

GALVANIZED IRON WORKS.

An Important Industry—Two good Inventions Requiring Galvanized Iron Works to Develop Them in Utah.

Editor Deseret News:

The interest taken by the News and its correspondents lately in home industries, awakens many thoughts, difficulties that have been experienced in trying to start new industries and to manufacture articles. One industry seems to link itself so closely to another that if one was started the other would grow out of it, or could be made a success with little outlay provided the prime mover was in running order. I have been at a loss many times in getting articles made in Utah, and have had to import part of the material and make the article, when it would cost less to import it ready made, because there were not the proper facilities in running order.

Especially have I experienced the lack of galvanized iron works. To cite you to one particular instance: I took considerable pains to study up the principle of cleansing fabrics, found out the difficulties and defects of all machines for the purpose, made my invention and had it patented (which was briefly noticed in the News). I had a machine made but found it cost too much to sell well, and the parts were imperfect because of a lack of facilities, particularly that of galvanized iron works. Of course this stopped my attempt to manufacture, and I could only hope to sell the patent to some eastern firm who had the facilities of these works at their command.

To show more clearly why galvanized iron works were needed and as the invention is an important one and not outside of the subject of home industry by any means, I will describe it and the principle of cleansing fabrics: The art of cleansing fabrics has been imperfectly understood. (The difficulty with nearly all devices (hand-washing included) is that it is done in a constantly decreasing temperature, which contracts the fibre of the cloth and "sets the dirt," or causes the cloth to shrink on it. The water in which clothes are placed for cleansing, with solvents, should be pressed out often and submitted to the action of steam. To accomplish this it requires a galvanized iron tank, a galvanized iron concave false bottom, and a galvanized iron presser. It will be seen that when clothes are put on each side of the presser and the whole set on the stove, we have only to oscillate the crank to raise the clothes out of the water and press them against the cover, and on releasing the crank, the clothes are first filled with steam (which loosens the dirt) and then returns them to the water, as the reversing of the crank performs the same operation on the other side of the presser. As every part must be galvanized to prevent rusting, it cannot be well made in Utah until galvanized iron works are established.

Another important invention requiring galvanized iron wirecloth, I wish to describe and make public to prevent its being possible to patent it. This is the reversing honey extractor, which can be made here, though we have to import the material, and it is cheaper than importing the ready-made machines on account of freight and a patent on the invention called Stanley's Automatic Extractor, which I imported last year, but found it too expensive. The reversible extractor that I have referred to can be made either hand reversing with small can or automatic in its action and that, too, without infringing on Stanley's patent. It is made with the tinned or wirecloth baskets pivoted to the outside of a hollow frame, having no center shaft or chains like the Stanley to bother, but a center point at the bottom and a driving bearing at the top and braces for the comb baskets to swing against. The automatic attachment is more positive in action than the Stanley, which sometimes fails to swing out one or more of the baskets. It is accomplished by projections on the can and baskets, which come in contact only enough to throw the baskets off the centre when they swing either way, according to the motion of the crank, by centrifugal force. The extractor can be made by any tinner without fear of infringing, and I will cheerfully furnish any bee-keeper full information in regard to its construction or advantages.

W. M. EGAN,
Provo, Utah.

AUSTRALASIAN MISSION.

Annual Conference of that Important Field—Interesting Statement of the Progress of the Work.

MURIWAI, March 15, 1887.

Editor Deseret News:

The rapid spread of the Gospel among the aborigines of New Zealand has of late claimed the attention of all interested in the progress of the great latter-day work. And we know that many of our friends in Zion are on the watch for any news from this field. We are therefore pleased to be able to give an encouraging account.

We have just held our third annual conference which all, except two, of the Elders laboring in the Australasian Mission had the pleasure of attending, an occurrence which has not been preceded in the history of the mission. At Muriwai in the Gisborne district an already commodious building had

been enlarged for the occasion, and the natives gathered in great numbers from most parts of the island. The number was estimated at 500.

