

## Correspondence.

Culture and Manufacture of Flax.

LEHI, May 8, 1877.

Editor Deseret News:

SIR—In answer to an inquiry made in your paper by O. F. Lyons about the raising, curing and working of flax, I offer these few items of information pertaining to that branch of industry. It is a common thing among the farmers in some parts of Germany to raise their own flax and hemp every year, which their wives and daughters, during the winter season, spin and prepare for weaving into linen for all kinds of clothing and bedding for their own families. The process by which they do it, and with which I am familiar, is as follows—

The sowing of the linseed is done about the same time as the sowing of wheat, always in the forepart of the day, one bushel of seed to thirty rods square, which will be, as the saying is, so thick that one can lick up from the ground nine seeds with his tongue. If flax is wanted to be fine, it must be sown as thick as that. If only sown to raise seed, one third less will do. Harrow it with a light harrow, and roll it after with a roller. When it is all turned yellow, then it is ripe, and is pulled up, laid by handfuls in a half cross fashion to prevent the seeds from tangling up, put in bundles, and removed and spread upon a clear piece of ground, in the sun, until dry. Then it is taken up, in the same manner, but carefully (to prevent losing the seed) and is taken in a barn or under sheds and the seed is stripped from the stalks, by a rake, made of double ten nails, driven in a board close enough together to catch all the seeds when the flax is pulled through. Then it is put in small bundles and put under water, with some poles laid across and rocks on top of it so as to press it down. It is kept in the water eight or ten days, or long enough until the flax separates from the stalks, which is governed by the hardness or softness of the water. It needs to be watched and examined by drying some and rubbing it. If it separates easily from the stalks, take it up. If it lies longer in the water than necessary, the flax will be injured. Spread it again in the sun until dry, then take it under sheds to prevent getting wet any more. Then the breaking process is applied by a machine called the breaker, which machine I can describe to any one that wants to make one. When worked in this breaker, the flax wants to be as dry as you can get it, or else the stalks will not break and separate from the flax. After separating all you can in this manner, you will find it necessary to work the flax on a hand swing, by which process you pound out all the fragments of the stalks which are left from the breaker. Now comes the hackle process with a coarse and fine hackle. First pull the flax through the coarse, then through the fine hackle, until each handful, when pulled through, will leave nothing hanging in the hackle. This makes the fine flax, which makes the linen. The coarser flax can be spun and utilized to manufacture into sacks, etc. Each handful of fine flax is twisted up in a curl and is ready for spinning, which, when done by hand, takes long practice to spin fine enough and even. The above process is, as I have said, only on a small scale for home-made purposes, but the sowing and preparing of the flax ready for spinning can be but little changed, even when done on a large scale, with the exception of the spinning.

I have raised and manufactured flax into bedding in this town on the above process, and been very successful. We have bedding, made ten years ago, which is none the worse for wear to-day. The above process might discourage some, on account of the amount of labor necessary to be done for its success, but, like everything else, a little courage and practical experience, makes it lighter, as the saying is, "It is nothing when you get used to it." Flax raising is also very profitable in the seed crop realized therefrom for the manufacture of linseed oil. There is, or was, a mill for that purpose in Salt Lake City. I find it more productive here in Utah, in the seed crop, than in the old country, and firmly believe it would be very remunerative in the raising of seed exclusively.

Very respectfully,  
JOHN BECK.

## Preaching—Hard Times.

PHILADELPHIA, May 8, 1877.

Editor Deseret News:

Since I last wrote to you I have traveled and preached considerable. Elder Musser has been with me three weeks. We held a meeting last Sunday afternoon in Lower Mission to a large congregation, and on Sunday and Tuesday last a week ago in the evening at Penn Square to full houses. A nephew of mine, where we stopped, did everything to assist us in our labors. He introduced me to the congregation as his uncle from Utah on a mission, formerly from this part of the country. He is an independent man, not afraid to speak in defence of the truth, has been one of the Montgomery Country Commissioners, known for his truth and integrity through the county. May God bless him and his family for their kindness to us.

