

## Died.

In this city, of inflammation of the bowels; on Tuesday, Oct. 25th, 1870; Mary, relict of James Walker. Deceased was born in Bolton, Lancashire, England, on the 14th of May, 1811. She emigrated to Utah two years ago, prior to which time she lived in Manchester for twenty-four years.

Mt. Star please copy.

[Com.]

In this city, Oct. 28th, 1870, Martha Wilkinson aged 11 months and 20 days; daughter of George and Grace Emma Stringfellow. The funeral will take place on Sunday at 10 a. m., from the residence of the parents, Main Street. Friends of the family are invited to attend.

Mt. Star please copy.

Of teething, after a brief illness, at 12 o'clock noon, Sunday, Oct. 30th, 1870, Lillian Ann H. infant daughter of George Q. and Elizabeth H. Cannon, aged one year and fourteen days.

The funeral services were held at one p. m., to-day.

Remarks, suited to the occasion, were made by President George A. Smith and Elders Wilford Woodruff and John Taylor.

In this city, Oct. 31st, 1870, Susan, wife of James Townsend, aged 75 years. Funeral services at ten o'clock to-morrow, at the 14th Ward Assembly Rooms.

Friends are invited to attend.

## Correspondence.

10 ALMA TERRACE, Thomas Town, Merthyr Tydfil, South Wales, September 23rd, 1870.

Editor Deseret News:—Dear Brother. The unabated interest manifested in the spread and defense of truth at home and abroad by the NEWS and its worthy supporters, has inspired me with courage to ask a modest share in the liberal courtesies extended to your numerous correspondents, by placing before your readers a few brief notes on incidents of travel, observations on the moral, social and religious condition of society, and the progress of the work of God in Wales.

It will be recollected by the readers of the DESERET NEWS that I left my home in Salt Lake City on the 6th day of June last, in company with three other brethren who, like myself, were on a mission to Europe. My cogitations and emotions on bidding adieu to home family and friends, would be difficult to describe; suffice it to say, I was too full for utterance, and nothing but an honest conviction of the divinity of the work in which I am engaged and an unwavering confidence in the priesthood of the Son of God by which I was called, could have induced me to leave them as I did.

The trip to New York was performed in the usual time, no accidents or other unpleasant contingencies occurring, everything moved smoothly along. The great trans-continental railroad was in excellent condition, all things considered, and the deportment of officials and employes on the line, so far as my observations extended, was unexceptionably good. On arriving at New York we visited Elder W. C. Staines, and were instructed by him how to spend our time and money to the best advantage. We acted on his advice without regret. I spent a day or two with a brother of mine who resides at Williamsburg, very agreeably.

The steamship *Nebraska*, on which we secured our berths, steamed out of New York harbor on the 15th of June, and arrived at Liverpool on the 27th, making the trip in 12 days; and although it was not the speediest passage on record, it was admitted by a number of experienced seamen and voyagers, that it was almost an unprecedentedly smooth one. The great waters of the Atlantic were as unrippled as a mill-pond, and so gently did the breezes blow on the ocean's placid bosom, that some who were over anxious to reach an eastern shore, were heard to exclaim in hibernian vernacular: "We have no weather at all."

It was our good fortune to have on board as cabin passengers, a few of the honorable men of the earth, who, by their gentlemanly bearing, and liberality of sentiment, fully established their claims to the distinguished title. Having learned that we were missionaries from Salt Lake City, they sought interviews with us which, of course, they readily obtained. Among them were gentlemen of high education and judicial standing from Cincinnati, Philadelphia, New York and other places in the United States. Several of our conversations were conducted in a catechetical manner. Among the number

of doctrines and principles which we discussed upon, and the one which they seemed to be the most deeply interested in was plural marriage. This subject was pretty thoroughly ventilated. It passed through a scriptural, moral, physiological, philosophical, and political investigation, and with the aid of a package of the Hon. W. H. Hooper's "Plea for Religious Liberty," with "Remonstrance" attached, we were credited with having defended this cardinal doctrine of our faith, in a very able manner.

On arriving at Liverpool I learned that it was intended that I should labor in the Sheffield Conference, whither I repaired after a few days' rest at the office. I traveled in Yorkshire a little over a month in company with Elder F. Hyde, the Conference President, who with all the saints treated me very kindly. My health, however, became considerably impaired, and it was therefore deemed prudent for me to change my location; and on the 3d of August I returned to Liverpool and stayed with President Eldredge at the office. I was made welcome by him, to anything I thought would do me good. Under the favorable conditions of rest and change of air, together with good treatment I gradually improved, and on the 13th of the month I accompanied Brother and Sister Eldredge on a trip to the south of Wales, my native country and former field of missionary labor. On Sunday the 14th according to previous arrangements a conference was held in Aberdare Temperance Hall, a large and commodious building, well suited for the occasion. There were three meetings held during the day, each of which was well attended by the Saints from the towns and villages for over a distance of twenty miles around, and a number of strangers who were residents of the place. There were nine of the brethren from Zion, present, some of whom had been laboring here for two and three years past, and others who, like myself, had but recently arrived. The spirit of the conference was good. The addresses of the brethren were short, diversified and instructive. The congregations were spoken to in both the English and Welsh languages. The choral exercises of the day added much to the interest of the meetings, which were performed by the Merthyr and Mountain-Ash choirs.