One by one the Utah Elders arrived from their several districts, and greeted each other with that cordiality so characteristic among them. There were twenty-five in number, Brother Davis laboring in the Wairarapa and Brother Blythe in Australia, being unable to attend.

On Friday, March 11th, at 10 a.m., Conference was opened, President Wm. Paxman presiding. The eight districts were reported by their respective presidents, and showed the mission to be in a most gratifying condition.

It is now about three and a half years since the Gospel of Christ began to spread among the Maoris, and to-day our strength has reached 2,202. This is an exceedingly high number when we consider the disadvantages under which the early Elders had to labor, they being few in number and unacquainted with the habits and language of the people. The missionaries have now increased, and many of them speak the Maori language quite fluently. They are extremely zealous in the cause of truth, and as a result of their labors 647 souls have been added to our number in the past year. The work is fast growing and the number of laborers is still insufficient. "The harvest is great and the laborers are few." Those who labored in the earlier part of the mission were valiant and courageous, pressing on in their labors through sunshine and shower, exposed to the elements and compelled to conform to the customs of a semi-barbarous race. Such things were hard to endure and demanded men of sterling integrity. Yet while many of these difficulties have been, to an extent, overcome, others are continually arising, the magnitude of which seems to far surpass all previous ones.

Formerly, there was but little persecution. Our number being considered so insignificant that it did not effect the majority nor endanger the ministry. Later it became the subject of petitions to the native ministry, and by degrees as our numbers increased it became a source of discomfiture to the "hiring priests" who with jealous eye saw their sheep, one by one, depart from their man-made folds.

Again, the "Evil one" who seemed, as it were to wink at the hand, has apparently grown enraged at the increase, and desires to assert his powers, doubtless realizing that his time is short, and unless he throttles the plan in its infancy, his dominion will be gone forever. If, then, those who have labored in the past have experienced difficulties, those who have yet to labor will require increased strength and a double portion of wisdom, judgment and the spirit of God.

We are pleased to notice that the reform worked among the Maoris has had a tendency to open the eyes of some of the Europeans and a spirit of inquiry is manifest in many places. Generally speaking they treat us with great kindness, but the majority of them have evidently fallen into a lethargy, and lost all interest with regard to anything bearing the semblance of religion.

We have, however, succeeded in holding some few meetings among them and have arranged for a meeting in the town of Gisborne, to come off in a few days, which promises to be well attended.

But to return to our subject. A most excellent spirit prevailed throughout the entire conference, which lasted three days, March 11th, 12th, and 13th, in which fourteen sessions were held, including Priesthood and counsel meetings. Much valuable instruction was given by President Wm. Paxman and the Elders.

Many of the native brethren have proved themselves faithful in their duties, and magnified their callings with ability, having the Gospel at heart.

At a Priesthood meeting President Paxman saw fit to present the subject of the translation of the Book of Mormon into the Maori language. Several of the leading men expressed a great desire that it should be proceeded with at once, offering to assist liberally by way of means. The speakers apparently uttered the sentiments of all present, for when a vote was called all voted in the affirmative. Accordingly Brothers Ezra F. Richards and Sonda Sanders were appointed to commence the work forthwith. The remaining Elders were appointed to labor as follows:

Waikato District—William Gardner, President; H. J. Manning, Heber J. Sears and H. J. Burgess, Traveling Elders; Geo. Romney, Jr., school teacher; Tauranga District—James A. Slater, President; A. W. Harper, Traveling Elder; Waiapu District—Ephraim Magleby, President; David Haight, Traveling Elder; J. W. Platt, school teacher; Poverty Bay District—F. H. Wright, President; Mahia District—M. S. Marriott, President; B. W. Young, Traveling Elder; Hawkes Bay District—J. W. Kanelnamoku, President; H. S. Bishop, Traveling Elder; Wairarapa District—George S. Taylor, President; E. L. Davis, Traveling Elder; Australia—John E. Blythe, President; Andrew Corry, Traveling Elder. Elias Johnson was selected as interpreter for the President of the mission.

