

CORRESPONDENCE.

BLOOMINGTON Co Op.

Herd Ground, 15 miles
west of St. Charles, Bear
Lake Co., June 24, 1877.

Editor Deseret News:

We have an excellent stock range here, an abundance of meadow land. In fact every facility afforded in this northern county to make a good ranch. Our horned stock, consisting of 400 or 500 head, are thriving finely, having done without being fed the principal part of the winter and kept fat.

The St. Charles Co-op. herd ground about three miles further up the river, has similar advantages to this place, with stock doing well under the charge of Brother L. Laker.

About equi-distant between these two ranches is a good ranch owned by Brother George Horace. It is on the opposite side of the river. The range extends from the river back into the mountains, giving the stock a sufficiently extensive pasturage, and the grass is of the finest and best quality. The scenery is interesting in the main, the mountains in some instances presenting to the mind a particularly romantic appearance. There are many antelope adjacent to the ranches, at a distance having some what the appearance of a herd of domestic animals. Land and water for agricultural purposes are reasonably plentiful, but the late and early frost places a drawback on the cultivation of the soil. However, it seems to be the intention to give the raising of oats and barley a fair trial.

I had forgotten to mention the co-operative sheep-herd, under the supervision of Bishop Geo. Osmond. They require no herding nor corralling, keeping in sight of the ranche during the day and reposing contiguous to the house at night. I can see nothing to hinder a good profit being made on this ranche, with proper and wise management.

Fish are almost as abundant in Bear river at this point as in Bear Lake, I have seen them caught weighing eight pounds, though generally much smaller than that.

Respectfully,
E. N. WILSON.

Co-operation in England—Baptisms.

HULL, May 23rd, 1877.

Editor Deseret News:

Calling at Morley, near Leeds, during one of our tours through the conference, we received a kind invitation from Elder Elijah Spray, who is in the employ of the co-operative institution there, to visit their store, of which we readily availed ourselves. Elder Spray took great pains to show us through the establishment, and to explain their system of conducting the business; and as the Morley co-operative store is a model in its way of the local stores generally throughout England, we thought a description would be interesting to some of your readers.

The business of this store is divided into five departments, viz., one for grocery and provisions, one for millinery, one for drapery and outfitting, one for boots and shoes, and one butcher's shop. The building is three stories high, exclusive of the cellar. The latter is divided into four compartments, one of which is devoted exclusively to the curing of pork, which they purchase alive, and kill themselves. They hang hams and sides of bacon in the other compartments, in which they also store rough crockery ware, candles, soap, and such other articles as the damp will not injure.

The principal object of interest in the cellar, however, is the engine, which occupies the space of about four by six feet, including the space required for a water cistern, the contents of which are used to prevent the heat of the engine from affecting anything near it. This is done by having a double case to the cylinder, between which the water runs, thus obviating one great objection to the use of steam power. The engine is of four horse power, run by the explosion of common gas, and can be started, when cold, to full speed in one minute, doing all the work required of it at the trifling expense of ten shillings per month. The engine is used to run a sausage cutter (they work all the beef and pork not sold into sausages), a machine for cleaning currants, which are both in the cellar, and other ma-

chinery, which we will hereafter describe.

The first floor is used by the several departments for sales rooms. That part of the second floor over the grocery department contains machinery for hoisting purposes, by means of which are raised flour, grain, puncheons of molasses, and other articles requiring a dry atmosphere, all of which are stored there. It also contains machinery for chopping sugar, which comes in large cones weighing twenty-seven pounds each, into ordinary sized lumps, a coffee grinder, and a machine for crushing oats, malt, etc., all of which are run by the same engine. The sugar, as chopped, drops into a tube, by means of which it is conveyed to the counter below ready for the retail salesman. The puncheons of molasses are emptied into a cistern capable of holding 3,000 pounds, and it is conveyed, through tubes, to the room below, where it can be drawn as required, by a shut off tap, which fits so closely that not a drop can escape. They have four spouts, each conveying a separate quality of flour to bins below, capable of holding 5,600 lbs. each, also a spout and bin each for every kind of grain sold.

