

bales is so coarse that the cotton often comes in full of dust, and a percentage has often to be deducted for loss. The Indian cotton is shipped in well-packed bales, and Egypt sends its product out in beautiful shape. Our consul at Trieste lately sent to the state department pictures of the different cotton bales as they come to the markets of Germany. These pictures show that the American cotton is the worst packed of all.

There are cotton seed oil mills now to be found in all parts of the south. There is one here at Spartanburg run in connection with a large cotton gin. Until a few years ago the cotton seed went to waste. It was burnt up or thrown away as useless. Now it is one of the most valuable products of the country, and it is estimated that the product is worth more than one hundred million dollars a year. Much of it is used in making oil. The seeds are ground up and the oil squeezed out of them. After this it is refined, and is used for all sorts of manufactures. Some of it goes into soap. A large amount is used in making oleomargarine and different kinds of patent butters, and a large part of the salad oil which is sold under the name of olive oil is in reality made from cotton seeds. Experts testified before the tariff commission in 1881 that ninety per cent of the oil sold in the United States was really cotton seed oil, and the use of such oil for salads and cooking is increasing every day. It is said to be better than lard for cooking, and, when properly made, it is hard to distinguish it from the best olive oil. The oil mills are often run by companies with a large capital, and there is already, I am told, a cotton seed oil trust. At first the oil was shipped in barrels, but now there are tank cars, which carry it from one part of the country to another, and not a bit of it is allowed to go to waste.

The refined cotton seed oil is worth from 26 to 28 cents a gallon, while the crude oil is worth only about 20 cents. I am told that the people who use this oil like it fully as well as the olive oil and that the laborers who are employed in the oil mills grow fat upon it. They no longer bring meat with them for their dinners, but put their dry bread under the oil press, where the sweet warm fresh oil is trickling out, and eat it with a relish. Cotton seed oil costs only about half as much as olive oil, and it is cheaper than lard or bacon. After the oil is pressed out of the seeds the ground refuse, or cotton seed meal, is pressed into cakes, to be used for feeding stock, and the hulls of the seed are of value for manure. Today the south is getting more out of its cotton crop than ever before. Inventors are now working on machines which will take the cotton stalks and grind them up into fibers to be used in the making of coarse cloth, and the day will soon come when every atom of a cotton plant, from bark to seed, will be turned into money.

*Frank G. Carpenter*

#### PUBLISHED IN IRELAND.

The following correspondence, which is self-explanatory, appeared recently in the Belfast, Ireland, News-Letter:

LATTER-DAY SAINTS, OR MORMONS.

To the Editor:

Dear Sir—In justice to a people whose

lives and motives are but little understood and greatly misrepresented, I herewith hand you a copy of a correspondence between myself and W. J. McConnell, governor of the state of Idaho, U. S. A., hoping you will give space in your valuable paper for its publication, that error may be dispelled and the truth vindicated. Thanking you in anticipation,

I am, very truly yours,

CHARLES PETERSON.

90 Thornyke Street, Belfast, Sept. 8, 1896.

To His Excellency, The Governor of the State of Idaho.

Dear Sir—I trust you will pardon the liberty I take in addressing you upon this subject. As I am desirous of obtaining reliable information regarding a sect of people residing in your state, known as Latter-day Saints or Mormons, about whom there has been so much said and written that is so conflicting in its nature, that one is at a loss to arrive at a correct conclusion as to their true character. Therefore I beg leave to ask the following questions: How do they compare with other Christians in honesty, thrift and industry; temperance, morality and virtue; sincerity, veracity and integrity; and a disposition to encourage schools, seminaries and institutions of learning and refinement? Are they lacking in those graces and qualities that go to adorn society, bless life and make loyal citizens? Hoping you will favor me with an early reply,

I am, very truly,

Your obedient servant,

CHAS. PETERSON.

90 Thornyke Street, Belfast, Ireland, Aug. 5, 1896.

EXECUTIVE OFFICE, STATE OF IDAHO,  
BOISE CITY, August 18, 1896.

Mr. Charles Peterson, 90 Thornyke Street, Belfast, Ireland.

Dear Sir—I have your favor of August 5, and note contents. The members of the Church of Latter-day Saints, or Mormons, I believe to rank among our best citizens. Many of them were originally from Europe, a good many from Wales, some from Denmark, some from Germany; in fact they represent most of the nations of Europe, there being a smaller number of Irish than of any of the others. They are brought here by the Church, each individual, however, paying his own fare, and located on land which they take under our homestead laws. They declare their intentions of becoming citizens of the United States and then settle on these lands. Of course, they are poor at first. Some of them are also illiterate, but their condition is far better than it was in the country from which they were brought. They usually settle in colonies, like nationalities, together.

Salt Lake City, which is the Mecca of the Mormon Church, is a beautiful city, and there are a great many brilliant and highly cultured men and women in that city who belong to the Mormon faith.

In this age, the average man and woman, especially in America, are inclined to doubt what Christian people term revelation. Many people have doubts regarding the Book of Mormon. Why should they not doubt that, the same as they doubt the Holy Bible? In this world there are many doubters on all subjects.

The first thing that caused a prejudice

against the Mormon religion was their belief in plural marriage. At the time they settled what is now Utah, they were a community by themselves, remote from people of different views on religious matters; but as communication was established by rail between Utah and the more thickly settled states of the Union, business interests took a great many Gentiles of all the various creeds into that country, and business and political rivalry as much as anything else impelled the new comers to raise a hue and cry against polygamy. The Mormon people stood up for their faith for a long time, until finally one of their Apostles—I believe, in fact, the President of the Church—had a revelation, which was promulgated among the people, declaring that it was the will of the Lord that they should no longer marry more than one wife. This occurred some five or six years ago, and I believe that as a people they are conscientiously living up to that revelation.

I was raised by North of Ireland parents in the old Presbyterian Church, consequently I believe that I can give the Mormon people an unprejudiced recommendation. My experience among them, and my information as to the workings of their Church organization, have led me to believe that for practical Christian results, they have the best organization on earth.

Very sincerely yours,

W. J. MCCONNELL, Governor.

#### GOLDEN WEDDING.

ORDERVILLE, Utah, Nov. 17, 1896.—On the 21st of September a number of the friends of Brother George Harmon and his wife Mercy met at their residence to celebrate their golden wedding. About 3 p.m. most of the old people in our little ward sat down to a sumptuous dinner in the new and comfortable home. In the evening the young people joined with the old ones in the dance, which was a very pleasant affair. During the dance the young were invited to partake of refreshments and to see the bride and groom in their home.

Brother and Sister Harmon were married at Dover, England, in 1846; emigrated to Utah in 1862; they settled in Nephi, where they remained seven years, when they were called to go to the "Muddy." At the breaking up of the Muddy mission they came to Mount Carmel, Long valley, remaining there until the establishment of the United Order at Orderville, three miles northeast of Mount Carmel, when they moved to that place where they still remain, though they left their home to labor on the Manti Temple for a while during its erection. They were also called to labor in the St. George Temple for several years.

Though not granted the privilege of raising a family their days so far have been spent in usefulness in forwarding the work of God on the earth, and many friends wish the happy, though not youthful pair many more anniversaries of their wedding day.

A FRIEND.

S. J. Genoways dropped dead at Idaho Falls, Idaho, the other day. The cause was rupture of a blood vessel during a fit of severe coughing.