets and pass with haughty bearing; those bedecked in the furbelows of fashion or the tatters of poverty; they who whirl along with glittering trappings; they who look with disdain upon the unsuccessful financier; those monopolists lifted up in the pride of their hearts who oppress the hireling in his wages; the king and the subject; the palacious prince and cottage peasant; the absolutist and the liberal; the royal and plebeian blood; these, all these, must find one common sepulture where will be lost all distinctions of title or degree. They came into the world bringing nothing, and must go out stripped of every penny, to give an account for the deeds done in the body.

A little to the west were the waters of Salt Lake—a good similitude it seemed. Its furbished sheen glowed and dazzled in the splendor of the meridian sun; its sparkling tributaries flowed down from all the proud mountains that encircle it; but there in that great repository, the rushing torrents arrested and motionless, save when agitated by the elements, when the tempest holds its revel and muttering thunders proclaim the power of Omnipotence.

If there is no hereafter, no future dwelling place for man, then why this yearning after the departed, this strong desire to stroll among the tombs, and even a whole nation set apart a day to scatter flowers on the patriot's grave? They are gone; why not let them rest and we forget they ever lived? We cannot. They have lived, and

something within revives the involuntary hope that they will live again. And so they will. When we pass into the paradise where they now mingle, we shall clasp the hand, listen to the voice that bids us welcome, and gaze upon the remembered lineaments so respected and loved while probationers with us in this mortal state.

The divine decree that man must surely die at times brings its shade of melancholy; but the more glorious promise that he shall live again; that these torpid masses of decomposed matter shall be reconstructed and again fashioned for the abode of the spirit that has temporarily departed; that the spirit and body will one day rejoice in a glad reunion, and friend meet friend in triumph over death and the grave; that these new bodies will be charged with an element possessing the power to perpetuate life for ever, and families and friends dwell in the millennium secure from the sting of sickness and death—these are hopes which make enlightened humanity serene and tranquil in the trying hour, and even anxious to go out from his house of clay, that he may come again and attain to the immortal state, to mingle with beatified intelligences in realms of celestial brightness.

The true man will be saved and the poor inherit the earth.

Respectfully,

L. O. L.

Preaching—Good Crops.

PORTAGE, June 21st, 1876.

Editor Deseret News:

Friday last we had a visit from Elder Lorenzo Snow, of the quorum of the Twelve Apostles, together with several of the leading Elders of Brigham City, and Bishop Ward and Elder George Facer of Willard.

The meeting at five o'clock in the evening was numerously attended, and addresses were delivered by Bishop Ward, J. D. Rees, and Wm. L. Wakins, on the subject of home manufacture, work on the Temple, &c.

On Saturday morning the company left for Malad City, to hold meetings there. On Monday returned through Samaria and on their way visited the canal in course of construction, which is intended to convey water to our farms, and also to Brigham City co-operative farm, which is in close proximity to ours, and arrived in time to hold meeting at 4 o'clock p. m., which was addressed by Bishop Nichols and Prest. Snow on the various duties of Saints to sustain the Kingdom of God, so that the Saints might walk in the light of the gospel of Jesus Christ. The discourses were delivered with ability and were replete with instruction and counsel to the Latter-day Saints.

Although the season is late, the crops look well and bid fair to yield an abundant harvest. The health of the people is good, and under the wise counsel of our Bishop, O. C. Hoskins, we feel determined to build up a Stake of Zion to the honor and glory of God.

Respectfully, J. D. G.

Whiskey—A Curse.

SPRING CITY, June 26, 1876.

Editor Deseret News:

We have proved spirituous liquor to be a curse in our community. Some few may have received benefit from its use, but the masses of the people are much better off, in every way, without it than with it. When it is not sold in our town, civility and order, peace and prosperity abound, good will and kindly feelings exist, but when it is sold, disorder and confusion reign, more or less, with occasional fights, lawsuits, and ill feelings in our settlement. For more than ten years of my residence in Spring City, no liquor was sold here, and hence little or no greedy disposition to use it. We were quite as successful in dealing with the sick, with wounds, bruises and broken bones as we are now, with plenty of whiskey and other liquors, and I am sure much more so. My own experience proves to me that the use of liquor is a curse in any community, though, through all my life, I have measurably abstained from drinking it. It is the devil's inspiration, productive of much evil, not only in its use, but in its manufacture. Our law empowers our City Council to restrain and prohibit the sale of it. Is that law good

for any thing or not? Will the editor of the NEWS, or some other wise and learned man in the law, explain this matter in the columns of that worthy and excellent sheet.

