THE EVENING NEWS.

Friday, . . Feb. 5, 1875.

CO-OPERATIVE KEEPING.

It is useless to present any plan of co-operation which does not take into account the essential characteristics of human nature. We may establish an hypothesis, and upon this hypothesis may build a structure which shall be symmetrical in all its parts, and well pleasing to the eye of the imagination, but if the hypothesis which forms the foundation possesses not the elements of truth, nay, if it be not truth itself in its entirety, the structure will not stand, and all the building is vain. A plan, therefore, to be of any value beyond the beauty of conception, must be eminently practical—must meet the needs of the people in their daily life, and make full allowance for the peculiarities and idiosyncrasies of humanity as we find them.

Co-operative house-keeping is a subject which is not new to the public; and, in fact, if it were, any attempt to carry into effect the most feasible plan would be attended with failure, for we are so constituted that we must be educated to ideas by a slow process of mental evolution, and be able to grasp them as truths before we shall be ready to put them into practice. There are in the community to-day thousands who have thought upon this subject until they are convinced that the principle of co-operation is founded in truth and are only waiting for a successful movement in this direction, that they may have faith in its practical workings. An enterprise of this kind, upon a sufficiently large scale to derive all the benefits desired, will involve the concerted action of a large number of minds imbued with faith in its successful workings, who are ready to undertake the enterprise and who possess thousands of capital to carry it forward, and bring it into operation in such a manner that it may command the respect of the community. Its value being thus demonstrated, others would be incited to movements in a like direction. But we are waiting for this first successful experiment before we any of us deem it prudent to launch out upon this unexplored sea. And what we will have to do first will be to demonstrate the possibility and feasibility of co-operation by commencing with a trial on a small scale. There are plenty of people who will laugh in derision at such "chimerical dreams of fancy," as they please to call a belief in the expediency of any plan of co-operation.

A few years ago, after the first unsuccessful attempt at laying the Atlantic cable, how many people crowed over the failure and triumphantly repeated the assertion, "I told you so!" A lady of culture and intelligence said to me at the time, "It is such a foolish enterprise, I am astonished that such minds should have engaged in it. I never had any faith in it. It never can be successful." In less than two months after this very wise speech the present cable was in triumphantly successful operation, and since then, producing scarcely a ripple upon the surface of our consciences, comes the announcement from time to time of new cables laid, new continents united by this grand chain of lightning and thought. It does not follow then because incredulous, fearful souls, or those who always cavil at everything new, may cry out against co-operation in connection with our home life, that it must be relinquished as impossible and inexpedient.

We want to commence in such a way that there will be no risk to be run in any direction, and that every individual may feel at liberty to withdraw at any time. If this could be done there are plenty of people who would not be afraid to embark in the enterprise.

Allow me to present a plan of this kind. We will commence with the class of persons who are living in rented houses and paying from $400 to $500 per annum for rent. Such have nothing to risk in changing their place of abode. Let seven such families rent a house together for $1,400 per annum, this bringing the rent at $200 for each family (more or less, according to the room occupied). For these seven families there is but one kitchen, laundry, cellar, store-room, dining room and one suite of parlors which will be used as belonging to the company individually and collectively. Now by having each family supplied with private rooms enough for comfort, thus securing entire seclusion when desired, they have all the room they need.

The private rooms would be furnished individually by the families occupying them, and the remainder of the house—the rooms to be used in common—would require to be furnished collectively, and as all who are now keeping house have already on hand such furnishings, by uniting equal values from the personal property of each family, this would be found to be an easy matter to adjust. It might be better to buy new carpets and perhaps other furnishings for the parlors and halls, and in this matter all would need to be equal shareholders. If each family should spend say from $50 to $75 toward the fitting up of the parlors, etc., this would stand them as amount in stock, and upon any one becoming desirous of leaving the combination this stock could be sold with an equitable discount to another party.