The following Elders were honorably released to return to their mountain home—Edward Cliff, Edward Newby, John W. Ash and Amasa Aldrich. All join in sending best love to their relatives and friends at home.

Ever praying for the welfare of Zion and the establishment of truth,
Your brother in the Gospel,
H. J. SEARS.

BOGUS WOOL MATTRESSES.

SALT LAKE CITY,
April 21st, 1887.

Editor Deseret News:

Permit me through your columns to draw the attention of the public to what is called wool mattresses, extensively imported here from Denver, Chicago and California, and some few made here from so-called wool placed from either of those places. These so-called wool mattresses weigh from thirty to forty pounds, and sell here for five to seven or eight dollars, according to grade. Now wool in the dirt, as it is called, meaning as it is clipped off the sheep, is worth from 15 to 20 cents per pound; it loses in washing from 50 to 60 per cent, making clean wool worth about 50 cents per pound, or the wool in a forty pound mattress, costs about \$20 without tick or expense of making, and still these mattresses are sold every day for five to eight dollars. Astonishing, is it not? The fact is, these wool mattresses are not wool, but a fraud of the meanest and most despicable kind, bringing disease and death to many a household, when they lay out their money expecting comfort and happiness. These mattresses, though feeling soft to the touch when new, are nothing but old rags, many of them dirty and filthy, thrown out of hospital, rookeries, from death beds and all other kinds of places where rags gather; they have not to be cleaned much (as they have when made into paper), but on the contrary merely thrown into a rag mill and pulled to pieces, when they are baled up in sacks and sent out to mattress makers all over the country labeled as wool, bought at from four to seven cents per pound, according to grade, put into nice new mattresses and sold to the public as wool. Old dirty rags—pshaw! The thought is enough to sicken a man, and would you believe it, where a house is honest enough to tell the truth about this matter, people are silly enough to buy the stuff anyway.

Respectfully yours,

S.

HONORING THE BRETHREN.

The Good Feeling Manifested Toward Those who Suffer for Conscience's Sake.

SPRINGVILLE, April 14, 1887.

Editor Deseret News:

As the 12th inst. was the time set for sentencing two of our brethren, Lucius Whiting and Sanford Fuller, who had been convicted of living with and carrying for their wives, their families and friends concluded to gather together to pay them their respects before entering into durance vile, for having courage enough to keep the commands of God. On the evening of the 11th at least one hundred people gathered at the Mapleton schoolhouse. Some of the brethren went to get Brother Whiting (Brother Fuller was already there) and as a ruse invited him to "come to a committee meeting." After a good deal of persuasion he finally accompanied them to the schoolhouse, when, to his great surprise he found the aforesaid company with three large tables groaning under the rich viands that were spread upon them, waiting his arrival.

After being called to order by Counselor Benjamin T. Blanchard, Brother Whiting returned thanks to the giver of all good for the privilege he enjoyed and for all mercies extended to his children. We then turned to and partook of the bounteous repast. However, before that was over the honored guests had bitten at more than one of Uncle Sam's standard dollars, that had been found in the cakes. When supper was over, Brothers Warren Snow, B. T. Blanchard, James E. Hall, Geo. B. Matson and Newman Bulky made some very appropriate remarks; some verses, composed for the occasion by Wm. Clegg, were also read.

The brethren then bore their testimonies, and said they could not afford to give up those precious gifts that God had given them to avoid imprisonment or even to save their lives.

The programme ended, the company sang the hymn "The spirit of God like a fire is burning." Benediction was pronounced by Counselor John Mendenhall.

The spirit of the Lord was manifest to a marked degree and it was a time of thankfulness and joy rather than one of distress, to see two more of our brethren manifest a willingness to suffer persecution rather than renounce their wives and families and dishonor their Priesthood.

May the Lord continue His blessings to His faithful Saints, is the constant prayer of the righteous.

Respectfully,

S. D.

TO THE SANITARY OFFICERS.

SALT LAKE CITY,
April 16th, 1887.