If I understand the subject, justice, good sense and protection to all classes, especially the many and not particularly the favored few, against disorders, bloodshed and low and grovelling litigation, should be the guiding star of all legislation, and any enactments not tending in this direction are calculated to bind upon the people a burden not only repugnant to them but an unwelcome nuisance.

The citizens of this little town, to the number of about two hundred, petitioned our city council to prohibit, by ordinance, the sale or disposal of intoxicating liquors. That honorable body responded to the petition by passing an appropriate ordinance prohibiting its sale in accordance also with the letter of our charter. The vendors of this diluted strychnine, with perhaps a suitable quantity of tobacco juice or other deleterious drugs, claim that they have taken legal advice upon the subject, and were told to go ahead, and especially by the merchant in Salt Lake City from whom they purchased these liquors. They likewise claim that they have obtained a revenue license from the government to sell liquor, and that our charter and ordinances are null and void. They seem determined to go on with their liquor traffic, regardless of our laws and ordinances, thinking that because we are "Mormons" the courts will rule in their favor.

Respectfully,

F. OLSEN,

Bishop of Spring City.

Revolutionary Elements in the United States.

COUNCIL BLUFFS, IOWA,
June 24th, 1876.

Editor Deseret News:

The history of the western hemisphere is one of special Providences. Its own past can alone indicate its future. The historical experiences of the Eastern World are too foreign for that purpose.

The Jaredites, a very numerous and highly civilized people who inhabited North America for many centuries after the flood, destroyed each other by civil wars until not a germ was left for the re-development of empire. For this the annals of the world furnish no parallel.

The second wave of population which spread over the entire continent consisted of two great divisions, a white and a colored people. After a struggle of nearly a thousand years the former was destroyed by the latter—another anomaly in history.

The discovery of America by Europeans brought the religions, traditions, social customs, civil organizations and martial energies of two hemispheres into collision. It again inaugurated a contest of races, the aboriginal colored race proving the weaker of the two.

It would seem that the aggressive energies of the old world should have assimilated the institutions of the new to its own, but in reality the western has become a hemisphere of republics in antagonism to the monarchical governments of the eastern.

Was it not a special Providence that the leading one in this family of republics should have been the only offshoot of the Protestant reformation, and an embodiment of the progressive principles it developed? That it should be composed of such a great variety of religious creeds, of social customs, of sectional interests, and of civil organizations, and civil liberty, religious toleration and a spirit of compromise should have been primary conditions of its growth and development? That in the early stages of its growth extraneous pressure was almost constantly brought to bear on these heterogeneous elements to force them into cohesion, that the world, for the first time, might witness an affiliation of religious and political interests on a scale of sufficient magnitude to change the current of its affairs, and open up a new era to be characterized by man's redemption from despotic rule?

Aggression and conquest were for once ignored in the formation of a great nation. Our country is the spontaneous growth, on a new soil, of the best element the old world could furnish, nourished by some of the most exalted sentiments of humanity.

Mutual aggression and recrimination are the persistent enemies of popular institutions. They are antagonisms which can never assimilate. When one portion of our citizens assert their right to judge of the religious or moral condition of their neighbors, without reference to constitutional guarantees, it becomes an act of aggression which, if unchecked, becomes a precedent for anarchy and the rule of popular prejudice regardless of law.

Only on the most liberal principles could thirteen independent States, with their sectional interests, with their great diversity of religious sentiments and standards of morality, have succeeded in organizing a general government. This mixing of the varied elements of Christianity together, seems the only way in which a free government could have been originated from the materials of the old world. Had the colonies developed a dominant religion, might would doubtless have asserted its right of absolute rule, and the liberal principles of the present century would have been still waiting an opportunity to assert their adaptation to the wants of human progress.

The right remained with the individual States to regulate their internal affairs within constitutional limits. The general government assumed the responsibility of protecting American citizens against the aggressions of State authorities and the oppressive results of popular excitements, or its guarantees of liberty and equality are worthless.

When the abolition furor of the Northern States made their judgment of the moral and religious status of the slaveholder a means of forcing the slavery question into politics, it forced the slaveholder into defensive measures, and created a sectional antagonism which should have forever lain dormant. No plan for the abolition of slavery could well have been worse than an aggressive one.

Such acts are only illustrations of the motto that "might makes right." They are but one remove from an appeal to arms. The disastrous consequences which have followed the aggressional policy of the north in dealing with the slavery question are a forcible illustration of these platitudes.

When popular opinion forces special proscriptive legislation it is a direct blow at the vitality of our institutions.