The amount of working force necessary to carry on this establishment would be small when compared with that required in carrying on a separate establishment for each of these seven families.

One cook, one dining-room girl, and one laundry woman would be all the "help" necessary; then, with one of our number who would be willing to take upon herself the duties of housekeeper, with a compensation, and a steward deputized from our ranks, and some one to keep the books, the machinery would be in working order. The question suggests itself: wherein would this be any different from boarding according to the present boarding-house system? I would answer: in several essential points. In the first place, all would feel that the home is their own. Here is one characteristic in human nature, every person has an instinctive desire for a home which may be called "mine," and as each member of a large household may enjoy this consciousness of possession in the home in which they unitedly dwell, so in this case there need be no feeling that anyone is occupying the premises of another.

Another thing, in a boarding house all must pay a profit above the actual cost, else there would be no object in keeping boarders as a remunerative employment. Boarding in the case of single persons, or with a family consisting only of husband and wife, may be a cheaper mode of life than to keep up a home, but where there are several in a family it is a very expensive manner of living to "board." In the plan we are now proposing, it would be for the interest of every one to economize and bring the expenses to their minimum consistent with good living, while as boarders the great object is to get the worth of the money expended, regardless of convenience or economy. Then, again, all in the household have a voice in its affairs, and are interested in its harmonious workings, and, resolving themselves into a deliberative body, they can decide whatever questions may arise whenever consultation is needed.

One question of importance it would be well invariably to settle in a council of the whole, and that is: "What shall we have for dinner?" thus leaving no doubt in the mind of the house-keeper about what will suit the tastes of the company, and relieving her of this responsibility, which is usually a burdensome one.

I think I hear some of my readers say, "This sounds very well on paper. The theory is very beautiful, but it won't work in practice. There would soon be a quarrel among the women."

There is quite too much truth in this assertion. Human nature is very much alike in this respect in men and women, only it is modified by our pursuits in life, and men or women who have no worthy employment, will always have work suggested to them by "Satan," who, according to the old proverb, will find some mischief whereby to employ "idle hands." Man finds himself fortified by the discipline gained in the steady perseverance in the profession or art to which he dedicates himself, while the lack of steady employment and noble aims in women breeds satiety and disgust and spurs her on to seek for new and untried scenes for diversion and recreation; and women who have no higher pursuit in life than studying fashion plates and planning the most stunning costumes must necessarily, in order to find sufficient scope for their energies, delve into the mysteries of the affairs of their next door neighbors. We should have less wrangling and gossip among women if they had any aim in life. The woman who has something to do—who has her hands and heart filled with noble employment, either for her family or her race, has no time nor disposition to enter into an investigation of the imperfections of those about her. If we bear in mind, and carry into the daily activities of life as a rule of action, one general principle—never to trespass upon the rights of another, we are fitted for co-operation, and if we cannot do this we had better not attempt it.

Gossips, scandal-mongers, "busy-bodies in other people's matters," have not reached that point in human evolution wherein they are fitted for association of any kind. Such people, whether men or women, should be looked upon with sincere pity and be avoided as much as possible, save where we may bring to bear an elevating influence upon their unfortunate condition of soul. And there is no other means so salutary in the promotion of spiritual growth, in enlarging our views of life, in developing the higher faculties of our nature, as *active employment—work*—work wherein the intellect is called into exercise to accomplish some noble object.

It would be a sad condition to contemplate, if amid our enlightened civilization, wherein the precepts of Him, the burden of whose teachings was universal love and charity, had been preached for centuries from thousands of pulpits, and hundreds of thousands of people had adopted these precepts as their rule of action—I say it would be a sad spectacle, and speak very little for the efficacy of Christian principles in actuating the lives of humanity, if yet we have not progressed to the point wherein we can recognize the rights of others, and not only refrain from trespass, but, in Christian love, spread the mantle of charity over their shortcomings. And yet it is a humiliating and solemn truth that the only drawback to co-operation, co-operative housekeeping, associated homes, lies in the fact that but few of the vast multitude professing Christianity have ever learned to comprehend it practically, in its fullness and beauty. We tepidly and automatically assent with our lips to principles which we in our daily lives utterly deny in practice.