The Secretary's office is also over the grocery compartment on this floor. The compartment over the boot and shoe department is used as a workshop for the shoemakers, of whom they employ five, besides the manager. These compartments over the millinery department are used for the work of that business.

The third floor is used for a reading room, library and lecture hall. With the exception of bi-weekly lectures, given under the auspices of the Society, the lecture hall can be hired for lecturing on any allowable subject. The library and reading room are for the use of members exclusively. The capital is invested in £1 shares. No member is entitled to hold office who has less than five shares, and no one is allowed to hold more than 200.

Every person purchasing at this store is given a check representing the amount he purchases. At the end of the quarter, after deducting the shareholder's dividend, which is, by rule of the society, never allowed to exceed the rate of five per cent per annum, and necessary funds for contingent expenses, the balance is divided pro rata among the holders of checks, the non-members receiving one half of the value of their checks. A person desirous of becoming a member can do so by depositing as low as a shilling and three shillings and eightpence quarterly until he has a full share deposited. In the interim he is entitled to all the benefits to which a person holding one share is entitled. A member can on four-teen days' notice withdraw from the society. During the last quarter ending March 31st, they returned members two shillings and threepence in the pound sterling, which amounted to £1,067. 18s. 6d. and to non-members 1s. 1d. in the pound, amounting to £6. 6s. 1d. The total sales of the quarter were £11,492. 6s. 6d. The local co-operative stores, in their turn receive from the wholesale store, in which they are all interested, a percentage, according to the profits realized, upon all they purchase. Last quarter they received from it £54 0s. 4d. They are also interested in co-operative flour societies from their purchase, in which they received last quarter £308. 17s. 11d.

Morley contains only about 12,000 inhabitants, and out of this number 1,400 are members of the co-operative society.

A word on co-operative wholesale business in England. Until lately it has been confined to strictly mercantile transactions, not incorporating, in any shape, the principle of co-operative production, but the error of thus limiting the system is apparent to many, who realize that success may only be said to be gained when the working producer actually manages and directs his own labor. Practically, therefore, co-operation, here, is resolving itself now into a mode of production and distribution, by which the profits of labor and capital are being returned to the producer and consumer. In evidence of the rapid growth of co-operation in England, last year to one wholesale society (as there are several wholesale societies here) were added sixty-four new local societies. The capital turned over by these new societies was nearly nine million pounds, and the profits thereon three-fourths of a million. Co-operative farming, house building, soap making, col-

liery companies, printing, leather manufacture, and other industries are being added yearly. Of one whole-sale department, alone, the following will serve to give some idea. In 1864 there were 18,337 shareholders with a capital of £2,456, selling goods to the amount of £51,858, from which it realized a net profit of £287. In 1870 there were 87,854 shareholders with a capital of £43,950, selling goods to the value of £658,608, realizing a net profit of £6,818. In 1876 there were 294,874 shareholders with a capital of £399,256, selling goods to the value of £2,644,322, from which they realized a net profit of £34,808.

Ship building and commerce are also forming a part of wholesale co-operation here, and at no distant day this system will extend itself until its power will be felt to the benefit of the class for whom it was originally designed, viz., the working men of Britain.

You will be pleased to hear that we are adding to our numbers by baptism. On Saturday evening last we baptized several in the public swimming baths of Bradford, and to-morrow evening shall administer baptism to several of Hull. The work is steadily progressing. The Saints feel alive to the duties devolving upon them and numbers will leave this conference for Zion during the summer. Elder C. D. Evans has obtained a hall for lecturing in Halifax, through the kind influence of a cousin of Bishop David James, of Salt Lake City, and we feel that through the blessing of the Lord more will yet be added to the church in that town shortly.

Your brethren in the gospel,
C. D. EVANS,
W. W. TAYLOR.

Travels—The Country and the People.

ROCK SPRINGS, Ga.,

June 16th, 1877.

Editor Deseret News:

Bro. Jas. T. Lisonbee and myself left the Saints in the vicinity of Rome some three weeks since, and started out on a trip through the mountains of North Georgia, thinking perchance, to find some of the blood of Israel in our travels.