Times are very dull and no prospect for the better. In the coal mines, Schuylkill County, near Pottsville, the people are becoming desperate. They talk of demanding work and food. Four families were found eating dog meat. Some of the Saints are sufferers and I am afraid will suffer.

I intend to go on Monday to Chester and Delaware Counties to spend a week.

I remain yours in the Gospel.  
HENRY GROW.

## Making Water Ditch—Planting—Indians, etc.

CAMP UTAH, Salt River Valley, Maricopa, Co., Arizona, April 29, 1877.

Editor Deseret News:

We arrived here on the 6th of March, and decided to stop and prospect for location for settling. Bros. P. C. Merrill, Dudley J. Merrill and Isaac Turley were elected a committee to locate where to take out water from the river. The location was determined and work commenced by two o'clock on the 7th. Bros. Ross R. Rogers and A. O. Williams were elected to level for and locate where the ditch should run. All hands went to work with a will. After finding near where the water would come to the surface, and getting a survey of our land, we organized a ditch camp, under the management of Brother Henry Rogers, taking the main strength of the company, as the all-important element needed was water. A few of us moved upon the land located for pre-emption, making camp some four miles from where the edge of the ditch is located, this being the nearest spot to where we could get on government sections and locate near enough to the river to get water, even by hauling, without heavy expense. Here Brother Steel planted out his nursery. We have kept a team continually hauling water a distance of one half mile, to water the trees planted. We have the satisfaction of seeing them mostly alive, and last night about eight o'clock we succeeded in conducting the water through to our little nursery.

I do think that gratitude to God for his blessings to us is felt by every person in camp. We sometimes have our little trials and have much to learn, but thus far the Good Spirit strives with us, and we hope to hold on and be united.

The aggregate cost of our ditch is about four thousand dollars, up to the present date. It will water when finished about twenty-five hundred acres of land. Where the cut is deep (8 feet) we have made it full size. It will probably cost one thousand dollars to finish it, enlarging above the deep cut. We have tapped the river at low water, and will not need a dam, but will have to put in a strong head gate to regulate the rise of water. We have a gate fixed for protection against flood at the head of the side cut, where the ditch commences, at a four feet dam across an old channel of the river. We bring the water into this old channel by cutting through a gravel bar at the head. Here we will immediately go to work to make our main head gate, so as to control the amount of water entering the old channel. When this is done, we think, with proper watchfulness, we will not be at much expense to keep our ditch in running order.

This is a fine country to carry out the principle of union in.

This is a large stream four times as big as Provo river. The fall of

the valley is to the west and south. In getting water to the surface deep cuts have to be made, as the river is expensive to dam; in fact I think it would cost more than it would come to in most places along the river to attempt to raise the water to any height by damming. Well, we at least are all water happy.

I have individually been busy so much so that I have questioned myself sometimes if I was not neglecting my labors among the natives around us. They come around and take great interest in what we are doing. We have talked to them whenever opportunity presented. Several have worked for us on the ditch, and have done good service. They are getting to know about us throughout the region. We are often visited by those living on the Gila. When they see how busy we all are they sometimes offer to work for us awhile to pay us for talking to them. This is a good place for working Saints, and lots of room for doing good.

D. W. JONES.

## May Day Celebration.

SUNSET CROSSING, Little Colorado, May 3rd, 1877.

Editor Deseret News:

Dear Sir—We celebrated the first of May here, which was done in a very creditable manner, considering the inconvenience we have to contend with. At 9:30 a.m. President Lot Smith's camp met. Pres. Jesse O. Ballinger's on the west bank of the river, where the Sunday school children were formed in procession under the direction of Levi M. Savage, marshal of the day, and marched to Pres. Ballinger's and occupied a bowery constructed for the occasion. The flag of the United States was then unfurled to the gentle breeze. We were called to order by the chaplain, Mr. Peter Isaacson. The choir sang "The Morning Breaks." Prayer by the chaplain. The Sunday school children sang "Our Own Sunday School," after which the coronation of the "May Queen," Miss Millie Samson, took place. She was crowned by Master's Jefferson J. Adams and Henry Overton. As I sat on my seat I thought it would have been a splendid scene for an artist to have sketched the little May Queen sitting on her throne, with her wreath of wild flowers gently resting on her young forehead, the best Arizona can afford at present, and her maids in attendance. President Young's likeness hung directly over her head, enriched by a wreath of green leaves and wild flowers, after which many very good toasts and sentiments were given. The Sunday school children sang a great many good songs. Addresses were delivered by Presidents Lot Smith and Jesse O. Ballinger. Several songs and recitations were very creditably rendered. Closing hymn, "We thank thee, O God, for a Prophet" by the choir. Benediction by the chaplain.