For some forty years after the adoption of the Constitution appearances indicated that the religious intolerance which had characterized European civilization since the advent of scholastic theology had found its natural grave in the wilds of the western world, and that the great American republic would prove equal to its divine mission of illustrating the principle that man in a national capacity is capable of self-government.

The persistent attempt of the American people for forty years to force a solution of the "Mormon" problem is one of the strongest illustrations of the fact that they have inherited much of the intolerant spirit of their fathers.

JAMES A. LITTLE.

"Carrying Coals to Newcastle."

SALT LAKE CITY,
June 29th, 1876.

Editor Deseret News:

In my former communication, included among the items was one that the Cleveland company proposed to ship to Salt Lake the best Newcastle bricks and fire clay lining for blast furnaces, etc.

It strikes the mind of a resident of Salt Lake as singular, and not a little amusing, that an English company should suggest sending across the ocean and more than half across the continent to the Rocky Mountains an article of merchandise of which the raw material abounds in so great abundance around us, and of which is already manufactured the best fire brick that can be produced in any country. This has been demonstrated by the continued and increased demand upon our enterprising townsmen, the firm of Morris & Evans. The demand is not confined to Utah, but extends over Nevada, California, and the entire Pacific slope as well as Colorado in the east.

Why should we feel surprised that offers are made to send fire brick to this country? All the early colonists of this country built their brick buildings of brick made

and shipped from England to colonies on the Atlantic coast. It was not because there were not acres of clay suitable for building brick all around them, but simply because our Puritan fathers had not turned their attention to making brick for themselves, and because the policy of Great Britain is, and ever has been, to create and firmly control markets for the products of her own manufactories. So with us, the surprise that foreign brick should be sent to us is not because we see so much of the raw material around us, but simply because the enterprise of a certain firm in our midst has happened to develop the fact that fire brick, of as good quality and as cheap, or cheaper, can be made here, as well and better than can be made in the east or in England, and thus save to the manufacturer and the public the immense cost of transportation across the ocean and the continent.

Now let us briefly return to this other most important of our home industries, the iron manufacture. Our astonishment would not be less as we look into the kitchen and see the innumerable articles of iron that are indispensably necessary for our every day existence—the fry pan, pots, kettles, fire pokers, sadirons, gridirons, shovels and tongues, heaters, cooking and parlor stoves of every variety, and then step into the street and see the gas and water pipes piled upon every side, and see the massive and elegant cast iron cornices, brackets, etc., for the fronts of magnificent buildings going up around us, all, all cast out of foreign iron, and we have so much of the raw material of the very best kind lying useless all around us, besides all the requisite materials for the manufacture of castings, right within our reach, and located within easy access to means of immediate transportation to every part of the Continent.

As for a market for the productions of the smelters and foundries, to supply the wants of this rapidly growing Territory alone would absorb all that any one extensive "iron works" can supply for a year or two at least, in addition to which the demand for domestic utensils, machinery, boiler iron, rod and bar iron, nails, etc., from California, Nevada, Oregon, the territories north and south, as well as an open field for competition on the east, for we have the ore close at our hands for all classes of wrought iron for engines, boilers, machinery, and all other uses for which wrought iron or castings are desired.

When the estimate is made upon the aggregate of freight on the domestic ironware and heavy machinery necessary to supply the ever increasing demand of this and surrounding territories, the amount of cost for transportation would startle us, and demonstrate it to be a high protective tariff in favor of the manufacturers of Utah.

It is true that some have raised objections to the feasibility of starting extensive iron works in this country because of many failures that have occurred in enterprises of this kind heretofore. This objection may be met by the assurance that we have of the past and present existence of many prosperous, lucrative and successful establishments of this kind, in this and other countries, and that the failures have ensued only for the want of good business abilities in conducting the enterprise or reckless waste of capital in starting, by careless or perhaps dishonest agents employed by the company. In relation to the Southern Iron Works, they have only been delayed from want of present railroad facilities for transportation, but there is a rich harvest for all who may desire to reap, and no danger of an over supply for the market.

But whatever objections may be raised, the fact still exists that there is a rich and vast field open around us for enterprising capitalists to find employment for the many skilled iron workers that are now scattered over the Territory, and at the same time make the most substantial and profitable investment of their capital that any country in the world affords. If our own capitalists do not step forward to secure it, outside capital will soon take advantage of so rich an opening for a safe and permanent investment. F.

A man once pleaded that he did not steal a pair of shoes, but only took them for fun. "How far from the store was it, officer," asked the judge; "that you arrested that man?" "About four blocks, your honor." "Then he carried the joke too far; send him up for thirty days."