The brethren, where we have been laboring for some time, are in good spirits generally, and are making every effort to emigrate the coming fall. At their earnest solicitation, we have concluded to remain in the South during the Summer, to assist them in their efforts to gather out of Babylon.

Travelling about over the country, teaching, preaching, and observing the condition of affairs generally, furnishes much food for reflection and thought.

As we pass along the public highways, fields stretch out on either hand, with all the variegated colors of Jacob's historical cattle, a streak of yellow supporting a stunted growth of pine, a streak of red, generally bare, sometimes a short growth of dewberries, a few bunches of sedge grass, and divers deeply washed hollows to relieve the monotony of the perspective, the crop between the two of a dun color, sometimes ornamented with a yellowish, sickly growth of corn, standing some five to seven feet apart, one stalk in a hill, struggling for existence in the midst of hard, knotty, gnarled clods, that let it rain ever so hard, retain their original size, shape and thorough dryness. Down in the hollow beyond, a delicate, infinitesimally drawn streak of black is indicated by the additional growth of corn over its less fortunate fellow stalks. One of the natives dryly tells us that it has all become bottom land, i.e., that the soil has washed off and left only the various colors above narrated, many formerly fine plantations have been thrown out to the common and allowed to run up in pine bushes or sedge grass. The lanes are narrow, often with scarcely room for two vehicles to pass each other, lined on either side by a string of zig-zag fence, that creeps monotonously up hill and down dale, across hollows, broken at intervals by deep washes that are bridged by long pine poles, that partially resist the inroads of the poorest, scanniest lot of hogs and cattle it has ever been my lot to examine, long nosed, sharp backed grunners, that will clear an ordinary fence with almost as much dexterity as a deer, while the bovine tribe are principally head and hoofs, while to set this off the proprietor of the acres aforesaid

lives in a log house daubed with clay, red or yellow, as the case may be, the stoop and portico slowly rotting away, the glass replaced by various articles of wearing apparel too numerous to mention, the front fence patched and propped, the vines that formerly clung to supports, lie trailing on the ground, trees untrimmed and uncultivated, are gradually dwindling away, while a general air of desolation and woe began widowhood seems to hang over everything. Enter the wide passage way between the two rooms and get into conversation with the man of the house, after lighting his cob pipe, (before the war he had a better one) he will tell you that it seems as though a curse was devouring the earth, his wheat won't head out, his oats won't grow high enough to cut, his corn does not produce anything, his fruit is blasted and the earth refuses to yield its increase. When you ask him why this is as it is, he has a vague notion that there is something wrong, that the people are not right, that God is displeased with them, and that there is something terrible coming, but what it is, and how it is, he cannot understand.

Once in a while there is a log-school house, benches without backs, a greasy blackboard and no stove, while at the cross roads a church stands, generally Baptist or Methodist, simply a shell of a building, without any ceiling on sides or overhead, devoid of paint and destitute of any means of warming the attendants. Their revivals are held as soon as the corn is laid by, so as not to interfere with the work, and at the same time secure a comfortable season of the year to serve the Lord in. The ministers who hold forth at these houses almost invariably warn their members of the sin and wickedness of going to hear a "Mormon" Elder preach, and do not hesitate to stoop to any misrepresentation to accomplish their object. Should it happen that they are thrown in our company they generally are very anxious to see a sign. Just do a sign, and they will believe anything, black white or white black, the whale swallowed Jonah, or Jonah swallowed the whale, it does not matter how improbable, do them a sign and this sign-seeking generation would all believe.

Politically they resort to any means to carry their point, and have no scruples in using the organization of the church to compel members to vote for objectionable candidates.