Editor Deseret News:

As you have agitated the question of sanitary reform, permit me, through the columns of your paper, to call the attention of the proper authorities to a state of things that exist on the west of Jordan bridge, at the foot of North Temple Street.

This locality has been the dumping ground of a large portion of the offal of the city, not only to the annoyance of those residing adjacent, but to the traveling public.

The corporation is in a great measure responsible, as they have established a dumping ground about a third of a mile west of the bridge, seemingly without regard to the rights of residents in that locality, and without any law or rules, enforced, governing the disposition of the accumulated filth of the city at that point or the highway leading thereto.

There can now be found festering in the rays of the sun, dead animals, night soil, and other garbage calculated to breed disease; the stench arising from them is pestilential and abominable, and the nuisance should be immediately abated by the proper officers, who, by attending to the matter, will receive the thanks of the public and of the residents of

BRIGHTON.

For the DESERET NEWS.

TRUE AND FALSE EDUCATION.

In traveling about among the people, I find a diversity of opinion in reference to education. Many persons look upon first principles, such as reading, writing and a limited knowledge of figures. I admit that so much of an education is invaluable, and if properly applied becomes a source of pleasure as well as profit to the individual possessor.

But education as defined by modern society means the possession of all the various branches as taught in our universities and colleges throughout the world. I need not go into detail and hold up the advantage of a high standard of education. There is an advantage if rightly applied, but a terrible fatality if misapplied; for instance, such men as Humboldt, Darwin, Huxley and Ingersoll declare that the universe is governed by law, which law exists in nature independent of mind or the vitality of a divine being. There is no man possessing even moderate intelligence but will admit that the universe is governed by law, and that it is by the maintenance of unchangeable laws that we recognize the Divine government. Our schools adopt text books as keys to what is termed organic life, and follow the drift of thought of men who ignore the existence of a supreme Being. I am at a loss to account for the stubbornness of men who can recognize a universe governed by law and yet fail to see the effects of broken law so manifest in everyday life. What I mean is this—If the physical constitution of man was developed by the laws of eternal duration, why is it men fail to discover that very much that exists is not real but the results of lower types or broken law? If, then, this education of the age is antagonistic to God and eternal laws, no teacher should be held responsible for the ineligibility of his pupil, which lies in misapplication of instruction and not in the teacher's design to mislead.

If, in the system of education as endorsed by modern civilization, and which some parents insist is needful as a passport to polite society, is found a tendency to infidelity, who is to blame?

I might go on and discuss the doctrines of Darwin and others in reference to evolution and show the difference between the evolution as taught by Darwin and the evolution as taught by Divine revelation. Revelation teaches evolution from the higher to the lower, and maintains that the law of life has been reversed, that decay and death is the result of broken law, and not a law of the universe.

The deformity and abnormal condition of a large proportion of our race and the whole creation belonging to this earth is the result of broken law and not freaks of nature. Our insane asylums, or idiotic and worse than beasts in the shape of men are the best evidences of a retrograding in nature. Go to the larger cities of our own land, and follow the systems of modern civilization and watch their tendency—it is one great effort to break up the government of God and bring in a condition of things that calls for the "divine interposition to prevent men from destroying themselves. So far as teaching goes I would advocate a thorough knowledge of the nature and existence of all things, their production and reproduction, and then separate that which is the outgrowth of corruption or mortality from the vital life of God, which creates all things after its kind, and shows the result of broken law in what is found on every hand.

Our teachers do not inculcate infidelity. The cause of infidelity is the failure of the individual to define by inspiration. I care not what you teach a man; you may unfold the glory of a celestial world, where all things are created after its kind and after the nature of an endless life, and he will fail to discover God, unless he is in possession of the Spirit of God. The teachings of men go to display what they conceive to be right from their standpoint, and not in keeping with the laws of God. The very worm that is begotten of corruption and thrives on the elements of dissolution is given a prominent position in nature by the wisdom of men. If there was no mortality there would be no worm; if there was no curse there would be no death; no thorns or thistles, no weeds and noxious plants. Everything that is not of life is the outgrowth of mortality and the line link that is discovered in what is

termed protoplasm, is in a large degree the effort of corruption to reach a state that belongs only to God's direct creation and might be called a counterfeit of true life. Uninspired men have even taught from God and not to Him! Let my children learn all that is to be learned, and then let me learn by the inspiration of God to find the right place for each and every manifestation around us. There is work for every man in Israel, work to define God and eternal life, work to define corruption, disease and death, work to hold the balance and show the slightest departure from the vital life of the mighty God.