During the ensuing week, meetings were held at Ebbo Vale, Abersychan and Cardiff, which we have every reason to believe will result in great good.

Among the numerous scenes of interest witnessed while visiting the Saints in Wales were the Cyfartha and Dowlais Iron Works, the latter being, it is said, the largest in the world. We were conducted through the Cyfartha works with a permit from Robert Crawshaw, Esq., its wealthy proprietor. We had explained to us, the several processes through which the iron ore passes, from its crude state until it is made into railroad and other merchantable iron, which was very instructive to any one desirous of knowing how iron is made. An approximate idea of the extent of these works may be formed from the following statistics:—In 1866, there were employed at the Cyfartha works from 4,000 to 5,000 men, and the works, at a rough average, may be said to support 20,000 souls. There are eleven furnaces, seven mine pits, eight coal pits, and the yield is 1,000 tons of coal, a foot thick per acre. The steam and water power used is equal to more than 4,000 horses, and the works, in full force, can produce 1,300 tons of pig iron and 1,000 to 1,100 tons of finished bars, and railroad iron per month. The Dowlais works which are about one mile distant from the Cyfartha works are still more extensive. In 1845 these works employed 8,000 persons. The smelting and rolling mill cover an area of many acres on the surface, and mining works extend some miles under ground. The consumption of coal in carrying on their works is 1,200 tons weekly. Eighteen furnaces make nearly 1,600 tons of iron weekly or an annual produce of 74,880 tons being an average of more than eighty tons per week for one furnace. The quantity of finished iron manufactured monthly was equal to 1,800 tons of railroad iron and 1,800 tons of bar iron, and one rolling mill alone in that year made 4,000 tons of rails in one week. The Dowlais Iron Company are the greatest carriers of iron on the Taff Vale Railway: the average is about 70,000 tons per annum. This company paid in one year to the Taff Vale Company the handsome little sum of £25,641 for transporting their iron to Cardiff, a distance of only 24 miles. It was computed that when these works were in

full operation, if the colliers employed had worked one continuous seam of coal for twenty-four hours, half an acre would have been cleared; producing 1,600 tons of coal; and that the produce of miners and colliers, was 80,000 tons of iron ore, and 140,000 tons of coal. The eighteen furnaces were worked by seven powerful steam engines. The steam power in operation was equal to 2,000 horses besides twenty water balances, for raising coal to the surface, and locomotive engines with 500 to 600 horses in constant employment. The tram-roads below and above ground, if placed in one continuous line, would extend a length of 2,000 miles. The foregoing statistics I have gleaned from Wilkin's "History of the Iron and Coal trade," and they will no doubt be interesting to the mineralogist and metallurgist, if to no one else in Utah.

On Sunday, 21st of August, a Conference was held at Swansea pursuant to appointment, during which much good instruction was imparted by President Eldredge and others of the brethren who were present. A calm and hopeful spirit prevailed among the Saints, and the only regret I heard expressed by any of our people, was the smallness of this year's emigration, and their inability to be among the number. But they express a desire to hope on, and trust that God in His infinite mercy will open up the way before them, that they may gather to Zion. The burden of our instructions to the Saints has been on the necessity of faith in God our eternal Father, and in Jesus Christ His Son, as the Redeemer of the world, and in the Holy Ghost, as our unerring guide into all truth; and that obedience to the truth of Heaven, revealed through the Gospel, is the only means of salvation to man.

Monday, 22d.—Brother and sister Eldredge took their departure for Liverpool, having spent eight days in visiting three of the Conferences of the Church in the Principality of Wales. I trust that the visit may be the precursor of several more.

In respect to the moral, social and religious condition of society much could be said that would be profitable to relate, but I will content myself for the present, with saying little, as I do not wish to trespass too inconsiderately upon your valuable space.

In reference to the Work of God in Wales, it affords me pleasure to learn, that it is steadily progressing. The Saints are growing in a knowledge of the truth, and are gaining a better understanding of the manner in which God is building up His Kingdom on earth in fulfillment of ancient and modern prophecy. A few are being added to the Church by baptism from time to time, and as a general thing are a very good class of people. The growing fame and strength of Zion is sensibly felt here, and liberal-minded men acknowledge frankly that we are doing a great and good work in the far West. In some of our branches our halls of meeting are encouragingly filled with attentive listeners, and prospects are fair for new additions to our number in this locality.