The great mass of the people are grumbling and murmuring at the situation, but they cannot or will not see their way out of their present difficulties, and those that threaten them in the near future. Poverty of the most pinching character stares them in the face, and they see only a gloomy future before them. "Since the war," you hear on all sides, and "since the war" appears to be the explanation for all the evils they are subject to. "Since the war we can only afford bacon and corn bread." The result of this diet is that numerous ills they were not subject to before the war have appeared among them, and the free use of tobacco has also had its effects upon them. The women work in the field indiscriminately with the men, and yesterday we passed a crowd of harvest hands, with a white woman blind lug wheat, that a negro man was cradling just ahead of her. Since the early opening of Spring it has been an every day occurrence to see women, white and black, hoeing cotton, corn, and cane, and the thought has often came up, what the fault-finding element of Utah would say, if they found women who worked as regularly as men in the field. Why a congressional committee would have to be sent immediately to investigate, the press would publish the account of it, and all the Pharisees of the country would hold up their hands in holy horror at the fearful condition of affairs in Utah.

We are near the edge of the old battlefields of Chicamauga, Missionary Ridge, Look Out and Sherman's march to Atlanta, since which time the people date the curse that has been upon the land, and it seems to reach north, south, east and west, indefinitely as to distance and its effects.

We expect to travel in North Georgia and Alabama during the summer. Should there be any of the Saints who have relatives or acquaintances in these States and will forward their address to us at

Rome, Ga., we will endeavor to see them.

Very truly your Brethren,
J. MORGAN,
J. T. LISONBEE.

Labors and Travels.

PAWTUCKET, R. I.,
June 28th, 1877

Editor Deseret News:

Dear Brother—A few days since I received a letter from Elder S. Robinson, who has been laboring in Maine since January last, announcing his early departure for Zion, as his health is too poor to admit of his prosecuting missionary work with vigor, even if his present field offered opportunities to do so, which it does not, though he has done much preaching in private and some in public.

Soon after the receipt of Elder Robinson's letter, I received one from Elder J. H. Skinner, dated Chelsea, Vermont, giving a detailed account of his travels and labors for some time past. He had been laboring with Elder Robinson in Maine for some months, but since three weeks before writing he had left Elder R. and set out for Vermont to visit his relatives there.

He had started from the western part of Maine on foot, making the best of his way thence across the northern part of New Hampshire, to the central part of Vermont, travelling by rail when practicable, but often having to take long journeys on foot, through forests, wildernesses, swamps, etc., sometimes hungry, cold and tired; the old, old story, which so many of the servants of God, in ancient and modern times, have had to tell, of labors, fatigues, anxieties and privations for the sake of the Master's work.

In these journeyings Elder Skinner had met no good openings for preaching, and very few friends, but had at length reached the house of a hospitable relative, whence he was writing.

His return will leave me the only Elder in this district, as I am now alone and have been for some time. In fact, I have been alone most of the time since leaving home, and from my experience in travelling with and without a companion, I can well appreciate the wisdom of the Saviour in sending forth gospel messengers "two by two."

The telegraph has no doubt conveyed to you intelligence of the disastrous fire at Marblehead, Mass., by which the business part of the town, including stores, business blocks, shoe factories, &c., were destroyed. One year ago, this present month, I first visited Marblehead and called upon Brother John Proctor a veteran Saint, and formerly president of the Marblehead branch. He received me as one coming in the name of the Lord should be received, and told me of a number of persons who, he thought, would like to hear a "Mormon" Elder preach.

We made three or four applications for a hall, but failed to procure one, and an out door meeting was decided upon.

The first one was well attended and was followed by others, five in all, in the course of a few weeks. At these meetings I did my best to bear a faithful testimony to the work of the Prophet Joseph Smith, to expound the same unto the people, and to faithfully warn them, as the Spirit gave me utterance, of the judgments to come upon them except they repented. But my words failed to rouse them from their apathy, and no baptisms have yet resulted from my labors there, though I have frequently visited the town since the meetings were held.

Your brother in the Gospel,
B. F. CUMMINGS, JR.

Hoppers in the North—Crop Prospects—Accident at Uintah—Amputation.

OGDEN CITY, Utah,
July 12, 1877.

Editor Deseret News:

I have just returned from a flying visit through Box Elder, Cache and part of Oneida counties. The latter is in Idaho. After hearing so much this season of grasshopper raids in the north, I confess I was agreeably surprised to see the crops of nearly all descriptions so forward, looking so healthy, and giving promise of very good, if not prolific yield.

In Box Elder County the grape vines look exceedingly well, and the gardens and orchards have a