REX.

A WYOMING COHABITATION CASE.

ALMY, Wyoming,
April 17th, 1887.

Editor Deseret News:

Brother George H. Peterson was tried in the district court in Evanston on the charge of unlawful cohabitation yesterday. I am pleased to say that the case was conducted with fairness by all concerned.

The defendant went on the stand in his own defense and said he had not lived with the ladies named in the indictment for upwards of four years, but had sustained them and their families to the fullest extent of his means. They and their children had even been to his house. With this array of facts, A. C. Campbell, U. S. Attorney, asked for the defendant's discharge, and said it would be wrong to bring in a verdict against him. He said he thought the course of the defendant was honorable.

Judge Samuel T. Corn presided in the court.

There are two men who deserve only contempt. They are Peter Kerney and Pat. Warren. Each of them sued for Miss Peterson's hand. Being foiled in their purpose they became informers.

A. WALLWORK.

SAN LUIS VALLEY.

A Graphic, Well Written, and Very Readable Letter.

MUNROE, March 31, 1887.

Editor Deseret News:

"Sunny San Luis" is the attractive heading of an advertisement now going the rounds of many eastern papers. Then follows a happy description in which the magic words, "sunshine," "clear skies," "verdant meadows," "sparkling streams," "speckled trout," "abundance of game," "snow-capped mountains," "fertile soil" and many other jewels from our word-mines are exhibited in their brightest hues, with kaleidoscopic effect upon the enchanted fancies of smoke and mist-be-grimed dwellers of the Atlantic sea-board. What follows brings the soaring imagination down again to the terra firma of ugly facts. The Colorado Land and Loan Company, by building extensive canals, one of them over fifty miles long, obtained from the State the title to every alternate quarter-section, irrigable by streams thus diverted. "Land will be sold cheaply to actual settlers; water-right can be obtained for \$1 to \$2 per acre annually, and the company guarantee to every settler immunity from higher rates for at least five years."

It is this last assurance that proves an eye-opener to the thoughtful would-be emigrant. Most men feel rather to trust in the

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than in the benevolence of a grasping stock corporation, for the water they need to drink and use; and they have not read the story of Ireland's wrongs to be unable to recognize land sharks on American soil.

As our people have three flourishing towns in the sunny valley, and a large emigration was thither bound, the writer determined to visit the Salts and at the same time see the country.

The ride across the Rockies at Veta Pass into the charming valley was taken while the silvery full-moon stood guard in the celestial watch-tower. The scenery now is doubly enchanting; here a few broad, slanting acres of glistening snow; yonder the awful shadow of a deep ravine; between a clump of graceful pines partially hidden by a deep snow-drift; above, and glimmering through their icy branches, the shining dome of snow-clad majesty; over all a pall of weird spectral light gives an effect not unlike the red light of the stage. Were it not for the rattle of car wheels and the puff on laboring engines, one might readily imagine himself transported into the land of

DEPARTED SPIRITS.

Such an effect may surely be realized to the imaginative when aerial navigation is perfected.

The train came to rest about midnight at Alamosa, the chief "city" of the valley. Five hours before the moon and stars shone with a blurred, uncertain light through an atmosphere of mist and smoke; now their position is as clearly cut as the lines in a steel engraving; and so much do they look like diamond points set in an unfathomable, deeply-drinking or unreflecting blue, that one is led to wonder where so much light comes from. So clear is the atmosphere, that, night though it be, the most delicate contour of mountain or dale is visible even fifty miles ahead. So delightful is the