SARA CHASE.

—Cleveland Herald.

(OFFICIAL.)

Arrivals and Departures of Mails.

ARRIVALS.

East—Through mail, daily ..... 7 40 a m
Local — Ogden, Echo City, Wasatch and Morgan County, daily ..... 7 46 p m
Summit and Wasatch counties, Tuesday and Thursday, 7 40 p m
Alta, Tuesday, Thursday and Saturday ..... 7 10 p m
West—Through mail, daily ..... 10 10 a m
Local—West Jordan and Herriman, Thursday ..... 7 10 p m
Ophir, Tooele City, daily, except Sunday ..... 8 00 p m
Grantsville, Saturday ..... 8 00 p m
Bingham, daily, except Sunday ..... 7 10 p m
North—Idaho, Montana, Oregon and Washington Ter, daily ..... 10 10 a m
Local—Davis and Box Elder counties, daily ..... 10 10 a m
Cache county Thursday and Saturday ..... 10 10 a m
Rich county, Monday and Thursday ..... 7 40 p m
South—To Pioche, daily ..... 7 10 p m
St. George and Arizona, alternate days ..... 7 10 p m
Sanpete county, Tuesday, Thursday and Saturday ..... 7 10 p m
Fairfield and Cedar Valley, alternate days ..... 7 10 p m

CLOSING.

East—Through mail, daily ..... 2 00 pm
Local—Ogden, Morgan county, Echo City and Wasatch, daily ..... 2 00 p m
Summit and Wasatch counties, Monday and Wednesday, 9 00
Alta, Monday, Wednesday and Friday ..... 5 30 a m
West—California, Nevada and Ogden, (through mail) daily ..... 1 30 p m
Local—West Jordan and Herriman, Thursday ..... 5 30 a m
Ophir, Tooele, Stockton and Grantsville, daily, except Sunday ..... 6 30 a m
Bingham, daily, except Sunday ..... 5 30 a m
North—Idaho, Montana, Washington and Oregon, daily ..... 1 30 p m
Local—Davis and Weber counties, daily ..... 9 00 p m
Box Elder county, daily ..... 1 30 p m
Cache county, Sunday, Tuesday and Thursday ..... 1 30 p m
Rich county, Tuesday and Thursday, via Evanston ..... 9 00 p m
South—Pioche, etc., daily ..... 5 30 a m
St. George and Arizona, alternate days ..... 5 30 a m
Sanpete county, Sunday, Tuesday and Thursday ..... 5 30 a m
Fairfield and Cedar Valley, Wednesday ..... 5 30 a m

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Hoytsville, John K. Lemons.
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St. Johns, G. W. Burridge.
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2d " " John Leach.
3d " " Jacob Weiler.
4th " " Thomas Jenkins.
5th & 8th, " W. H. Hickenlooper
7th " " Wm. Thorn.
8th " " E. F. Sheets.
9th " " S. A. Woolley.
10th " " A. Spears.
11th " " Alex. McIlae.
12th " " L. W. Hardy.
13th " " E. D. Woolley.
14th " " Thomas Taylor.
15th " " E. T. Burton.
16th " " Frederick Kesler
17th " " Nathan Davis.
18th " " L. D. Young.
19th " " A. H. Raleigh.
20th " " John Sharp.
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Brighton, A. H. Raleigh.
Big Cottonwood, Wm G Young,
Mill Creek, Reuben Miller.
South Cottonwood, J. S. Rawlins.
West Jordan, Archibald Gardner.
South Willow Creek, J. M. Stewart.

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Third Ward, Myron Tanner,
Fourth Ward, Wm. Follett,
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