We took dinner at Pres. Ballinger's and repaired to Pres. Smith's Camp.

In the afternoon the young men played ball and the children had a dance.

We all partook of supper together, and wound up with a dance in the evening, interspersed with singing. Every thing passed off very pleasantly throughout the day and evening; in fact, it was a very enjoyable time for us all, and I presume will be long remembered, and hope to see many happy returns of the day, with many more friends to participate with us.

Good health generally prevails in all the camps.

I am very respectfully yours, &c.,  
J. A. WOODS, Sec.

## Necessaries—Indians, etc.

CAMP UTAH, Salt River, Arizona, April 8th, 1877.

Bishop Edward Hunter.

Dear Brother—Brother D. W. Jones wished me to say for the benefit of those that may be sent to this place, for them to bring all the grain they can haul, to feed on the journey, also provide water casks, so that each animal can have five gallons, besides the water that our family might need.

We have great numbers of Lamanites with us, wanting to learn why we are here, and when told that we are their friends and have

the words of life to offer them they appear very anxious to hear and ask many questions, and drink in the words spoken. Brother Jones goes on a visit to the Maricopa Well Indians to-morrow. It is very expensive to us to feed them, but it is cheaper to feed them here than to leave now and go to them.

There is an excellent good spirit amongst the brethren. They all feel like doing their duty and trying to carry out the great principle of the United Order. All have entered into it heartily and all are working to make it a success. With the help of God we will do it.

I am your Brother in the Gospel,  
THOMAS BIGGS.

Y. M. M. I. A.

LOGAN, May 27th, 1877.

Editor Deseret News:

The officers and members of the Y. M. M. I. A., of Cache County, met in the Logan Tabernacle. Elder Geo. L. Farrell presiding.

After singing, and prayer by Brother E. M. Curtis, Elder Lorin Farr addressed the congregation for a few minutes, enumerating the privileges and opportunities of the young of the Latter-day Saints.

Elder Moses Thatcher followed with very good instructions.

Elder Erastus Snow and George Q. Cannon occupied a short time, directing their remarks to the young, exhorting them to be courteous to all with whom they associated.

About one thousand persons were present and a good spirit prevailed.

After singing by the choir, Bro. Jas. Hammond dismissed by prayer.  
LYMAN R. MARTINEAU,  
Secretary.

## Translating People.

SALT LAKE CITY, May 30, 1877.

Editor Deseret News:

The press was once estimated as the moulder of public opinion, the just censor of official morality, the defender of innocence, and the unconquerable right arm of religious freedom. The day was when none could cast reproach upon it, none but tyrants dreaded its power, and only the wicked quailed beneath its lash; but alas, like all human instruments, to whom unlimited power is granted, it has lived to abuse its liberty, and can now be arraigned at the bar of public indignation, and justly too, by many of the pure and good who have felt its sting almost beyond the power of redress.