With kind thanks for the NEWS, which I regularly receive and highly appreciate, and love to yourself and all who favor Zion.

I conclude,

GEORGE G. BYWATER.

October, 23d, 1870.

Editor Evening News:—After Washington and the gallant heroes of the Revolution had retired from the contest with laurels of victory, and some difference between the new States had been adjusted, before the garment dyed in blood had passed away, which had ransomed a glorious freedom, &c., this land, from sea to sea, was made free for the settlement of people from every clime, regardless of their political or religious opinions, and they were guaranteed the right of self-government under a liberal Federal Constitution. From the iron yoke of intolerance in realms where thorns and briars choked the pathway to happiness, myriads of people fled to a land which, by poets and writers, was compared with an elysium. If, for the sake of local harmony, &c., a Baptist community should desire to live together they could freely select a locality on the vast public domain and have the privilege of rearing their own cities, townships, churches, schools, &c., and become entitled to have men of their own choice to govern them. Any other denomination, society or nationality could do similarly; and if a Penn, Rodger Williams, Daniel Boone or a Brigham Young was accepted by any peo-

ple as counselor in any or all the affairs of life, nobody would say: "Why do you thus?" "It must be treason, &c." Years and periods passed in happiness and great prosperity, but now it is to our vision as faded beauty and departed glory. The demon of the dark ages is again asserting its sway, as usual inspiring men under the cloak of law and religion to inaugurate new crusades against their fellow men, whose opinions may be at variance with theirs. Must we now renounce our allegiance, not only to our former sovereigns, but to our God and our consciences, to become citizens of this Republic and avoid being crushed to the earth? Has a new inquisition already been ushered in? The dark pages of the annals of history, marked with usurpation and wanton cruelty exercised by men in power, were analogous to what we now behold. History herein repeats itself. During a period of sixteen years I was a subject of an absolute monarchy, whose institutions I have studied. Three kings reigned in succession during that period, who were righteous men. It was in my early days when I dreamed fondly of a better land, (the United States), whose sun of liberty should never set, above whose escutcheon stood a guardian angel. I have honored the Constitution of the United States for fourteen years, in every respect, as my brethren in the faith have done. Because of our unpopular faith we are offered oppression and bondage, and insult is added to injury by men who ought to be guardians of liberty in this Republic. *Libertas ago populus Romanus*. Though I am opposed to absolute monarchies, one is more secure under a righteous dynasty of such, than under an extensive Republic, in some parts of which dictatorial powers are granted to irresponsible governors and judges. Where will it end? The effects of such precedents will spread as a contagion in the once happy land of Columbia.

Respectfully,

BLUE BALTIC.

PROVO CITY,

October 28th, 1870.

Editor News:—I was pleased to read in the NEWS, of the 10th instant, your article in relation to the proposed trip East of Wm. D. Roberts for bees and imported stock, as I regard the introduction of the Italian bee as a matter of much value to the people of Utah. The black bee, so far, has done well in this country, but the Italian bee is certainly much superior and our motto is, "always have the best." The latter ought to be generally introduced while the comparatively few black bees in the country may be readily Italianized.

The Italian is an active and diligent worker and does well in this country.

Last April I got one colony of them from Brother Roberts, in a Quinby movable comb hive, which he had just brought from the East. It then had not more than eight pounds of honey in it. During the summer we got from it forty pounds of surplus honey; and then the hive being full and the colony strong, we divided them and now have two hives, each weighing ninety pounds.

Your suggestion in relation to organizing a Bee-Keeper's Association is good, as many advantages can thereby be obtained. In this country we find it very profitable, as the members can exchange ideas and communicate the results of their experience. Such an organization might investigate the several merits of the different hives now in use, decide upon the best, secure the Territorial right and hold the same for the benefit of its members.

The profits of bee-keeping, with ordinary care, are decidedly liberal. Every family would be benefited by keeping bees. Thousands of pounds of delicious sweets would be gathered from the buds and flowers by the busy bee which are now lost to us. As a light, profitable employment for aged persons and females it is good. The free use of pure honey would limit and prevent the disease called canker, so common among children, and in various other ways benefit the community.

I do not entertain the idea that the country can be overstocked with bees, as the means of their support can be almost indefinitely multiplied, aside from what nature has so bountifully supplied in our mountain home. This question only needs the attention and consideration of the people to be appreciated and adopted.

I have more to say upon this subject hereafter, and hope the question of introducing improved stock may meet with the liberal support of the people.

Yours truly,

A. F. McDONALD.