Liberty in all phases of human existence is to be desired, and particularly should the press as a defender of public rights and safety have the utmost freedom, as long, however, as it goes hand in hand with public enterprise and commercial progress, but when, instead of imparting health and vigor to the life of a nation or community, it uses its power to insert a poisonous virus into the veins of the body politic; when, instead of swinging the sceptre in defence of right, it converts it into a murderous bludgeon for the promiscuous destruction of the innocent and unoffending; when, instead of being a legitimate promulgator of truthful reports and correct principles, it becomes, for reward, corrupted, venal and wicked, choosing rather to gratify the morbid appetite of the rabid politician, the partisan, the knave, and the financial juggler, rather than to build up the material interests of the State; when it uses its grand opportunities for blessing mankind and promoting peace and prosperity, to reduce its victims to ruin and death, despoiling men of their good name and women of their virtuous reputation; then, even as the American people once combined against the tyrants of the crown, so ought communities to combine against the despots of the press; not however by a breach of law and good order, but by a war that shall be more telling than bloodshed, one of reason, that will show the world it is waged by a civilized and well-advised community.

There are newspapers in this country which make their living on the vicious appetites of the envious, and the unyielding malice of petty spite; others for gain herald the sayings of these unprincipled journals as truth and give unlimited publicity to lying scandals among the credulous seekers after sensation. It is sometimes that lies have no influence, that falsehood will discover itself and

that "truth will prevail," and doubtless this is correct, but unfortunately in many instances, not till many noble and just persons have been sacrificed, their usefulness paralyzed, and their reputation blasted.

The entire community of the Latter-day Saints has been game for these characters for years, daily grists of slander and abuse have been ground out and retailed among the residents and visitors of this region; they have been foisted upon innocent passengers on the incoming trains, and this foulmouthed trash, while its folly is treated with a smile by the "posted" reader, is copied by the eastern and western press and disseminated, for facts, broadcast throughout the world.

Unthinking people do not perhaps consider that the "Mormons" were rebellious and war-loving, and that if blood-thirstiness were an outgrowth of their system, such libelous periodicals would only be the thing of an hour; they do not stop to think how other communities would act if a company should start a paper in their midst, and commence a tirade of slander and abuse on all the prominent citizens of the place; the history of such transactions in all parts but Utah has been one of complete and universal resistance to the outrage, an outcry against it and a vigorous demolition of the "nuisance." But how different among the saints! For years and years have the early settlers been maligned, lied about, abused with scurrilous articles, open letters, squibs, and columns of fabricated statements, yet, with the exception of articles rebutting and contradicting of them, until their repetition became monotonous, no effort has ever been made by the residents of Utah to turn again and rend their traducers. There is no parallel on record of such forbearance, and if the citizens of the United States, would think for a moment, they would, without further evidence, conclude that the "Mormons" must be a peace-loving and law-abiding community, and so far above the reputation their enemies award them, that they depend on the reality of their works to justify them against the shadows under which they may for a time be hidden. It is not generally realized how the pioneers of this wilderness have been treated, and among those who know the facts, it is not to be wondered at that there should sometimes a suspicion arise of a secret chafing on the part of this much sinned against community, and to those who always offer good advice we may conclude with Shakespeare, that customarily,

It is all men's office to speak patience To those that wring under the load of sorrow;  
But no man's virtue nor sufficiency To be so moral, when he shall endure The like himself.

CONSISTENCY.

## NEW YORK CONFERENCE.

The Semi-Annual Conference of the New York Conference of the Church of Jesus Christ of Latter-day Saints, held May 6th, 1877, in Americus Hall, at 176 Grand St., Williamsburgh, L. I.

MORNING MEETING, 10:30 a. m.

There were present on the stand six Seventies, seventeen Elders and two Teachers.

President J. Druce presided. Meeting was opened by singing and prayer.

It was moved and seconded that Elders P. A. French and Rudger Clawson act as clerk and stenographer of the Conference respectively. Motion carried.

Pres. J. Druce, in addressing the Saints, remarked that we had a great many Elders from Salt Lake with us to-day, and that the morning services would be occupied by them.

Elder Rose gave a detailed account of his travels and experiences since his arrival, and could not but express surprise at the great indifference manifested by the world in their salvation.

Elder Milando Pratt exhorted the brethren to be in example what they professed in precept. He showed how they could allay a great deal of the prejudice and ill-feeling existing.

Elder Lorus Pratt spoke at great length on revelation, proving from history and Scripture the existence and necessity of it.

Elders Butler, Loftus, E. R.